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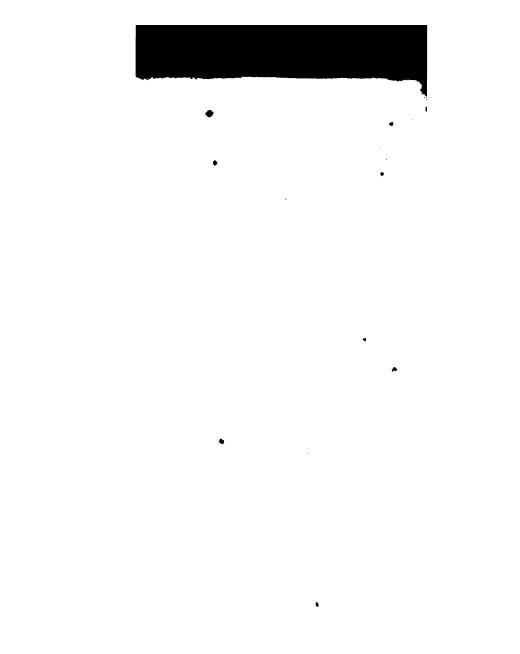
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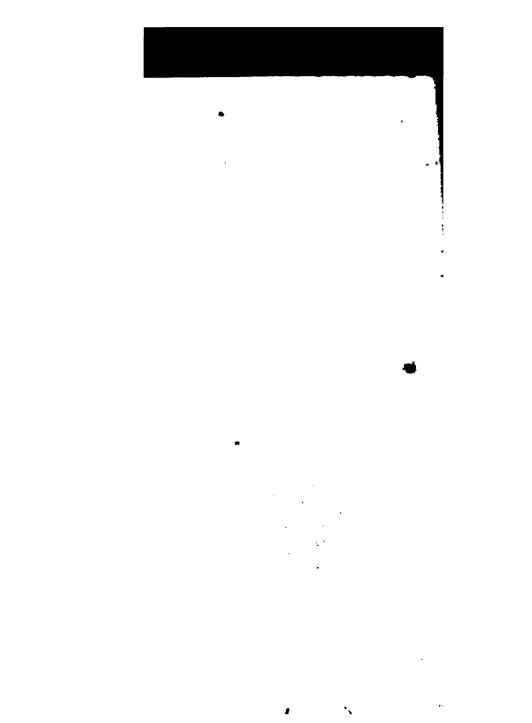
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WHAT THEY TEACH.

A SERIES OF SERMONS
IE DIFFERENT TIMES AND OCCASIONS
OF THE CHRISTIAN YEAR.

EDITED BY THE REV. HENRY NEWLAND,

OR OF WESTBOURNE; VICAR OF ST. MARY CHURCH, DEVON;

AND CHAPLAIN TO THE LORD BISHOP OF EXETER.



LONDON:

J. AND C. MOZLEY, 6, PATERNOSTER ROW; MASTERS AND CO. 78, NEW BOND STREET;
. H. AND JAMES PARKER, OXFORD, AND 377, STRAND.
1855.



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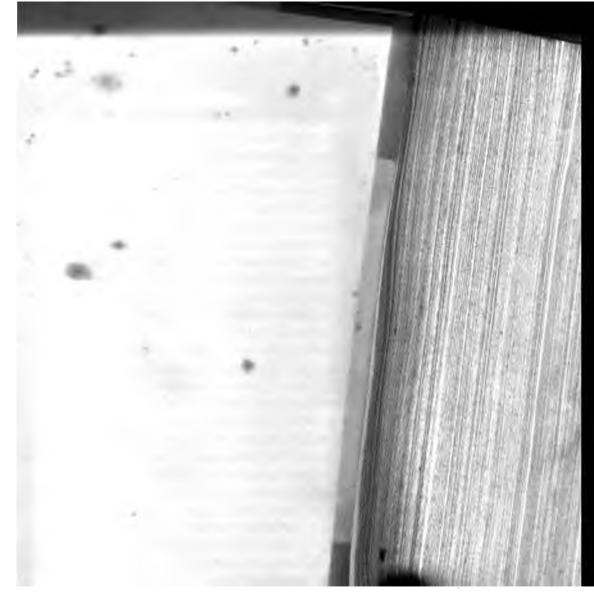
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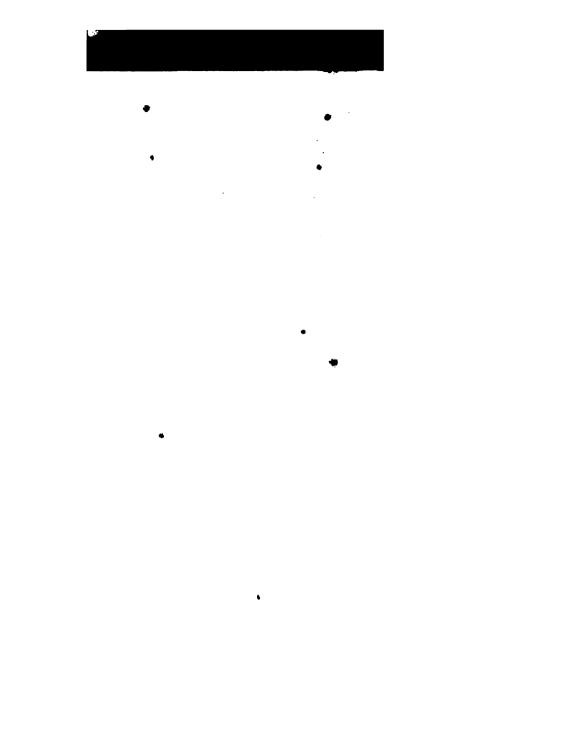
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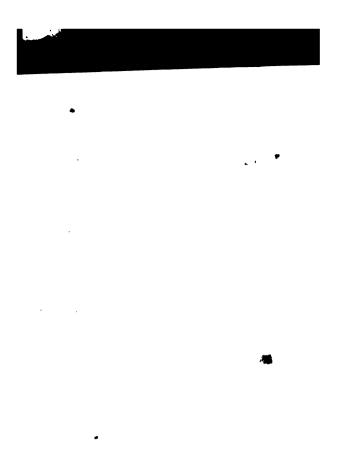
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IE SEASONS OF THE CHURCH, WHAT THEY TEACH.

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PREFACE.

In undertaking a series of Sermons on the Seasons of the Church, I am quite aware that I am entering upon ground which has been in some measure pre-occupied by the two very excellent serials published by Mr. Parker, the Tracts and the Sermons for the Christian Seasons. It is necessary, therefore, in order to justify my undertaking, that I show in what respect my conception of it differs from that of my predecessors.

Perhaps the easiest way of conveying my impression to others, will be to state how the idea occurred first to my-

self.

On sending in my contribution to the "Sermons for the Christian Seasons," the editor expressed a wish that each sermon should form a subject complete in itself, disconnected with, and independent of any other. I altered my sermons to suit his requirements; but as, at the same time, I could not fail to see that the Church has exhibited in its Collects, Epistles, and Gospels, a serial and systematic arrangement of doctrines, and that this arrangement is precisely the same in all the Western Churches, evincing thereby a distinct and evident design, it seemed that a scheme professing to be "Sermons for the Christian Seasons," which did not work out, and that fully, the connection of those seasons, must needs be imperfect, however excellent its component parts, because the actual teaching of the Church was a connected system of divinity. while this was, in a great measure, unconnected.

From that time I determined that I would work out my own idea; and the more I have considered it, the more convinced have I become, that it is, and always has been, the intention of the Church, in that arrangement of her services which we call the Christian Year, to follow step by step the system of teaching adopted by the Lord Himself, in preparing His Church for its first foundation, and

His Apostles for their ministry.

We may observe that He first caused the attention of the world to be drawn to the fact of His own Advent, suggestive of the preparation necessary for such an event: that He then selected certain men, whom He tried and disciplined individually, and taught to imitate Him, by living before them upon earth as man; that when they had been thus tried, and disciplined, and instructed unto the Kingdom of God, the Lord's mission on earth in respect of teaching was complete. His Church had been created and framed, and was now ready to receive the breath of life: that it was then, and not before, that the great atonement was made, which was the condition of this life—that immediately afterwards came the resurrection, the first fruits of it—and that after this, the doctrines dependent on the atonement and the resurrection were revealed; so that whereas before this He had instructed His disciples in their duties as men, He now taught His Apostles their office as churchmen, explaining to them all that up to this time had been incomprehensible for want of the revelations of Good Friday and Easter, those revelations which St. Luke terms emphatically, the "things pertaining to the Kingdom of God:" that when they began to understand these things, and not before. He explained to them what He had before announced of the doctrines connected with the Third Person of the Trinity, bidding them, however, tarry at Jerusalem until they were endowed with power from on high; and that it was then, and not till then, that He sent them out into the world on their several missions as perfect Christians, [Τέλειοι*] fully instructed in their duties (1) as Christian men, (2) as Christian churchmen, and now at last fully enabled to perform them.

We trace here a distinct plan, a complete scheme of teaching, and my belief is, that the Church in her Christian Year has followed this implicitly; and, that not only the successions of her seasons, but also the several Sundays and Festivals belonging to those seasons, are successive developments of this scheme.

I mean, not only that Advent is the season for the

^{*} Believers were called Tinio and Tinio the perfect, because they were consummate [finished] Christians.—Bingham.

preparation of the Lord's coming, but that each succeeding Sunday opens a new help to this preparation, in (1) the Scriptures, (2) the Ministers, and (3) the Invisible Presence of the Lord Christ.

I mean, not only that Christmas is our call to follow the Lord on earth, but that its festivals are so arranged as to show us the disposition of the mind and heart, which the preparations of the former season ought to have produced, and which are absolutely necessary for us before we can hope to follow that example; and that these are, (1) Readiness, St. Andrew; (2) Faith, St. Thomas; (3) Courage, St. Stephen; (4) Love, St. John; (5) Purity, Holy Innocents; concluding with (6) Obedience, Circumcision.

Epiphany, I imagine to convey far more than the historical fact, that the Gentiles were admitted to the fold of Christ. I take it to signify the Epiphania, or Manifestation of Christ in the character of the Son of Man, dwelt in "without measure" by the Spirit. The manifestations of this being the virtues recorded in the Gospels of the Season, such as obedience to parents, considerateness to friends, beneficence to mankind in general, while glimpses of the indwelling Godhead are also afforded by the circumstances which accompany these manifestations; such as obedience to earthly parents, combined with "My Father's business;" assistance given to a relation, combined with "woman, what have I to do with thee?" the healing of the sick, with "speak the word only:" the deliverance of His followers from danger. with "what manner of man is this, that even the winds and the sea obey Him?" Epiphany in relation to us, I imagine to signify the exhibition of the Perfect Christian, in the Person of Him who alone is perfect.

The Season which follows this, I imagine to be intended by the Church as a time of warning, corresponding with the warnings by which the Lord Himself used to check the over-confidence of His followers; suggesting as it does a comparison of our own actual lives and conduct, with that of the pattern just exhibited, and bringing before us (1) the work given us, (2) the means afforded us, (3) the perfect Pattern of Christian Love which is set

before us.

Lent, I imagine to be the Church's scheme for amendment and return to this pattern; which scheme is unfolded in the successive Sundays as (1) Mortification of the Flesh, (2) Self-distrust, (3) Confidence in God, (4) Reliance on Divine Ordinances, (5) Perseverance, (6) Voluntary Humiliation.

Holy Week and Easter teach of course the Atonement and the Resurrection, and at the same time open the understanding of the Churchman to other doctrines which depend on these two revelations.

These I imagine to be (1) The continual Presence of Christ in His Church, (2) The Commission of His Ministers, (3) The office of His Church, (4) The office of the Comforter, (5) The efficacy of Common Prayer, and (6) The Mission of Christ's representatives; all which subjects are successively unfolded during the Season from Easter-tide to Whitsuntide; while the prize of our high calling, the Acceptance of Human Nature, is placed before our eyes by the doctrines of Ascension Day.

On Whitsuntide, I imagine that the reason why the Christian and the Churchman is called upon for the performance of works so far beyond his natural capacity as a child of Adam, is fully disclosed to us; and that the whole scheme of doctrine is summed up and concluded on Trinity Sunday, by a revelation of the Great Name into which we are all baptized.

This completes the doctrinal part of the year—the remainder is the application of those doctrines to the ordinary and every-day life of the Christian. The Church having led us through this regular chain of systematic teaching, seems to consider us as the Lord considered those, who, having accompanied Him through His mission on earth, having worked out the meaning of His successive revelations, and having "tarried hitherto at Jerusalem," abided, that is to say, in the Church until they had been "endued with power from on high;" had now been taught, also by that power, to understand the nature of the gifts they had been endued with. We are now sent forth on our several missions in the world, in order to let our light shine before men, and to set forth the glory of God, by practising the virtues which we have been taught and enabled to perform. These virtues, I

then, the Sundays after Trinity are intended to unfold, at the each, according to their natural succession, growth and development.

This and nothing short of this, I believe to be the state on which the Church has carried out her teaching in the succession of Collects, Epistles, and Gospels, working out her plan, more or less distinctly, from the Old Teament, by means of her special lessons.

That the Church's teaching is a system, and a series, and not a number of accidental selections, is evident; otherwise, why should this same succession be observed throughout every offset of the Christian Church? and if so, if there be a definite scheme marked out by the Church, then I contend that no work on the Christian Year—which is not based on this scheme—can come up to the Church's teaching.

I am perfectly aware that to carry out an undertaking like this, I must necessarily labour under disadvantages which did not fall to the lot of my predecessors. I cannot, like them, avail myself of the learning and talents of all who are willing to contribute to my work, because the whole plan of such a work as this requires unity, not of conception only, but of execution also. I am limited, therefore, to the assistance of those with whom I can consult.

Neither can a serial like this be written so hastily, or so easily, as one of a more miscellaneous character. The Editor has not only to consider the doctrines of each sermon, but the bearing of each sermon upon every other. In order to preserve the unity of the design, it is necessary, therefore, that the framework of the whole should be complete, and most of the details worked out, before any part of it is presented to the public. This is the reason why I have postponed the completion of my design for a twelvemonth, after entering into engagements with my publishers.

My object in referring to ancient, in preference to modern authorities, is that which I have explained already, in the Preface to my Postils, not that I in any way undervalue the more modern divines, but that I would show, incidentally as it were, the unchangeable character of the Church's teaching, that it is essentially the same in our days, as it was in those of St. Augustine and Chrysostom.

I regret my own limited acquaintance with patristic theology, of which I now see the immense importance; and it is because I see the importance of it, that I have associated with me in this undertaking, those from whose more extensive reading I hope to derive assistance.

My aim has been, that the sermons should be written as much as possible ad populum; but that they should be written in this manner exclusively, is altogether incompatible with my purpose. The Christian scheme really does contain doctrines which it is impossible to treat popu-The Incarnation, the Atonement involving the death of the Creator, the two natures of Christ, the Indwelling of the Spirit, and the Trinity in Unity, are all doctrines which it is impossible to popularize without lowering. And in my opinion it is a mistake even to make the attempt. But on the other hand there are an infinity of duties based upon and resulting from these doctrines, which are conveyed more clearly, even to educated minds, when placed before them in a popular form. As the Gospels afford us a scheme of Church teaching, so I imagine the Epistles will furnish specimens of the way in which the Church handles the traditions—to use St. Paul's expression—which have been delivered to her. Viewed doctrinally, all the Epistles are abstruse and difficult; viewed practically, everyone of them is open to the understanding of all. This I imagine to be the idea of the Church, from which we derive the combination of the Epistles and Gospels in its weekly teaching; and because I believe it to be the idea of the Church, I have endeavoured to imitate the model myself.

This is my conception of the subject, and the plan which I intend to work out to the best of my ability. Of its execution the public must judge; but that the conception is, in the main, correct, I feel certain, and it will not be disputed that the Church's arrangement should invariably be made the basis of the Church's teaching.

INTRODUCTORY SERMON.

THE ARRANGEMENT OF FAITH AND DUTY.

2 Tim. iii. 16, 17.

"All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be throughly furnished unto all good works."

WINTER brightens into Spring, and Spring into Summer, the days lengthen, the sun gains strength, the winds sink, the snows and the frost melt away, the downs put on a warmer hue, the grass springs, the woods are tinged with green; day by day the light feathery tints are extending, and Summer comes in all its glory. The England of June is a very different world from the England of January.

But during that whole period there has been no sensible difference, there have been gleams of sunshine, there have been days and weeks of milder weather, and brighter and more hope-

ful skies; but all this has been succeeded by sharp winds, and withering storms, and untimely frosts, so that at times we might say that the year was actually receding into Winter. At no time has any one day become perceptibly longer, or sensibly warmer, than its predecessor, so that men could say—"this step has been achieved—this point has been confirmed;" it is only by looking back to what we were, that we can see what we have gained in warmth and brightness, in comfort and in fruitfulness.

All this while, however, the year was rolling on, though men might not see its daily march. The new forms of life which, day after day, were stealing into existence, were the only measure of its actual progress.

Few men, whose recollections can carry them back over twenty years, into the January of the English Church, will not recognise at once the illustration, will not remember the first yielding of the long cold night, the first faint spring of life and freshness, the deceitful sunshine, the discouraging frosts, the sharp and trying east winds, which, though they braced and strengthened that which was already set, yet nipped so many of the tender shoots, and blighted so much of the early promise. But through all this they will have seen, and

seen with thankfulness, the steady, regular progress of the Church. The Church's Midsummer has not indeed arrived; it may not arrive while we are on earth to see it; we are not, as yet, beyond the check of the chilly east wind, or the discouragement of untimely frosts; but, thank God, at all events the Church's Winter is past.

But as the revival of successive classes of regetation, the grasses, the shrubs, the trees, as we have said, is a far surer index of the Year's real progress than the variations of the weather or the feelings of the observer, so the re-establishment of successive portions of the Church's teaching, in the minds and habits of her children, is a surer criterion, by far, of real advance, than any sensible advance in popular favour.

In that long, cold, dead Winter, the teaching of the English Church had sunk into mere morality, such as might be found in the works of many a heathen, such as those of Cicero or Socrates might have put to shame. Emerging from this, for many a year, it still lay dormant in vague generalities of religion, true enough as far as they went, but such as might have suited any description of dissent, and suited all alike. Then point after point of the Church's own theory came out—the grace of

Baptism, the strengthening of Confirmation, the nourishment of the Holy Communion, the duties incumbent on a Christian because he was now a Son of God—the grace become the possession of the Churchman because he was now a member of Christ, and the daily path that lay before him because he was now an inheritor of the kingdom of Heaven.

Again, it was discovered that these were not detached and unconnected doctrines, but parts of a grand system—the budding of Aaron's staff—the fruits of the cross—the analogy of the faith—the "whole council of God"—that of which the Church was the keeper and witness.

It was then discovered that the Church's seasons were so arranged as to convey successively these truths, which together form her system of theology.

The progress of literature, which marked these epochs in the return of the Church's Summer, was the eminent success of such works as the "Christian Year," followed by "the Christian Seasons," the "Christian taught by the Church Services," "Sundays at Home," and a great variety of serial books, all on the same plan, in which the distinctive doctrines of the Church were not only set forth, but distributed into that order in which the Church bas arranged them

But there is a still further development in the Church's teaching; not only does she possess distinctive doctrines, not only are these distinctive doctrines distributed into seasons, but these seasons are a series; each one of them is a preparation for that which follows. The Church's teaching is a system of theology, a path, a course of study pointed out to her The doctrines of Advent are children. intended to prepare the mind for receiving those of Christmas. Without those of Christmas as a foundation, the doctrines of Epiphany would have nothing to rest upon. The three together are suggestive of that of Septuagesima and its consecutive Sundays, Selfexamination, which bring in the peculiar doctrines and discipline of Lent, Penitence.

Without this preparation of the heart and intellect, the doctrines of Easter, and still more those of the great Forty Days, would be dangerous, those of Whitsuntide and Trinity incomprehensible, and those of the succeeding season impracticable.

But besides this, as each season is calculated to prepare the heart and mind for that which follows it, so each Sunday and each holiday brings its own successive lesson, and forms its own additional step in the development. We know from the Athanasian Creed that the

right faith is, that we believe and confess that "our Lord Jesus Christ, the Son of God, is God and man." This is the right faith, that is to say, this is the faith which, if fully and completely realised, will give the Christian a clear view of his duties, and of his privileges; will first point out the path of his duty through life; will then guide, nourish, comfort, and support him in that path; and, finally, will bring him to where that path leads, and must lead, the visible Presence of God. When there, we who have kept the "right faith" shall be received as children arriving at their Father's home.

Perhaps when we are so received, when our minds are enlarged, and our souls purified by that Presence, when, to use the Scriptural expression, we "see God face to face," we may be able to take in the whole of this magnificent idea at once, to comprehend fully the mystery of God made man, and to realise, at one and the same view, the EXAMPLE and the ATONEMENT; but while we are on earth, our ideas are limited by our position; we cannot see the face of God in its splendour any more than Moses could.

It is for this reason, probably, that God removes His hand by degrees. We "see His skirts," we understand the glorious scheme of man's redemption, but we acquire that knowledge painfully, laboriously, part by part, one idea after another, until at last, after much labour, we arrive at some knowledge of the fulness of His glory, and of our own blessedness.

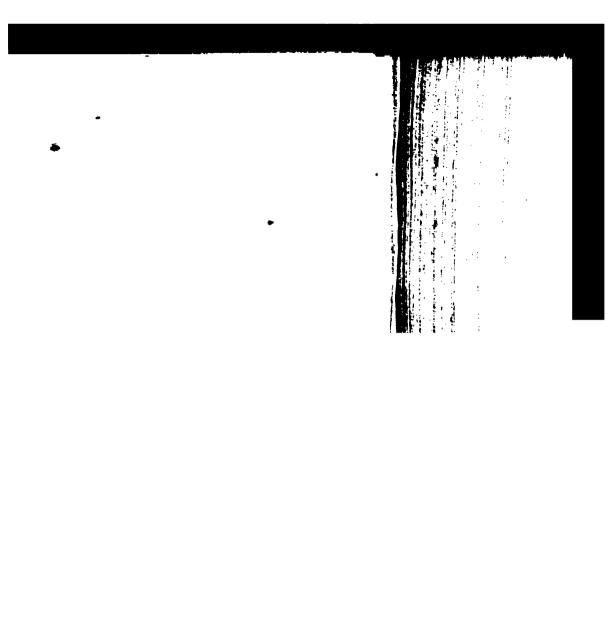
This is precisely what the Church has done by arranging her whole system of theology into seasons; she presents us with one idea at a time, keeping, for the while, the others in subordination to it, in order that we may fully realise one before we go on to another.

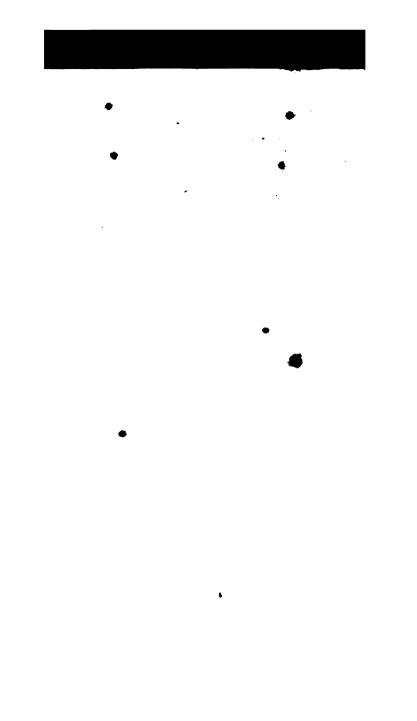
For this reason it is we find that there is a complete arrangement throughout, a regular grouping of congeneric doctrines, a course of study, so laid out, that one idea mastered, leads naturally to that which is next to be presented.

It is to the neglect of the Church's teaching in these matters that we owe that inextricable maze of confusion peculiar to religious subjects, which, in these days, seems to pervade so many minds. Men have some grand and general idea of a salvation, a redemption, a heavenly Benefactor and Father, a merciful forgiveness, and a spiritual help. But when they come to details, nothing is distinct. They have no definite idea whatever of the separate offices of the Three Persons in the Blessed Trinity. The whole revelation to them is one

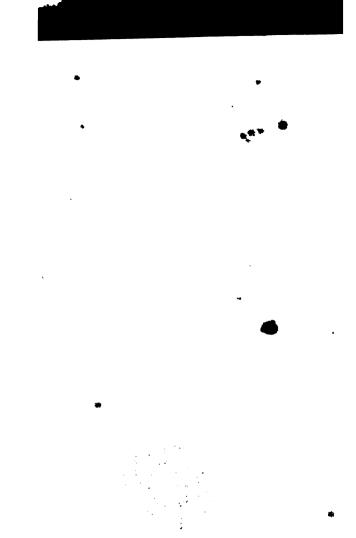


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To enable us to comprehend this, the whole of this teaching is arranged into a system; it is first classed under its three heads; these are divided into doctrines, and each of these doctrines is subdivided into lessons; while every one of these divisions and subdivisions is so arranged as to prepare the heart for that which follows it. We must regard each Sunday, and each holiday into which the respective seasons are divided, as bringing its own successive lesson, and forming one additional step in the grand development.

The Church classifies her festivals into first, second, and third classes; the first, like Christmas, Easter, Whitsuntide, enounce a leading doctrine, upon which other doctrines are dependent, the Incarnation, the Resurrection, the Descent of the Holy Ghost. The secondclass festivals propound each their own distinguishing doctrine, consequent upon one of these heads, Advent Sunday, for instance, which opens the doctrine of a judgment to come; and Epiphany, which sets forth the Godhead bursting through the human nature, manifestly depend upon the incarnation propounded by Christmas. The death unto sin of Lent is as evident a preliminary to the Resurrection of Easter, as the full explanation of God's kingdom during the Forty Days is

a consequence of it; while the moral and social duties of the Sundays after Trinity are the necessary fruits and consequences of the Holy Spirit.

Besides this, as each doctrine has its several aspects and exemplifications; so these are carried out in the third-class festivals, such as the Sundays in Advent, the Sundays after Epiphany, the Sundays in Lent, which propose no new doctrine, but illustrate and explain, by a variety of instances, those of the second-class Sundays, from which they are named.

It is very evident that the Church must have had some such intention in the plan of its Sundays and holidays, from the fact, that throughout the whole of the Western Church there is the same general arrangement of Collects, Epistles, and Gospels—that week after week the Church of Rome, the Church of England and her offsets, and even the Churches of Scandinavia, imperfect as they are, set forth the very same passages of Scripture, and deduce from them the very same prayers.

To carry out this idea is the object of the present series. It is not merely a collection of Sermons adapted to the Seasons of the Church, it is a successive development of the Church's teaching. We give the first frame-

work of the whole; then, as each successive season comes round, we explain, by special introductions, the point of doctrine opened by that season, showing how its teaching first depends on that which preceded it, and then opens the way to that which is to follow. Having done this, we propose, by successive and connected sermons, to work out the different views in which the Church has presented the doctrines we are considering, the different modes by which she has illustrated it, and the different duties which she would have us deduce from it, so that the man of God may be throughly furnished unto all good works.

We must not suppose that we, the soldiers of Christ and subjects of His kingdom, have had the Bible given to us as a book from which we are permitted to fabricate our own religion to the best of our own judgment; that would be as if the statute book and laws of the land were given to us as subjects of the kingdom of England, and that we were to be permitted to act on them, and be governed by them, just as we happen to understand them. We must take the Scriptures as the Lord gave them, and that is what we must understand by the peculiar expression of the text. You may observe it does not say, "Scripture is given by the inspiration of God," but all Scrip-

ture, the whole of Scripture, the code or arrangement of doctrine and law by which the kingdom of Christ is to be governed, this as a whole, as well as each portion in particular, is given by the inspiration of God.

In the old times of Israel God gave His word by means of prophets, some of whom, we are expressly told, prophesied falsely; yet the people were required to judge whether the prophecy were true or false. The use of the Scriptures then was, that by means of them the people might determine whether the word uttered by the prophet was true, or whether, for their sins, the Lord had, as He led them to expect He might, deceived His prophet, He did not utterly condemn them till the sin had become general, till the "prophets prophesied falsely, and the people would have it so."

This was the use of the Scriptures then, and it is much the same now. The Word of the Lord is given through His ambassadors, and we have no security that they also may not prophecy falsely. But we have the Scriptures now, as they had then, to enable us to tell the Shepherd of the sheep from the hireling, and we do it exactly in the same manner. The hireling does not speak the voice of the Great Shepherd—that voice which is still heard through His Scriptures. He is a stranger

therefore, his doctrine is new; it is not what has been known as the original doctrine of Christ, always, everywhere, and by all; it is not in His Scriptures, nor can be proved thereby. He who utters it, therefore, is a stranger; and a stranger they will not follow, but "will flee from him, for they know not the

voice of strangers."

And in this way the Word of God actually was given, and actually was received, as we learn by St. Paul's preaching to the Romans, which, as our Articles say and say truly, offer Eternal Life through Jesus Christ. But they who received it did not, from these, make out their own way to Eternal Life as best pleased them; they received, with all readiness of mind, the word uttered by the ambassador. Still they did not trust even him without a trial. If they did not misuse the Scriptures, they put them to the use for which the Lord had given them; they searched them daily,

Parts of Scripture men wrest to their own destruction. It is "all Scripture," the whole of Scripture, the analogy of Scripture, the comparison and balancing of Scripture, which alone is profitable for doctrine, for reproof, for correction, for instruction in righteousness. By this the man of God is perfect; not per-

"whether these things were so."

fectly corrected of his faults, but perfectly instructed in his duties, throughly furnished unto all good works.

All he has to do, therefore, is to walk in the way which has been thus pointed out, to seek the help, and the strength, and the nourishment—the grace in short—in the way in which he has been instructed to seek it, and, with the help of that grace, to do what he has so fully and perfectly learnt to do; and then the Lord, who has put into his mind good desires, will enable him to bring the same to good effect.

H.

ADVENT-TIDE.

THE PREPARATION.

Rom. xiii. 12.

"The night is far spent, the day is at hand."

THERE is this difference between the Bible and all other books that ever have been, or ever can be written. Other books relate facts which have happened but which are past and gone; events which men have seen but which they see no longer. The Bible also relates facts which have happened, but which, in one form or other, will happen again. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book;" a selection, therefore, was made between those that were, and those that were not, of future significance, for the text goes on, "these are written that ye," that is, those for whom St. John was writing forty years subsequent to the event, "might behere that Jesus is the Christ the Son of God."

And this, which is declared by St. John in so many words, is equally true of the whole Bible; that which is recorded is recorded not only as a fact personally interesting to those in whose age it happened, but as a prophecy, or as a lesson, or as both; and that not to them only, but to us and to all ages. There is no more certain proof than this, that the holy men of old wrote, not of themselves, but "as they were moved by the Holy Ghost." Men may write of the past, and that accurately. God alone, to whom the past and the future is all present, all in one view, all spread out as we might spread out a map before us, God alone could select and preserve those portions of history which are typical, as well as those which are historical.

Now let us imagine to ourselves the state of the Jews awaiting the first Advent of the Lord, for in this we shall see the state of the Church awaiting the second.

They were few in number, they were little esteemed by the world, they were in bondage to it; here and there allowed a partial exercise of their own laws, a permission accorded to them, perhaps out of caprice, perhaps out of contempt; they were living under foreign domination; they endured it, however, patiently, because they lived by hope, because they

knew not only that thus it was predicted, that thus it must be, but because they knew also that the glory of Israel had not passed away, that they were still the Lord's people, and that from among their brethren a prophet must arise like to Moses, who should deliver them from a bondage of which they knew that of Egypt was a type, and should set up a kingdom of which they knew that of Judah was a type, which kingdom should never be destroyed, never be left to other people, but which would not only stand for ever, but would also break in pieces and consume all those kingdoms that were by turns oppressing or contemptuously protecting them.

They might not perhaps have been able to compute, as we compute now after the events have happened, the precise number specified by the "weeks of years," by the "time, times, and a half." Daniel himself "heard them, but understood not;" but even in the depths of darkness there were those who "departed not from the temple looking for the consolation of Israel." And all, even the most worldly, even Herod the type of worldly power, all, while they knew and felt that the night still hung over Israel, knew and felt also that the day was at hand.

Then came the voice crying in the wilder-

ness, "Prepare ye the way of the Lord, make His paths straight."

Now I would ask you, is not this, with one exception which we will name presently, precisely the condition of God's Church at this present day? For many centuries it has emerged from that state of utter depression and persecution which in the Old Testament was typified by the Babylonish Captivity, and in the New, was figured by the seed unseen, and buried in the ground. Kings have become its nursing fathers, and queens its nursing mothers. Constantine the first-fruits, and after him the other powers of the world, have, each after each, become part of the stone cut out from the mountain without hands; they have become this not indeed willingly, but of necessity, from reasons of state policy as it were, lest the stone, which, from its inherent divinity, had already grown spontaneously unto the mountain that would last for ever, should crush them and break them in pieces.

But the Church is not triumphant yet. When the world became Christian, Christianity became worldly, so much of dross became mingled with the fine gold of the earlier and better times, that it was not capable of reigning, not fit to be trusted with the full exercise of divine power. By its own worldiness it was reduced to the state typified by that of Israel preceding the first Advent; it was controlled by the powers of the world, it was debased by its own alliance; but the sceptre had not departed from Israel, it is never to depart until Shiloh come.

But through it all, through all the discouragements which surround the Church in its present state, there are those, of whom Anna and Simeon are the type, waiting in the temple for the second Advent, as these were waiting for the first. They do not take up the Book of Revelation to compute and calculate the coming of the Lord; the times and the seasons they are content to leave in His hand; Jeremiah has told them, that "it is good that a man hope and quietly wait;" they "tarry, therefore, the Lord's leisure, in patience possessing their souls."

To these comes yearly a voice crying in the wildernesss, "Prepare ye the way of the Lord, make His paths straight." What the voice of John was to those who were waiting for the first Advent, the yearly voice of the Church is to those who are waiting for the second.

With one exception.—Before the first Advent, the Lord had withdrawn His presence from His people—He sat no longer on the mercy-seat—the voice of prophecy had ceased, the vision had been sealed up.

It is not so now. "Lo, I am with you alway, even to the end of the world." The Lord is not absent now, but present, always present. What His faithful people are waiting for now is not His Presence, but His Manifestation.

In His first and second Advents alike He manifests Himself to the whole world, but between these two He stands aloof, takes no open part in the contest, suffers Satan, whom He has Himself conquered, to be unbound for a season; but even thus He is present still, and that not merely as a spectator. He would have His soldiers and servants tried, but it is only as He permitted His servant Job to be tried; He suffers them not to be tempted above that they are able to bear; and if He says to Satan, "behold, all that they have is in thy power," He says also, "upon themselves put not forth thine hand." To His faithful servants, therefore, He is present as a Helper and Defender even now.

How does He manifest Himself to us, and not to the world? This is not the first time such a question has been asked. His means of manifesting Himself to His faithful servants between the periods of His open Advent are, (1.) His Scriptures. (2.) His Ambassadors.

(3.) The Mysteries of which those ambassadors are the stewards

The season of Advent is the preparation for Christmas, and Christmas, which commemorates the first coming of Christ, is a type and remembrancer of the second; Christmas, therefore, gives to this season its key-note. This is, God taking man's nature upon Him, God becoming man, God living as man upon the earth for a certain space of time, and, while so living, subject to the infirmities, trials, and temptations to which any man similarly situated would be subjected; and, though very God of very God, bearing them and resisting them as man. The duty consequent upon this revelation is thus expressed by St. Peter, who had been detailing the hardships of a Christian life: "Even hereunto were ye called," said he, that is to say, when you engaged yourselves to be followers of that Master, that is what you engaged yourselves to do; you have engaged yourselves to do this, "because Christ suffered for us." (which, in this case, does not mean died for our salvation, but led a life of human suffering on earth, in order that we, who as men must lead a life of human suffering, might learn by a practical example how to comfort ourselves under it,) "leaving us an example that we should follow His steps."

Viewing our position under this aspect, and considering the revelation and duty of Christmas to be Christ as man our Example, we shall consider Him at His first Advent assigning to His servants their tasks, first showing them how those tasks may be done, by doing them before their eyes, and then standing by, and strengthening them, that they may be able to do them likewise. While His second Advent will show Him as judging openly the performance of work so set, and assigning before the world rewards and punishments due to that which then will be proved as having been faithful or unfaithful service.

Christmas, therefore, as the key-note, gives the tone to every lesson of this season, and its especial doctrine is that contained in the exhortation to the Godfathers and Godmothers in the service for baptism, that "our profession is to follow the example of our Saviour Christ, that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

We must consider the season of Advent as the preparation necessary, first, to qualify the mind for receiving this doctrine, and then to strengthen it for the performance of the duty it enjoins. It is, in fact, the sermon of John the Baptist in the wilderness, but with this Christian addition, that whereas the voice of the Baptist warned us to prepare, to repent, to do works meet for repentance, the ambassador of Christ, (the least, it may be, in the kingdom of heaven, but yet, in this, greater than the Baptist himself,) not only bids us do works meet for repentance, but conveys to us the strength to do them with.

We will take these things in the order in which the Church sets them before us. The Advent Collect reminds us that Christ, who has first come in great humility to set us an example, is coming again as our God and Judge to see how we have followed it. It bids us, therefore, prepare for that coming, by "casting away the works of darkness, and putting on the armour of light." Now every prayer is a warning also; for if we pray with our lips while our heart does not go with them, our prayer is a testimony against ourselves.

As that collect, therefore, sounds its warning day after day throughout the whole Advent season, the question which naturally suggests itself is, how is this to be done? At the end of the first week the Church answers, "Study the Word of God." "Whatsoever things were written aforetime, were written for our learning," says the Epistle which she thus quotes—put them, then, to the use for which they were designed, but not without prayer to God that you may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of that Holy Word, you may embrace, and ever hold fast, the blessed hope of everlasting life which God has given you in your Saviour Jesus Christ.

But this opens a second difficulty "in such wise hear and read them." Is it possible, then, to hear and read God's Word in such a manner as not to secure to us that hope of everlasting life which the Incarnate Word Himself came down to earth to bring us? Yes; very possible. St. Peter tells us of men who, even in his time, had wrested the words of St. Paul, as they had the other Scriptures, to their own destruction. The bare study of God's Word is not sufficient; no, not even when accompanied by Prayer. For God's blessing of enlightenment falls on those only who have diligently used all the means of grace which He has vouchsafed to give them.

When that Advent Collect has again sounded in our ears that solemn warning, the Church again takes up the answer:—Consult those who are set over you in the Lord; resort to those

means of grace which they are commissioned to dispense; do not consider them merely as men, but account of them as ministers of Christ, and stewards of the mysteries of God; go to them as you would go to an ambassador to learn the will of his sovereign, or to a steward to obtain the gifts he is commissioned to dispense; go to them; but when you go, pray, that, as the Lord "at His first coming, did send His messenger to prepare His way before Him. so His messengers now may prepare and make ready His way by turning the hearts of the disobedient to the wisdom of the just." And when you pray, see that you act as you pray; see that your heart be not among those of the disobedient which are not turned to the wisdom of the just; for be sure you are not praying when you are not acting up to your own pravers.

Still it is true that Christ's ambassador, the very steward of His mysteries, is subject to the same infirmities as other men. There was a Judas even among the twelve whom the Lord first chose. You know indeed that the grace conveyed by His hands in baptism, in the absolution, in the Lord's Supper, and in the blessing, is just as profitable to you whether the parson be good or bad, wise or foolish. Judas was sent out as well as Peter, nor do we

hear that his ministry was one whit less efficacious; the grace is God's grace, the parson is but the steward, the messenger, the carrier of it.

But though this is true with grace, it is not so with instruction: his sermons, for instance, his catechizing, his private advice, or consolation; these may be good, or bad, according to the parson's ability and honesty; and though the Church takes great pains that no improper person be ordained, though his ability is tested by searching examinations, though the testimony of his whole parish is required as to his moral character, and though he cannot be admitted into orders, or advanced from one order to another without the full consent of laity; still it cannot be denied, that improper persons will be admitted from time to time now, even as was the case with the first twelve. What are we to do then? for the Advent Collect still sounds its warning in our ears.

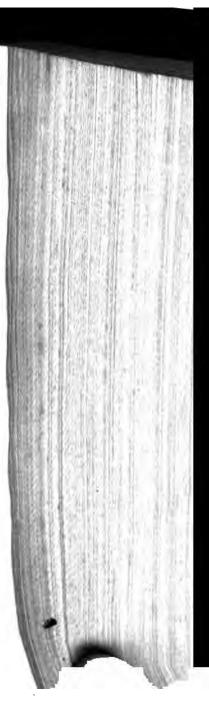
Then answers the Church on the fourth Sunday, "Rejoice in the Lord alway: and again I say unto you, rejoice." Honour the parson's office when you cannot honour the man, because, like the Scribes and Pharisees, he sits in Moses' seat; receive his ministrations because they are of God; but rejoice in the Lord always, be glad that Christ himself will enlighten your

understanding, that Christ Himself, seeing that you have done your utmost to avail yourself of all means of grace, will make allowance for any difficulty you may experience from the faithlessness or inexperience of His minister, or from your own carnal will and frailness; pray that He will Himself raise up His power and come among us, and with great might succour us.

The cleansing of Baptism, the strength of Confirmation, the nourishment of the Holy Communion, are from the Lord directly; they are fully conveyed by the hands of His ministers, yes, even bad ministers, just as a gift conveyed by the hands of a servant loses no part whatever of its value because the servant may happen to be wicked.

These are the Advent lessons which we shall work out more fully as we treat on each of the Advent subjects in succession: but though, for the better comprehending of them, we do take them in succession, let us remember that there is but one idea running through the whole, and that is the perpetual Advent of Christ to the souls of His faithful followers.

At the beginning of the Christian dispensation the Lord was present visibly—so He will be at the end of it. But between these two periods He is as present to the eye of Faith as



ever He was, or will be, to the eye of sense His Scriptures, His Ministers, His Sacraments are but means to that end. In them all that which meets the eye is the outward visible sign of an inward and spiritual grace, a Presence not the less real, because invisible. It is now in the Church's course, while militant here on earth, as it was with its type, the march of Israel towards the Holy Land—there is the open Revelation, the Burning Bush at the entrance of the wilderness—the Captain of the Lord's Host at the entrance to the Promised Land. But this is not all—throughout the whole journey there is the daily manna from Heaven, and there is the daily Rock that follows us—and that Rock is Christ.

FIRST SUNDAY IN ADVENT.

THE TASK SET

Acts, i. 11.

"Why stand ye gazing up into Heaven? This same Jesu, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

Let us endeavour, as far as we can, to place ourselves in the situation of those disciples who saw their Lord ascending into Heaven; let us try to feel as they must have felt. It is difficult to realise their feelings, for these must have been of a very mixed character—the wonder, the joy, the exaltation, the absolute conviction of faith, we can easily understand; but when they saw the cloud receiving their Lord out of their sight, there must have been, along with all this, a sense of personal helplessness, a feeling of desertion creeping over them, a reaction, which we, whose feelings have not been so highly strung, cannot fully enter into. They had recognised their Lord and their God, but He was gone, and they were left be-

hind. With such a Leader, one who had burst the bonds of death, who had led captivity captive, they could dare anything, in His service, and under His guidance they could endure anything—they would follow with implicit faith, with undoubting confidence—but whither? The cloud had received Him out of their sight—the Lord had taken their Master from their head that day—they had learnt faith, they were practising it. They were now to take a farther step—they were to practise obedience also. Hitherto they had been passive—like the Israelites, their duty had been hitherto to "stand still and see the salvation of the Lord." It was their Lord who died and who suffered—they were now called upon to be fellow-workers with their Master, to fill up that which is behind of the sufferings of Christ—faith they had, they were now to learn the meaning of duty.

While, with these mingled feelings of joy and sorrow, of faith and helplessness, they stood gazing into the Heaven which had just shut their Master from their sight, two messengers from Him who had left them reproved their inaction. "Why stand ye here gazing into Heaven?" Have you not a duty to perform on earth? has not the Lord given you a mission, and are you fulfilling it by gazing here

illy into that Heaven which is to be reached by nothing short of active obedience? "That mme Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen Him go into Heaven."

This, then, is the doctrine of Advent, the doctrine upon which hinges the whole of our religion. The Lord has been on earth—has pointed out a path for us to walk in, and that practically, by walking in it Himself—has by His death removed those hindrances which had rendered that path impassable to ushas by His resurrection given that path a real and definite passage beyond the realms of death—has by His ascension indicated its termination, and sent down to us, through the power of the Holy Ghost, the strength which enables us to walk in it, the nourishment which supports us; and having done this, having provided every thing that we could require. He is withdrawn from our sight. He ceases to constrain us—leaves us to the exercise of our own free will, but "will come again to judge the quick and the dead"—will look into the use which we have made of the talents He has given us—will see how we have dressed the vines of the vineyard into which He has hired us, and will "reward every men according as his work shall be "

This is the framework upon which we build all our religion, the "faith without which it is impossible to please God, for he that cometh to Him must believe that He is, and that He is a rewarder of them that diligently seek Him."

The Apostles, thus recalled to a sense of their duty, returned to Jerusalem; the feast was over, and for the time the bridegroom was removed, they knew that they were to "fast in those days," that is, to pass through desolation, to be left to themselves; but they remembered that typical feast, the feeding of the five thousand; they remembered that when that was over, their Master had directed them to "gather up the fragments that remained, that nothing be lost." They obeyed this type they did gather up their fragments, and these filled, as they had filled in the type, twelve baskets; in which they were stored for the future wants of mankind, when He, the Giver of all, had ceased to feed them by open miracle. "Baskets," says Alcuin, "are used for servile work—the baskets here are the Apostles, who, though despised in this present life, are within filled with the riches of Spiritual Sacraments." "Those deep truths," says Augustine, from whom Alcuin probably derived his idea, "those deep truths which the multitude

cannot take in, are intrusted to those who are capable of receiving them, and afterwards teaching them to others—such were the Apostles, for which reason twelve baskets were filled with the fragments."

This portion of the apostolic history affords an Advent lesson to the Church in all ages, because the duty which was then placed upon the Apostles by the Angels' message of hope, is incumbent on us still; we have no right to stand gazing up into Heaven while the Lord has work for us on earth. If we would meet Him joyfully and hopefully at His second Advent, He must find us travelling along the path pointed out by His first.

The season of Advent, which, through the type of the Lord's first coming, proclaims His second, calls upon us to examine our resources, the fragments of His Presence which He has left. Christmas will trace out a path for us. It is a path through the wilderness, where, from natural growth, and natural produce, there is no spiritual sustenance whatever; but it is a path already trodden by the Lord, the prints of Whose footsteps are before us, and Whose prize, the mark of our high calling, is full in sight. That path is not to us what it was to Him; we are not called upon to "tread the wine-press alone;" it is not indeed

without its pain and difficulty even to us, for we are to carry our cross along with us in our daily march; it is not without self-denial, for from us, as well as from the Apostles, the Bridegroom has been removed; to us, as to them, the feast of the five thousand is over; but we have what He had not, the daily nourishment of the fragments which had been stored in the twelve baskets. We are not, therefore, to stand gazing into Heaven. As He sent His messengers, the angels, to them, so He sends His ambassadors to us. He tells us, as He told them, that the same Lord who, so far as sight is concerned, is removed from us, will return—that "He cometh with clouds, and every eye shall see Him"—that if we have not the fulness of His visible Presence. we may realise it by the fragments which He has stored up for our use in the twelve mystical baskets-that, though removed from us, "He is present with us always, even to the end of the world;" and if we may not kneel down and kiss the actual feet and hands that have been pierced for us, we may for the present realise His actual, though invisible Presence, firstly, in His Scriptures, secondly, in His ministers, thirdly, in His Sacraments. These, the fragments which remain, the Church will exhibit to us more fully on the second, the third, and the fourth Sundays in Advent, successively; but first, she places before us the general view, shows us the "path of the just," which Solomon speaks of, shows us that it is the "shining light that shineth more and more unto the perfect day."

Christ indeed has not returned—the "perfect day" is not as yet—the Sun of Righteousness has not as yet appeared in the fulness of His glory; ours is but a twilight, still not that of evening that fades into darkness, but the noming twilight, that grows brighter every noment, the forerunner and reflection of the coming sun—it is progressive, it "shineth more and more unto the perfect day;" the faithful servant is travelling eastward, he is meeting the Advent, and, leaving darkness behind him, he is emerging, step by step, into light.

It may seem singular thus to place the end of the world and the very end of the Christian course on the very first day of the Advent, but it is only what the Lord Himself did when He sent forth His first Apostles through that burren and difficult path which they, and we, and all His faithful followers, must travel. He placed the prize before them at the outset. "He brought before them the end of the seared," says Chrysostom, "that He might the

more draw them on, that they might look, not to the present inconveniences, but to the infinite good to come; as much as to say, the grievous things which you shall undergo terminate with the present life, seeing that even the world shall come to an end, but the good things which ye shall enjoy, shall endure for ever."

What the Lord did to them, that the Church, in His name, does to us; she calls upon us indeed by this the first Epistle of St. John, to put on the Lord Jesus, and thus to keep all the commandments at once, by loving our neighbour as ourselves; she calls upon us, also, to keep ourselves pure, to walk honestly, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; she calls upon us to do our duty, to do work befitting the followers of the Lord, but she calls upon us to do this only because we are children of the light, only because we know the time, because our salvation is nearer than it was, because the night is far spent, and the day is at hand; she does not call upon us to do it in our own strength. The Lord has departed from our sight indeed, but it is from our sight only, He is always present with us in His Scriptures, in His Ministers, in His Ordinances. "By ascending into Heaven," says Leo, "He does

not desert His adopted, but from above strengthens to endurance those whom He invites upward to glory."*

Christ has taken our nature upon Him, and, if we are willing to follow Him, He permits us to take His nature upon us, to put on the Lord Jesus Christ, as the Apostle terms it. This is the consequence and the privilege of baptism no doubt, because it is by means of baptism that the Lord has made us members of Himself, chosen us, called us, created us anew in His image, given us the power of assimilating ourselves to God; but the expression, "put on Christ," seems to refer not to anything that has been given us, or done for us, but to something that we are to do for ourselves, as if it were that, having had the marrage garment presented to us with the power of wearing it, or not wearing it, as we please, we were called upon, not to throw it aside like the ungrateful guest at the wedding-supper, but to put it on.

And if you ask what putting on Christ is, let Chrysostom inform you: "This," he says, "is

^{*}Leo was one of the great champions against the Eutychian heavy; his letter to the Archbishop of Constantinople on this subject was received by the Council of Chalcedon, and in the Western Church was long one of the tests of orthodoxy, and used to be read him Advant after the grapel of the day.

what putting Him on means, never being without Him, having Him visible in us through our holiness, and through our patience. So we say of friends, that such a one is wrapt up in such another, meaning their great love, and keeping together; for he that is wrapt up in anything, seems to be that in which he is wrapt. Let, then, Christ be seen in every part of us. And how is He to be seen? If thou doest His deeds."

And this is true, not only with respect to ourselves, but with respect to others also. We put on Christ by being like Him, holy, pure, good; but this is not all that Christ was, nor is to keep ourselves unspotted from the world the whole of what St. James defines "pure religion and undefiled before God the Father" to be. In our place we are to be to others, what in His place Christ is to all, an example, a support, a guide, a comforter. Unless, therefore, according to the measure of our grace in every part of our lives, we are what Christ was on earth, we have not yet fully "put on Christ." No man, St. Paul tells us, liveth unto himself, evidently because we are all members one of another; to put on Christ, therefore, is in the power of His grace to do His deeds towards ourselves, and towards our neighbours also.

It is said, that when a herd of stags cross a river, each individual animal, resting and supporting his head on that stag that swims before him, in his turn gives rest and support to those that follow, and thus that all the weak and the strong together are able to make the passage which none could effect alone.

An ancient Father has taken this as an apt illustration of the individual efforts and mutual assistance of the Christian flock in its passage over the Valley of the Shadow of Death. All must exert themselves, but each is the support of his neighbour.

When in this Epistle we are called upon to put on Christ, we are not indeed called upon to do all that Christ did, for that is impossible; only to act like Him in every thing, and that He has put in our power. The Lord crossed the Valley of the Shadow of Death first, and, in the illustration we have spoken of, the leading stag must have made his passage alone and unsupported himself, and yet supporting his fellows. This we are not called upon to do; it was for the Captain of our salvation to tread the wine-press alone, we have only to follow. This course indeed is not without its pain, and its struggle, and its effort, and its difficulty; nor is this in any way concealed from us when we are called upon to put on Christ; we cannot

put Him on without putting on His sorrows also, and therefore we are told to take up our cross in doing it.

But we are waiting our Lord's return; the night is far spent, the day is at hand; our final acceptance, if indeed we are accepted, is nearer than when we first believed, is drawing nearer every day. We have received a blessing, and we have a duty to perform. We are not, therefore, to stand gazing into Heaven, meditating only on the greatness of our privileges, and the goodness of Him who gave them, but we are to show our gratitude to the Giver of all good things by doing His will on earth as it is done in heaven.

H.

SECOND SUNDAY IN ADVENT.

THE PRESENCE OF CHRIST BY HIS SCRIPTURES.

Romans, xv. 4.

"Whatever things were written aforetime, were writta for our learning, that we, through patience and comfort of the Scriptures, might have hope."

The first Sunday in Advent has shown us the fact, that our path lies through this world, and that our work lies in that path; it has shown us that we have the work to do because we are the followers of Christ, and the path to tread because we are the children of light. The precise nature of this work is not as yet described, nor is the path as yet traced; that is to be done by the Christmas doctrines. All that we have learnt hitherto is, that an arduous course and a difficult labour lie before us, with a prize and an object at the end of them. Before undertaking such a task, and setting out on such a journey, our first business is to examine our resources, and see

what we have to help us in the service in which we are engaged.

One thing is certain, we are not to have the visible Presence of our Lord; but it is equally certain that, invisible, He is to be present with us always. It is this Presence, in one form or other, which is to enable us to perform our task, and accomplish our journey; and this Presence, as we have already seen, is felt in His Word, in His Ambassadors, and in His Ordinances. There are many other ways in which He is present with us, so as to receive our services. He permits us to feed Him, to clothe Him, to comfort Him, even to teach Him, in the persons of the hungry, the naked, the afflicted, and the ignorant; and this will be shown us by-and-bye, when our duties are unfolded; what we are now considering, is His Presence as a source of help, and that this lies in His Scriptures, His Ministers, and His Ordinances.

First, in His Scriptures—and this is the subject for this second Sunday in Advent—"Whatever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

The Scriptures were written for our learning. There is no greater mistake than to

imagine that the Bible is the book of the world at large—it is no such thing—the world has no right to it—it was not written for the children of the world—it was not meant for them as such—and as such it does not concern them—they are, indeed, invited to make it their own, by becoming members of that body to whom it was given; but it is not their's now. The Bible is Christ's message and legacy to His own people—the laws of His own kingdom, and that people and that kingdom is the Church.

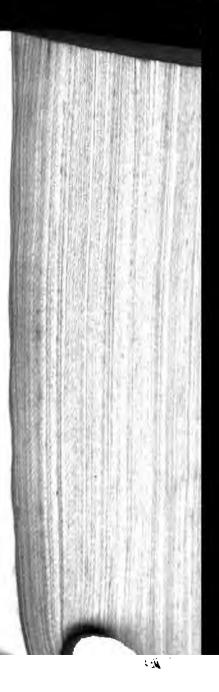
The sense in which we are, through them, to realise the actual and perpetual Presence of Christ is this: it is the sort of presence which we possess of our absent friends when we are in constant correspondence with them. The thoughts we read are their very thoughts; their wishes, their injunctions, their kindnesses are their very own; for the words are their own words, and these words are present with us.

Let us realise, first, this view of the case; I mean, let us place ourselves in the situation of people, who, as yet, have had no farther revelation made them than that of the first Sunday in Advent, that of having a Master to follow, a work to perform, a judgment to look forward to, and Eternal Life in prospect. Their Lord has "gone to a far country

to receive a kingdom," and to return; as servants they receive a letter from Him, explaining to them their situation, showing what He has done for them, showing what He expects from them, forming a guide-book, in fact, to direct them in their work; but, above all, pointing out the assistance they may expect from Him, to enable them to do it.

Now this assistance depends upon the invisible Presence of their absent Lord. We are not now considering the Scriptures generally as the Laws of God; that we shall do on a future occasion; we are considering them now in their peculiar office, pointed out by the Epistle of to-day, as affording us grounds of sure hope, notwithstanding our separation from our Lord. Remember what He said when He left us, almost the last words that He uttered: "Lo, I am with you alway, even to the end of the world." This invisible Presence is the ground of our hope, and this hope we have in the Scriptures, inasmuch as every day they realise this truth. Let us imagine a dying father leaving to his children a record of his life, together with his will, and ample directions for them in all situations in which it is possible they can be placed. He gives it to them, he tells them to keep it for his sake, but he knows that, as yet, they are too

young to understand it, and so he tells them. "What I do thou knowest not now, but thou shalt know hereafter." Would not these children not only understand more, but believe more firmly, as they grew up and their understandings became stronger, and their eyes no longer holden, and they began to see, one after another, the meaning and the truth of all that their departed father had written so long ago -would not their hope grow stronger and stronger, as, one after another, these silent revelations were unfolded-that all that their father had written, even that which was most mysterious, most incomprehensible, would, in its time, be revealed also? And even if that father had said, in the same record, that he, though dead, was alive, though absent, was present, would they not have greater and greater confidence in this incomprehensible mystery, as time unrolled the others? And if he said, that in the end he would come again, and that if only he found them faithful, they should be in him, and he in them, visibly and openly, as they now are invisibly and sacramentally, would not the continual revelations, which, by degrees, they had begun to understand, become a sure and certain hope, that those things which they could not comprehend as yet, would in due time become plain to them?



Such hope we have in the gradual unfolding of the Scriptures; and therefore it is that the words, "What I do thou knowest not now, but thou shalt know hereafter," are the type of them throughout. The action is performed, the promise is fixed, the blessing assured, and there they stand for all ages; and afterwards, long afterwards perhaps, light is given us to read them by—the explanation is left to future times and future conditions of covenant. But when we do begin to see things, which kings and prophets desired to see, and saw not, then we begin to understand that the God who was present to inspire those who wrote them then, is the God who is present to inspire us who understand them now; and thus it is that the mysteries of God's Word become the witnesses of Christ's continual Presence.

In the course of the year, as I have said already, we may have occasion to view the Scriptures in other lights; but the sense in which we are considering them now, is as a preparation for the Lord's Advent. We are viewing them as a record continued through hundreds of years, while the whole of it is nothing else than the successive revelations of the one scheme laid down in the very beginning, which scheme, announced at the Fall, will

be completed at the Lord's Second Coming; and though it be partially disclosed from time to time, is never fully revealed till then. This is no mere supposition of mine: it is the word of God Himself, Who tells you, "That in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God should be finished, as He has declared to His servants the prophets."

There can be no question but that the whole scheme of man's redemption, through suffering, was irrevocably declared in the first mysterious type of man bruising the serpent's bead while the serpent was permitted to bruise his heel, or, that the idea of vicarious sacrifice was revealed to Cain and Abel. There can be no doubt but that the whole plan of Christ's Church was actually laid down and determined in those days, when the long-suffering of God "waited in the days of Noah while the ark was a preparing," or that the extension of the blessing to all the nations of the earth was actually recorded in the days of Abraham, as well as the Sacrifice of the Only Son, without which the blessing was impossible.

There were new revelations after these days, no doubt, but not revelations of new things: it was only that additional light was thrown

upon that which was before delivered as men's eyes were able to bear it. The Passover itself showed nothing new: it simply connected the prophecy given to Adam, with the sacrifice revealed to Abraham—the act of deliverance with the blood of the Redemption. The chosen people, elect and separated from the world, and journeying through the wilderness under the immediate guidance of God Himself, was but a farther unrolling of the mystery already declared by the Ark of Noah. The rock, the manna, the brazen serpent, were but revelations of what had already been prefigured, coming forth, no doubt, plainer and plainer, as the counsels of God drew nearer and nearer to their accomplishment, but not new.

The great rule, then, of all revelation, and of all inspired writing, seems to be, that it is to be discerned, not intellectually, but morally and spiritually, that it is an anticipation of the times in which the Church, by God's grace, will have arrived at the state which enables her to comprehend it. It is very doubtful whether Isaiah and Daniel, who, to our comprehension, wrote so clearly of Christ, and revealed the very time of His coming, the very duration of His stay, His Office, His Ministry, His Sacrifice, His Resurrection, knew themselves what they were writing—whether even

Moses, who declared the Prophet raised up from among the brethren, and like to himself, understood the eternal revelation which he uttered-or whether it ever was understood by anyone before that blessed moment, when, at the manifestation of the first Gospel type of the promised bread of life, the feeding of the five thousand, the wonder-stricken multitude exclaimed with one accord, "This is that Prophet which should come into the world." The early times received the revelations indeed, but were not capable of comprehending them; it was the increasing light, it was the first Advent of the Lord, that revealed to us, the babes, it may be, in Christ, those things which, equally open to the intellectual comprehension of kings and prophets, and equally the object of their desires, from the necessity of the case were hidden from their eyes.

The successive clearing off of the mysteries which envelop the counsels of God are in themselves a perpetual advent; they declare that the night is farther and farther spent, that the day is nearer and nearer at hand at each successive revelation, just as the gradual and progressive brightening of objects in the natural landscape is the silent but unerring proof of the continually approaching advent of the rising sun.

This was the case at the first Advent; the lifting up of the veil, the new and unexpected light let in upon objects already familiar, revealed far more than the actual explanation of the dark saying or the deep type; it revealed that, from first to last, the Lord had been in the same place actually present, though they knew it not.

And when the Lord came down on earth, when He was actually engaged in the teaching of his disciples, we find the same law prevailing still. His words were often dark sayings at the time when they were spoken, because they were to be tokens of His spiritual Presence after His visible Presence had been removed from men's sight. The declaration was made and recorded, but the meaning of it could not be understood by those who heard it. "Wist ye not, that I must be about My Father's business?" and they understood not the saying that He spake unto them, but His mother kept all these sayings in her heart."

How many times is this idea repeated in the Gospels? how often are we told that the disciples understood not the very saying that was spoken for their instruction? how many sayings are there that, from their very nature, could not be understood by men in their situation, and yet these were the sayings of a lord who answered to the thoughts of men's hears as well as to the words of their lips? What could the Samaritan woman understand of the fountain of Living Waters when the Holy Ghost was not yet given? What could the disciples understand of the true Bread from Heaven when the Sacrifice was not yet offered? or of anointing His Body for the burial when that Body was yet alive? or of raising up in three days the Temple which was not destroyed, and when, as yet, there had been no resurrection?

The very Advent which we commemorated last Sunday, the Lord entering His Kingdom in triumph and glory, that which we now know and admit to be the type of His return to judgment and to manifest sovereignty, can we suppose it in any way understood by the very multitudes who spread their garments, or those who cut down palm-branches and strewed them in the way, or by the multitudes that went before, and that followed, crying, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord, Hosanna in the Highest? And, as if to point out this more unmistakably to our notice, it is expressly written, "These things understood not the disciples at the first, but when Jesus was glonifed, then remembered they the things that were written of Him, and that they had done these things unto Him."

The fact is, that the understanding of these, and of many similar things which abound in every passage of the Gospels, is not an enlightenment of the mind, but a warming of the heart; and thus it was, that when our Lord reproved His disciples for not understanding His dark sayings, when He warned them, for instance, about the leaven of the Pharisees, He did not say, are your minds still unenlightened? but have ye your hearts yet hardened? And so it is still. The natural man re-

ceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them; for they are spiritually discerned." Many things in the Old Testament, and in the Gospels themselves, are but partially revealed even to us; many of the prophecies have double fulfilments, of which the first is but the type of some other fulfilment far more momentous, but, as yet, unrevealed. Who, for instance, shall say whether the prophecy of this very day's gospel has been fulfilled already, or still remains to be fulfilled? Have there been already, or will there be at some future time, "perplexity and distress of nations, men's hearts failing them for fear, and for looking at the things that are coming on the earth?"

Did the disciples lift up their heads at the approach of their redemption when the Church was delivered from her temporal enemies in the days of Constantine? or are we still looking out for a spiritual redemption, a deliverance from spiritual enemies?

Who can say? But if the veil of mysteries still hangs over the Gospels, what shall we say of the book of Revelation? Doubtless it is the unscaling of the book which had been sealed by Daniel, "even to the time of the end," but it is itself sealed. "Seal up those things which the seven thunders uttered, and write them not." "Time itself," says Gregory, "alone reveals that which the seven thunders spoke, for whatsoever was hidden in the beginning of Holy Church, the end clears up, day by day."

It is this clearing up, day by day, that reveals the constant presence of Christ, who left us with that warning so often reiterated, "WATCH, for ye know neither the day nor the hour when the Son of Man cometh." The Holy Book, no doubt, is a book of laws for us as Christ's subjects, and of hopes for us as God's children; but it is far more than this, it is a perpetual witness that the Lord God Omnipotent reigneth, that the government of the Israelites is not merely a matter of history, signifying that He did reign over that people, but a type that

He does reign over His people to this very day. This, too, is the value of the Book of Revelation; this is why it is sealed and not sealed; sealed it is, so far as a mere gratification of curiosity; sealed it is not, so far as its real use is concerned, the declaration of the Lord's continual Presence.

"Seal not up, nor close, nor conceal these oracles," says Cornelius a Lapide, "but write them, exhibit them, so that all may read, for all may profit by them. Often does God command His Prophets, as He commanded Daniel, to seal up their prophecies, when they relate to times still distant, for they ought not to be read, being then read with little power of comprehension and little benefit; but when the times are near at hand as they are with us, He commands that they be not sealed."

This is the first source of strength, and life, and hope, to those who are about to undertake the following of the Lamb—the consciousness, from the witness of God's own Word, that they are marching under the guidance of the pillar of the cloud and the fire, as really, though not as visibly as the Israelites of old. It is like the evidence we have in the light and the warmth which betoken the presence of the sun; we feel that it is still day; we know that the sun is really and truly shinin

in his glory, though, for the time, we may be walking beneath the mists and clouds of the earth which hide him from our eyes.

"Seal the thunders, for they are hidden from the wicked; seal them not, for the righteous shall understand them," says Tychonius; "the divine Scriptures are hidden from the proud, and for them that love the world more than God, but are open to the humble, and to those that fear Him."

"For them let us give thanks to God," says Chrysostom, at the conclusion of his sermon on this epistle, "and let us have our treasure always in hand, that, by patience and comfort of the Scriptures, we may have hope, which God grant that we may all attain, by the grace and love toward man of our Lord Jesus Christ."

H.

THIRD SUNDAY IN ADVENT.

THE PRESENCE OF CHRIST BY HIS MINISTERS.

Matt. xi. 10.

"Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee."

A THIRD time has the Advent Collect called upon the faithful to prepare, a third time has it pointed to the work which their Master's first coming has set before them, and a third time has it warned them of that second coming in glorious Majesty to judge the quick and the dead.

Already they have learnt, by the Second Sunday, that this awful day, though a day of wrath and a day of mourning to those who have to meet their Lord now for the first time in their wilful and unaided helplessness, may well be a day of happiness and blessed re-union to those who, in His Scriptures, have realized His perpetual presence, who, knowing these to be the very message of their unseen, yet ever

present Lord, have read them, marked, learned, and inwardly digested them, as they would the letters of their absent friend and benefactor, have ordered their whole life upon them, are already familiar with the mind of their Judge, and already fitted for His visible Presence.

But they have read with fear. It is a long while since their Master was taken from their More than eighteen hundred years. Is it possible that the Scripture which they have now can be the Word of God? are these words His very message, or has man perverted it, or added to it, or taken away from it, so as to lose its true meaning, during those long eighteen centuries,—days of darkness and error, days of strife and dispute,—which have intervened since its first proclamation? Or if they are indeed God's very words, how is man to be certain that he apprehends them rightly? He knows, and knows from that very Word of God, that before this, the unlearned and unstable have wrested them to their own destruc-Is not he unlearned? is not he unstable? And though he has listened to the Church's voice, bidding him to search the Scriptures, and find help and comfort from the Presence of his Lord, he is not sure that he can obey it.

Again, then, when that Advent Collect warns him—Prepare to meet thy God—the Church, herself the witness and keeper of Holy Writ, removes this difficulty, and discloses the perpetual Presence of the Lord in the messengers of His Advent. The Collect, adverting to the fact, that even at His first coming, in His great humility, the Lord had sent His messenger to prepare His Way before Him, prays that those ministers, those stewards of His Mysteries, whom He had sent to prepare and make ready the way for His second Advent as a Judge and Avenger, may have fulfilled this mission "by turning the hearts of the disobedient to the wisdom of the just, so that at that coming, which the first, or Advent Collect, has all along been sounding in our ears, we may be found an acceptable people in His sight."

This, therefore, is the additional revelation of the third Sunday, that besides the perpetual Presence of Christ in His Scriptures, He is perpetually present in His ministers; that the very duty of these men is to prepare and make ready the way of the Lord. And, therefore, that with God's Word before us, and God's authorized ministers to explain that Word, we may fear no longer; but when next Sunday we hear for the fourth time the word

"prepare," we may, with all our hearts, and souls, and hopes, and wishes, join in the Collect that will then follow, and say, "Lord, raise up, we pray Thee, Thy power, and come among us."

And then comes Christmas.

The Presence of Christ, revealed in the second Sunday, we have likened to the presence of a friend through his letters; that which the present Sunday treats of, we may liken to the presence of a king through his ambassadors.

We are these ambassadors of Christ; we show you our credentials, and then call upon you to hear us, for warning, or for comfort. We call upon you, "as though Christ did beseech you by us."

What, then, is the authority of these ambassadors, these messengers of the second Advent? For this we must look to their type, and see what the gospel for the day tells us about John, the messenger of the first.

John, at the time alluded to in this portion of Scripture, was in prison, into which he had been cast for performing that very duty for which he had been sent, "preparing the way of the Lord" by preaching repentance to a wicked king. His disciples seem to have had some doubts as to whether the messenger had

not been mistaken, as they probably thought, if Jesus is this Christ, this great king, how is it that He cannot, or does not, preserve His own messenger from being thrown into prison? There is no reason to suppose that John himself had any doubts; he could not doubt after what he had seen and heard; but it is not an uncommon way of convincing people to say, Go and see for yourselves, "providing, not for his own, but for his disciples' ignorance, says Hilary, that they might know that it was no other whom he had proclaimed, he sent them to see His works, that the works might establish what John had spoken, and that his disciples should not look for any other Christ than Him to Whom his works had borne testimonv."

The Lord's answer, "Blessed is he whoso-ever shall not be offended in Me," is directed to this very form of unbelief. It was very natural, as Gregory remarks, that men should be greatly offended concerning Christ, because, after many miracles done, they saw Him at length put to death; whence Paul speaks, "We preach Christ crucified, to the Jews a stumbling-block." What, then, he continues, does that mean—"Blessed is he who shall not be offended in Me"—but a direct allusion to the humiliation of His death, as much as to

sy, "I indeed do wonderful works, but I do do not disdain to suffer humiliating things? Because, then, I follow you in your death, you must be careful not to despise Me in My death. Blessed are ye if, notwithstanding the humiliation which I must suffer, and which My ambassadors and representatives must suffer, ye make no mistake as to who I am."

John's disciples seem to have been perfectly satisfied; and when they departed, Jesus began to ask the people what they thought of John himself, whether he really was a proper messenger for the kingdom of heaven. You went out into the wilderness to see John, He says, and what sort of man did you expect My messenger would be?—a reed shaken by the wind? Now if we compare this with St. Paul, who tells the Ephesians not to be tossed to and fro, and carried about by every wind of doctrine, we shall understand better what our Saviour means. Did you expect to find My messenger a doubtful, hesitating, faint-hearted man, preaching one thing to-day, and another tomorrow, bold before the poor man in the wilderness, and afraid to denounce the vices of his earthly king? My messenger is no such man as that.

But what went ye out for to see? a man clothed in soft raiment—a man who was

proud—a man who preached up himself—who dressed and acted as if he considered himself a prince and a ruler? Such a man as that is no messenger of Mine. You must go to king's houses, you must go to the great people of this world for that.

But what went ye out for to see? a prophet? Yea, I tell you, and more than a prophet; for this is he of whom it is written, Behold, I send My messenger before My face, which shall prepare Thy way before Thee.

The principal lesson here is the reason of John's greatness; the lesson is contained in the word "for." This shows, says St. Chrysostom, in what respect he is greater, because "this is he of whom it is written, (in Malachi,) Behold, I will send My messenger, and he shall prepare My way before Me." Whatever is the greatness of John, it arises, not from himself, his own preaching, or his own holy life, but from the fact of his being the messenger of the first Advent.

This, then, is the character and office of Christ's messenger at his first Advent, given by Christ Himself; and as the whole of this first Advent is but the type and shadow of the second, this is also the character and office of the messenger whom He has appointed to announce His second.

The next verse, however, is a difficult one. After giving this high praise to John the Baptist, and making him, as it were, the model of His future messengers, and adding besides, that among those born of women there never had arisen a greater than John the Baptist, he says, notwithstanding, "he that is least in the kingdom of Heaven, is greater than he." Now the kingdom of Heaven is so often spoken of in the New Testament, and there likened to such things as a grain of mustard seed, growing—to a fold, protecting—to a net, taking in bad and good—that we are at no loss to understand that our Lord here means the Church. But we are astonished that the least in that Church is greater than John the Baptist, that high and holy man who denied himself everything for the Gospel's sake, who preached repentance, who baptized our blessed Saviour Himself, who reproved kings, and who laid down his life rather than flinch from his duty. Who are we, we might say, that we should be compared with John the Baptist? And yet our Saviour's words are plain, "the least in the kingdom of heaven is greater than he."

The passage which we have been just considering explains this fully. John in those times, and the Church's ministers in the pre-

sent day, are not valued for their own merits, (for what merits have the best of us in God's sight?) but for the offices with which God had entrusted them. John the Baptist was the greatest among those born of woman, not because he was a better man—he might, or he might not be, that made no difference—but because God had never hitherto given so great an office to any man, as to be the immediate messenger of Christ's first Advent.

But we, humble as we are in ourselves, are greater than he, because God has made us messengers of the second. There is nothing to make us proud in this, only to make us wonder what we are, that God has chosen us for such great things, and to show us how little we have prepared ourselves fitly to perform our duties. Thus St. Paul tells the people indeed to esteem their ministers very highly, but he does not say for their own sake, but "for their work's sake."

In the Epistle for the day he says, let a man so account of us not as Paul the learned man, not as Barnabas the good man, not as Apollos the eloquent man, and mighty in the Scriptures, but all alike, because all alike are ministers of Christ, and stewards of the mysteries of God. It is the magnitude of the message carried, not the worth or merit of

him who carries it, that makes the difference; Judah was not more worthy than Reuben, nor Paul than John. The point for us to consider, is not why we are greater than John the Baptist personally, but why the message committed to us is of greater importance than that committed to him.

Consider what John the Baptist was-the preparer for Christ's first coming; and consider how he prepared for it-he was a PREACHER, and his subject for preaching was repentance. "Repent ye," he said, "for the kingdom of Heaven is at hand;" the outward visible sign proving that he had been entrusted with this office, was baptism, which implies, on God's part, cleansing, washing away, and, on the part of the baptized, giving up, sins. But we are expressly told that it was not John's office to baptize with the Holy Ghost, that is to say, to convey to his disciples the assistance or help of God: he was commissioned to tell them what to do, but not to give them the means of doing it. "Have ye received the Holy Ghost since ye were baptized?" said St. Paul to certain disciples at Corinth. "And they said unto him, We have not so much as heard whether there be any Holy Ghost." "Unto what, then, were ye baptized," said St. Paul. "And they said, Unto John's baptism." Then said

Paul, "John verily baptized with the baptism of repentance, saying that they should believe on Him that should come after him, that is, on When they heard this, they Christ Jesus. were baptized in the Name of the Lord Jesus. And when Paul had laid his hands on them, then, (and not till then,) the Holy Ghost came upon them." Here you see at once the difference between Paul, the minister of Christ's Church after that great feast of Pentecost, and John, the minister of Christ indeed, but not the minister of Christ's Church, which he could not be before our Blessed Saviour had sent the Comforter. You see now how unspeakably greater was the office of the former; the one baptized with water—the other with water and the Holy Ghost; and this had nothing to do with the men themselves; either might have been the better man, and both were sinners in God's sight; the messengers were nothing, it was the message that made the difference. And so it is in all our ministering. John preached, and preached repen-Now look how much higher is the tance. office entrusted to us. We are "stewards of God's Mysteries," the exhortation to the Communion says, "because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with

a quiet conscience; therefore, if there be any of you who by this means cannot quiet his conscience, but requireth farther comfort and counsel, let him come to me, or to some other leaned and discreet minister of God's Word, and open his grief, that, by the ministry of God's Holy Word, he may receive the benefit of absolution"—absolution, that is, forgiveness of sins—and "by the ministry of God's Holy Word;" and this is that word—"receive ye the Holy Ghost, whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." John had no such commission as this.

And from that time to this the sacred trust has been handed on, from that time to this has every candidate for the priesthood knelt before Christ's commissioned messenger, His Bishop; upon every one of our heads have the hands been laid, and to every one of us has been repeated our Lord's original Commission in the very words in which our Lord delivered it: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. 'Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.' And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost."

Well may we say that the least in the Kingdom of Heaven is greater than John the Baptist; well may we tremble at the charge committed to us, treasures of gold placed in vessels of clay. We tremble at our own insufficiency, but we are bold in the Lord, for we know the words of our commission: "As My Father hath sent Me, even so send I you." We remember His gracious promise, "Lo, I am with you alway, even to the end of the world." We feel ourselves "Ambassadors of Christ," and, not in our own strength, nor on our own authority, but on that of our Master, we stand before you the living representatives of His Presence on earth.

Grant then, O Lord, Who, at thy first coming, didst send Thy messenger to prepare Thy way before Thee, that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy Way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, Who liveth and reigneth with the Father and the Holy Spirit, ever One God, world without end, Amen.

FOURTH SUNDAY IN ADVENT.

THE PRESENCE OF CHRIST BY HIS ORDINANCES.

St. John i. 26.

"There standeth One among you whom ye know not."

"WATCHMAN, what of the night? watchman, what of the night? The watchman said, The morning cometh and also the night. If ye would inquire, inquire ye, return, come." Thus spoke the prophet Isaiah.

The watchman is he of whom we spoke last Sunday as the messenger of the second Advent; the inquirer is the anxious Christian, hopefully, yet tremblingly, expecting the dawn of the visible Presence. This, the watchman warns him, is at once the morning and the night, the morning for those who have hitherto realised it by faith, but deeper and darker night for those on whom it has arisen unawares. To all he, the watchman, is the minister, ambassador, and representative of the Presence, while that Presence is as yet invisible. To those,

therefore, who would inquire of their state, he is ready to answer; the invitation to the marriage feast is committed to him, and he calls to all who will hear him, "return, come." "The Lord is at hand." Christ is present, no doubt, in His Scriptures, Christ is present, in His Ministers also, but there is one point in which He is more closely, more spiritually present still, the mysteries of which he, the watchman, has been appointed the steward. Return, come, the Lord is at hand. Let us realise that of which Christmas is the type; let us imagine the time of probation which these seasons of Advent represent to be rolling over, and the great day to be coming nearer and nearer; and let us picture to ourselves that at Christmas we have not to commemorate the first coming of Christ, but to see with our eyes the second.

Imagine that these successive warnings of the three Sundays, each of them coupled with its fresh revelation of grace and help, were warnings to prepare for this Visible Presence, and the Judgment which will accompany it, and which we knew would be fulfilled and concluded on this very next Christmas Day, when Christ would appear in His Glory.

If such were the case, I am sure that on the very first week you would have begun to cast away the works of darkness and to put on you the armour of light.

I am sure that, knowing you were to see Christ as He is, you, on the second week, would have taken up the invitation of the Church, and would have done your utmost to learn the mind of Christ in His Word. You remembered that at your baptism you had promised to believe all the Articles of the Christian faith, and to keep God's Holy Will and Commandments.

I feel certain, therefore, that if you really expected the second coming so near, that you did proceed to search the Book from which that Creed and those Commandments were taken, those Scriptures, which the Lord had caused "to be written for our learning," that you did read them, mark, learn, and inwardly digest them, and that in them you did realise the Presence of Christ.

And when you could not quiet your own conscience, but required further help and counsel, when you still feared and trembled exceedingly, as every time you compared the requirements which you had found in the Scriptures with those actual deeds of your own lives, which you knew were to be so soon laid open before men and angels, fresh terrors arose around you; and when, in the midst of

your trouble, you heard on the third week that, as the Lord had sent His messenger to prepare the way before Him on His first coming—so now He had not taken His people unawares, but had sent His ministers, the stewards of His mysteries, to prepare His Way before His second—surely you came to them, you opened your grief, you received the benefit of absolution to the quieting of your own conscience, and the removal of all scruple and doubtfulness, you again realised the Presence of the Lord in His ambassadors, and listened to them as though Christ did beseech you by them.

This is the only way to estimate the true value of Christ's ordinances. You must picture to yourselves the last day, and then consider them as help afforded by Christ, as images left of His Presence, to enable you to meet it.

These, then, have been your Advent lessons hitherto, and these alone, if you have really and honestly laid them to heart, have carried you a good way on your road to Heaven.

But it is only on your road. They are valuable only as they have opened your mind to prepare for that which alone can carry you through the trials and difficulties of the worl and that is the grace which comes down from

the Lord Himself, the actual Mind which these Scriptures explain, the actual mysteries of what these ministers are the stewards.

All the Advent lessons which you have learnt hitherto, indispensable as they are as means of bringing you to Christ, would be like an arch without its keystone, were it not for the lesson of the present Sunday: "Lord, raise

up Thy power, and come among us."

This is a lesson you are taught frequently in a general manner, but this last week in Advent applies it more particularly to the two subjects we have been considering during the two preceding weeks. The lesson, in a general way, is, that without Christ we can do nothing; but the particular lesson which this Sunday at this season teaches, is, that without His special grace, neither His blessed Scriptures, nor His faithful ministers, can avail for your salvation; that, though the race is set before us, though both the Scriptures and the ministers do point out our way very plainly, yet we are so let and hindered from following it, and that, too, by our own sins and wickedness, that unless the Lord Himself raise up His power and come amongst us, and with great might succour us, it is no use to set it before us, for we cannot follow it.

Now this, I am afraid, must be plain enough

to all; all must see, by their own conduct, that they do not act up to even what they know; and, though the Scripture warns them, and their minister calls out to them, and they feel and know, in their own hearts, that both God's Word and God's servants do speak the plain truth, yet that they do not act up to that which they see to be necessary for their salvation. I think this must be plain to all; yet, as it will be satisfactory to see that God has foreseen and foretold that it will be so, I will point out two passages of Scripture where the very thing is spoken of. You must remember the Parable of the Sower-you must recollect that all the seed that he sowed was good, just as all the Word of God is good, but that the good seed produced a very different crop, according to the place where it fell the wayside, or the hard-bound hearts, were it never came up at all—the stony-ground, where it sprung up directly, and never had soil enough, that is, depth of principle enough, to come to anything—the thorny ground, that is, the worldly-trading minds, where there were so many weeds that the good seed got choked—as well as the good ground, where the very same seed that had failed elsewhere now produced its crop; and that even that crop was not at all alike, but some thirtyfold, and some sixtyfold, and some an hundredfold. The goodness of the seed alone, then, is not sufficient, though that seed be the Word of God.

Nor is the faithfulness and painstaking of the minister-for who could be more painstaking and faithful than St. Paul, and who turned so many to the fold of Christ? yet we cannot read a chapter in the Acts without seeing, that if there were many who were converted by his ministry, still there were many who were not, and we cannot say that he did not labour for the one as well as for the other. It is not the faithfulness of the minister that will avail. No doubt if there were no seed, and no sower, there would be no crop-that is, if we do not take the outward means, we shall stand no more chance of bringing forth good works, or, consequently, of going to Heaven, than a field would stand a chance of bearing a crop of wheat were we never to sow it. But good seed and good farmers alone is not enough; no crop will come up without the dew, and the rain, and the sun, from Heaven.

Why should this be so? I do not mean in our fields; we should never think of asking such a question about them; we should say it is the nature of the seed to want warmth and moisture, and we should be quite satisfied. But why is it so with the hearts of men? Why will not the

study of God's Word, and good explanation from men who are authorised to explain it, make us good men? We see it does not, but we want to know why. We think it ought. Perhaps the Gospel and Epistle for the day will explain this to us, and show us why it is consistent with God's way of governing our hearts to teach us that something more is necessary.

You know how much God hates self-righteousness and self-confidence, and what we should call conceit—in fact, that nothing does let and hinder us in our road to Heaven so much. The Parable of the Pharisee and Publican would show you that, even if our Saviour's words, and St. Paul's cautions, "not to be high-minded," "if we think we stand, to take heed lest we fall," and a thousand such, were all blotted out of the Bible.

Now suppose a man had worked out for himself a line of conduct from the Bible, by mere intellect and study, without prayer or help from the Sacraments, or from God's Ministers, or his Ordinances, or anything He has commanded us to hallow, what would be the result? Would he not be puffed up in his own conceit? Would not his own success blind his eyes to his Saviour, and make him think that he had saved himself?

Or, suppose the people were all, and all at once, to be turned by the voice of the minister-suppose they were at once to give ear, not only to see their sins, and to be turned from them, but joyfully and eagerly to follow out that good path which he who had been set over them was tracing for them, always coming to Church, because he told them "not to forsake the assembling of themselves to together," always seeking the blessed Sacraments, because he convinced them that it was the true bread of life, and the true water of purification-suppose all this were the case, no doubt it would be a blessed thing for the people, but what a trial would it be for the miister-a trial that even Moses, the meekest of men, could not bear. If even Moses, and Aaron, the saint of the Lord, "spake unadvisedly with their lips, and gave not God the glory, but said, Hear now, ye rebels, must we fetch you water out of this rock?" whereas it was God who brought it by their means, how much more likely should we be, we to whom God has given so much greater a commission, and a stewardship so much higher, how much more likely should we be to say or think, do you expect us to forgive you your sins, or to give you the Body and Blood of Christ, or to bring you the peace of God

which passeth all understanding, whereas we are but the messengers who carry the Word of the Lord, and merely the stewards or keepers of our Master's Sacraments?

And thus it is that we tell you over and over again the Word of Life. We exhort you to keep from such and such sins—we invite you to come to Church—we tell you over and over again, that he that eateth not this bread, hath no life in him, and it all seems of no use -you will not come to Church-you will go on in your sins. Children will talk and misbehave, though they know better all the time; men will lounge about in unseemly postures, though they know they stand in the Lord's Presence; half the congregation, time after time, turn their backs on the Lord's Table, and the Lord's minister, who is inviting them to the Marriage Feast; and he knows that if, in those visible matters which he and all the congregation can see and judge for themselves, men pay so little heed to his words, still less have they paid heed in matters of righteousness, and purity, and inward devotion—the reality of which can be appreciated by God alone—and he begins to think his labour is in vain: when, all at once, our Blessed Saviour raises up His Power, and comes among us. The good seed is already sown, but has lain parching for want of the dews of Heaven. "Thou sendest a gracious rain upon Thine inheritance, and refreshest it when it was weary." The crop springs up, the fields are green, the wilderness becomes a standing water, and the desert blooms like the rose; and then it is that we all see and acknowledge that Paul must plant, and Apollos must water, and that, after all this, it is God Who giveth the increase.

I think this is the lesson taught in the Gospel for the day, when we compare it with the Gospel of last Sunday. Both these passages treat of John the Baptist. In the former, Christ holds him out as the model and type of what His messenger should be—that he was no reed shaken by the wind—that is, no doubtful, faint-hearted, hesitating man; no, nor a man clothed in soft raiment; no proud, self-seeking, luxurious man; but that he was a prophet, yea, I say unto you, and more than a prophet, for he was the very messenger sent to prepare the way for the great covenant itself.

This was our Saviour's testimony of John, but what was John's testimony concerning himself? Well might he have been proud at being greater than any born of woman; well might he have been proud at the numbers that flocked to him in the wilderness, confessing

their sins, and coming to him to have them washed away in baptism. Well might he have thought highly of himself, when that blessed Saviour Himself came to be baptized of him. and when the Priests and Levites, wondering at his power, came all the way from Jerusalem to ask him, Who art thou? And what said the type of Christ's ministers? "He confessed and denied not, but confessed, I am not the Christ. And they asked him, What, then, art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us; what sayest thou of thyself? Then said he unto them, I am the voice of one crying in the wilderness." I am but the messenger; I am but the voice; there is one among you whom ye know not. And what words are these to us who ought to know that where two or three are gathered together in His Name, there is He in the midst of them, and find, like the patriarch Jacob, "verily the Lord was in this place, and I knew it not?" "There is one among you whom ye know not, the latchet of whose shoes I am not worthy to unloose."

Now, then, comes the Epistle. If you wonder that such great power should be given unto man—if you are surprised at what the

Church told you last Sunday, that the Lord has given power unto men, such as belongs to God alone, power to forgive sins, power to impart by the Sacraments a strengthening grace, power to convey the peace of God which passeth all understanding, learn that this is, after all, but the voice, but the messenger, that there is even now One among you Whom ye know not, the latchet of Whose shoes these men are not worthy to unloose, that the Lord has raised up His power, and is now among us, and is ready, with great might, to succour us. Should we not, therefore, in the words of the Epistle, Rejoice in the Lord alway? And again I say unto you, rejoice.

This is a very necessary lesson for the beginning of our Christian course, at a time when we are called upon to examine our resources; and we all stand very much in need of it, lest we deceive ourselves in the possession of some of these resources, while all are necessary for our salvation; lest we rest satisfied with those things which, after all, are only the means to an end, when it is the Presence of Christ in our souls which is our real strength, not any of the means which conduce to that Presence, necessary as they may be to obtain it.

We must not forget that the religion taught

by Christ is at once social and personal; that we are provided with means of salvation conjointly as members of a holy Catholic Church, and that we secure our continuance, as members of that holy Catholic Church, by individual and personal holiness.

To this end, as we have seen, we have the Bible, and we have also the ministers of the Church; and if these were all that we had, they would be little else than a snare and a temptation, and that to men of all minds. Those who were over-confident would take their Bibles, would stand by themselves, would rely on their own private judgments, would work out their own interpretations, each man for himself, according to his ability or his temperament, and in separating from his brethren, each would forfeit the blessings attached to the "Communion of Saints;" while those who were over-diffident would throw themselves upon the judgment, the guiding, the direction, and the conscience of others, would throw up their own personal and individual responsibility, and along with it their own personal and individual holiness, "without which no man shall see the Lord."

To each of these, alike, the doctrines of this fourth Sunday in Advent are a comfort and a safeguard. Each of these, alike, is taught the

fact of the Lord's own Personal Supernatural Presence, and each of these is bid, alike, to seek it. To the one He is the bond and centre of union, "by whose spirit the whole body of the Church is governed and sanctified;" to the other He is the strengthening and refreshing of their individual souls by His Body and Blood, just as their individual bodies are strengthened and refreshed by the bread and wine. The Bible itself would be no more than a book of history and morals, the ministers no more than mortal and fallible men, were it not that the one "came, not by the will of man," but by the direct inspiration of the Word, and that the others are ambassadors of Christ, and stewards of the mysteries of God.

The very circumstance, that of ourselves we are not able to help ourselves, the peculiar lesson which this week of Advent sets forth to us, is the very thing which, when rightly understood, gives us hope and confidence. Our Master has not told us of our weakness before He raised up His might and came among us, before He took our nature upon Him that we might be strengthened by His nature, and became the Son of Man, that we might become the sons of God. At the very time that He casts away all our hope and all our trust in our human nature, at that same

time He brings us into communion with Himself; He dwells in us, and suffers us to dwell in Him, strengthening and refreshing our souls by His Body and Blood, so that, at the very time, when we have discovered that without Him we can do nothing, we find, also, that we can do all things through Christ, which strengtheneth us.

H.

THE PROPER LESSONS OF ADVENT.

THE NEW KINGDOM ON EARTH.

Isaiah, i. 1.

"The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem."

THE Gospels and Epistles for this season contain, as we have seen, an explanation of the various means of grace which the Lord has given us when He calls upon us to prepare for His great Advent; but the prophetic declaration of the Advent itself is contained, not so much in the Gospels and Epistles for the season, as it is in the fuller and more distinct announcement of the special lessons.

You must observe that the prophecies of Isaiah are especially selected for the seasons of Advent, Christmas, and Epiphany; and they are so selected because the "vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem," relates, in fact, not so much to the Judah and Jerusalem to whom he was commissioned to announce

it, as it does to the spiritual kingdom and the spiritual city of the Lord, of which these are the types and the forerunners.

Now let us look to the eight lessons which are selected for this season, and, under the type of the captivity and deliverance from Babylon, we shall have the whole vision of the Christian Church, from the first to the second Advent of its Lord.

That Lord had "nourished and brought up children, and they had rebelled against Him." The ox and the ass might know their master, but they alone, of all creation, had gone against the will of their Creator and their God. From time to time had He, in mercy, sent His chastisements upon them, but in vain. Partially reclaimed, they had continually fallen back, till the Lord had almost said, "Why should ye be stricken any more?" "what is the use of punishing when it does no good?" "Ye will revolt more and more; the whole head is sick, and the whole heart is faint."

We must see that the Lord is not here speaking of the world at large, but of his own chosen people, who are in the enjoyment of special privileges; for their very fault was, that they rested on these in the midst of their sin, and thought they should be saved by them. Their very privileges had become their sin,

since these had been given for the express purpose of making them holy, and this purpose they had thwarted also. "When you make many prayers, said God, I will not hear; your hands are full of blood."

To men in such a condition as this, the

doom of Sodom and Gomorrah became a warning, and therefore it is that the fate of these cities is here quoted by the Prophet to the kingdom of Judah,—"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah,"—as a type of the judgments then hanging over them in their impending captivity. But that very captivity is only a type of the greater captivity that impended over the chosen city in the days of our Lord; and that again is but a type of the still greater captivity at the end of the world, and the final handing over of the wicked to the devil and his angels. What the text here means is this:—A little leaven, a very little, leavens the whole mass. Had there been ten righteous found in Sodom, the Lord would not have destroyed it. He bore with the kingdom of Israel for the sake of the seven thousand who had not bowed unto Baal; still, at His first Advent, the Lord "had left unto us a very small remnant;" at that time

there were those, like Simeon and Anna, who were waiting for His coming, and He yet spared the city; His Church was not yet as Sodom, or like unto Gomorrah. He sent, therefore, His messenger before His face, who preached, "Wash ye, make you clean, put away the evil of your doings before Mine eyes; cease to do evil, learn to do well." Then it was that He provided a means, that "though our sins were as scarlet, they should be white as snow."

There is a very singular expression in the twenty-fifth chapter of this prophecy: - "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim;"—which seems to indicate the very attitude of the crucifixion, the spreading forth of the arms in that death by which the Lord Christ delivered from death a doomed world; and this will show you the meaning of a very difficult passage in the thirtieth chapter which is read on the fourth Sunday. every place in which the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps, and in battles of shaking will He fight with it." The grounded staff, or grounded piece of wood, is the cross that was planted in the ground; the Lord laid it upon Him, His Divine nature laid it upon

His human nature, as we find in the garden of Gethsemane. In every place in which that Cross shall be preached, it shall be with joy and gladness; and the Cross, or Suffering, will be that weapon by which the Lord shall fight against His enemies and ours, the devil, the world, and the flesh. Thus it would be that the new covenant would be opened to mankind.

By this new covenant the "good of the land," that is, of Heaven, was promised, not to the righteous, as you see, Isaiah is very careful about that, but to the willing and obedient; while to those who, re-admitted to the covenant, are still rebellious, he menaces not punishments as we should call them, that is, no particular infliction, but the stopping of God's grace, which alone would reduce us to the condition of oaks without sap, and gardens without water. And while he announces this, he warns them, at the same time, that though the gathering together of people in Christ is salvation, their gathering together without Him would be additional danger; it would be like the wrapping together of tow, which, without any other cause of distinction, would perish by spontaneous combustion. congregation (gathering together) of the wicked is like tow wrapped, and the end is a flame of fire to destroy it."

The second chapter shows the means whereby this will be accomplished, and you may notice that this, like all the rest of the prophecy, is fulfilled partially at the first Advent, but not completely till the second. observe that Isaiah did not hear the word, he saw it: you would hardly understand this had you not read in the first chapter of St. John's Gospel that the Word was made flesh, and dwelt among us, and we beheld His glory. This Word revealed to him that in the last days the Mountain of the Lord's House, the Church of Christ, should be established, that all nations would flow to it, that they would press to this house of the God of Jacob, in order to be taught the Lord's ways, and to walk in His paths, and that then their very swords and spears, that armour which hitherto had been used in the devil's service, man's natural faculties that is, would be henceforth turned into ploughshares and pruning-hooks, to be used in the dressing of the Lord's Vineyard. The idols He shall utterly abolish, says the prophet; He shall break the power of those sins of which the idols were the type—Moloch of hatred, Belial of lust, Mammon of coveteousness. It is a very singular thing that, idolatrous as the ancient Israelites were, there was no idolatry at all after the deliverance from the Babylonian captivity; they fell into sin, as Christ's Church has fallen into sins in spite of grace given; but Isaiah's prophecy came true even in the type, the power of the idols was broken then and there, even as we are ransomed from the power of sin now, that "henceforth we should not serve sin."

But now let us see that which more nearly concerns ourselves, "the song of my Well-Beloved as touching His Vineyard." Is it to the Israelite, or, is it not rather to the Christian that the Lord speaks of the "Vineyard on the very fruitful hill," that He had fenced it with His Ordinances, Baptism, the Lord's Supper, such things as clearly and distinctly separate and fence out the Holy Catholic Church from the rest of the world, and "gathered out the stones thereof," redeemed us from our sins, and "planted it with the choicest vine?"-we know now Who is the Vine, and who are the branches; and "made a Winepress in it," whereby the fruit of this Vine, those virtues which are the fruits of faith, are turned into nourishment; and built a tower in the midst of it, gave us the strength of His own Right Hand to defend us. Having done all this, looked that His Church should bring forth fruit meet for repentance, good works, the fruits of a lively faith, but in truth our vines,

so tended, so strengthened, so watched and guarded, instead of bringing forth grapes, their proper fruit, did bring forth wild grapes, the fruits of nature, not of grace; our righteousness did not exceed that of the Scribes and Pharisees.

In the thirtieth chapter we find a prophecy that that rebellious and unfaithful Spirit which urged the Prodigal in the Parable to join himself to a "citizen of that country," to ally himself with the world and worldly men, as a relief in his troubles, will continue to the end of time. It had always been so. Egypt was the type of the world, and the hankering of the Israelites after its flesh-pots was a type, not only of their own future conduct in the Land of Promise, but of ours in our Land of Promise, the Church. Always, throughout the whole of their history, were the nation of Judah thus seeking the alliance of Egypt, which always failed them at their need. "Egypt is like the staff of a bruised reed, on which, if a man lean, it will go into his hand and pierce him."

So it is in all the alliances between the Church and the world; the world is ashamed of those "who cannot profit it" in worldly matters. "They were all ashamed," says Isaiah, "of a people that could not profit them, nor be an help, nor profit, but a shame and also a reproach."

Therefore the strength of Pharaoh will be our shame, and our trust in the shadow of Egypt our confusion. Camels and asses, the very help that the Lord God has given His people to aid them in His work, will be those which carry away the riches of His grace to a people that shall not profit them.

All this, you will observe, the Prophet is to note in a book, as indeed he has done, that it may be for the time to come, that is for us, for ever and ever. It is always so; this is our

constant warning.

But in His Church the Lord has provided renewal as well as regeneration; sin after baptism may be washed away in the tears of repentance. "In returning and rest, ye shall be saved," said the Prophet; "in quietness and confidence shall be your strength." It cannot be without the Lord's help; try it if you will; "fee upon horses, therefore shall ye flee; ride upon the swift, therefore shall they that pursue you be swift."

For those who are willing to be led by the Spirit of God, the Lord has always provided guidance, and this shall be even until the days of the second Advent. He may give them the "Bread of adversity, and the water of affliction," but "their teachers shall not be removed into a corner any more; their eyes

shall see their teachers, and their ears shall hear a word behind them saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'"

This is the Church of Christ, as it was when, after the first Advent, the Son of Man "left His House and took a far journey, having given authority to His servants, and to every man his work, and having commanded the porter to watch."

We will now return to the fifth chapter and see how that Church will fare, how by degrees the very salt will lose its savour, and how the gradually diminishing numbers of the faithful will in the end cease to avert the destruction of the world, to which the worldly-mindedness of the Lord's people will have assimilated the Church itself.

From the eighth to the nineteenth verse of the fifth chapter, the Prophet describes the gradual drying up of the Church, notwithstanding all the efforts of men, who lay field to field, increase its mere area that is, until there be no place. "Many houses are desolate, and without an inhabitant, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah," till, at last, woe comes upon those who, notwithstanding

their election and enlightening,* persist in putting darkness for light, and light for darkness. Then comes the "fire devouring the stubble, and the flame consuming the chaff"—the Day of Judgment. Then the Lord "maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." The rejection falls on all alike, the people, the priest, the servant, the master, the maid, the mistress, the buyer, the seller, the lender, the borrower, all, all alike, high and low. "The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken the word."

No doubt this prophecy was fulfilled at the destruction of Jerusalem by the Chaldeans, not more than two hundred years after it was uttered; no doubt it was again fulfilled at the greater destruction by the Romans, but in reality it points to the end of the world, and is not fully accomplished till then. Prophecy is "of no private interpretation," it extends to all times; the burthen of Moab, the burthen of Babylon, and this, the burthen of Jerusalem, was never intended for those places alone, and particularly, but for all places and all congregations of men who make themselves like them.

^{*} An old expression for baptism,

And on these comes the Day of the Lord as a thief in the night.

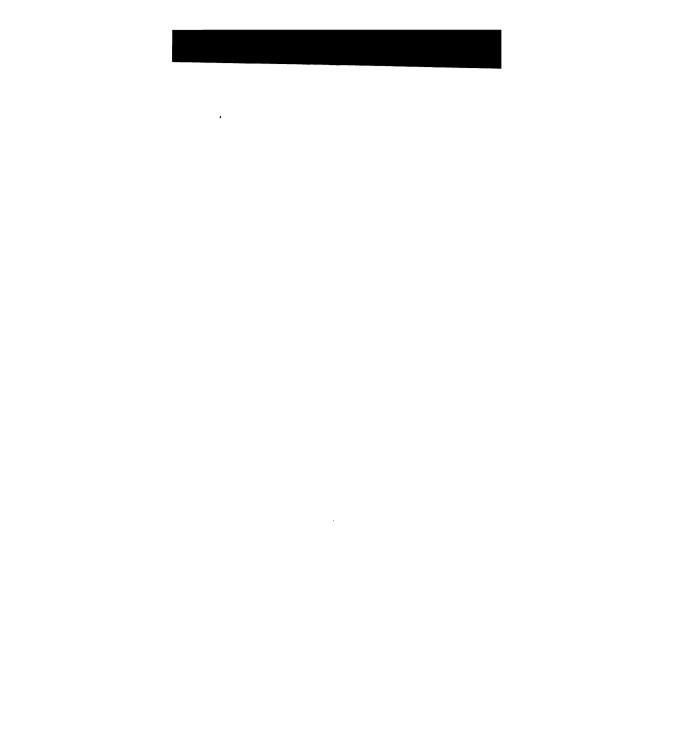
"Many are called, few are chosen," said the Lord; "strait is the gate, and narrow is the way, and few there be who find it." And so He said also by the mouth of His prophets all shall not perish in that mighty overthrow—in another sense than that in which it was once fulfilled, the sceptre shall not depart from Judah until Shiloh come: even then the gates of hell will not have prevailed over the We have no reason to imagine Church. that its outward state will be flourishing at that time. The earth may have been "filled with the knowledge of the Lord, as the waters cover the sea," still the world may not have made good use of that knowledge. Our Saviour would hardly lead us to hope that they "When the Son of Man cometh, He saith, shall He find faith on the earth?" He will find it, or another of His promises would have failed; but compared to the number of those who have done despite to His grace, the number of the faithful will be as the gleaning is to the harvest. "When thus it shall be in the midst of the land, among the people these shall be as the shaking of an olive tree, and as the gleaning of the grapes when the vintage is done."

The twenty-fifth chapter is the song of the Redeemed of those who, with their lamps trimmed and burning, have watched for the Bridgroom, and are welcoming His advent. "O Lord, Thou art my God, and I will exalt Thee; I will praise Thy Name, for Thou hast done wonderful things." All mysteries are made plain; they see "face to face," and know, not of faith now, but of certainty, that His counsels of old are faithfulness and truth; they receive Him as "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat," as the Lord Who will "swallow up death in victory, and will wipe away tears from off all faces." "And it shall be said in that day, Lo, this is our God, we have watched for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad, and rejoice in His salvation."

We will now take up the prophecies of the thirty-second chapter, which is read on that Sunday which teaches us the perpetual Presence of the Lord, and we learn from them, that at the second Advent "a King shall reign in righteousness, and Princes shall rule in judgment." "What shall we have, therefore?" said the Apostles. And the Lord replied, "Verily I say unto you, that ye which have

followed Me, in the regeneration when the Son of Man shall sit upon His throne, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Remember, he says especially, not the Lord, but the Son of Man. And then look at Isaiah's prediction, that at that time A MAN should be as "a hiding-place from the wind, and as a covert from the tempest, as rivers of water in a dry place, as the shadow of a rock in a weary land." Tribulation is to be expected in this world; the Lord, when He said so, only confirmed what His prophet had said at large in this chapter, from the ninth to the fourteenth verses; but it is only till the coming of the Messiah, and then everything is changed—the wilderness, that in which the world saw no beauty, that it should desire it, "is become a fruitful field, while the world itself, that in which so many imagined they found fruit, will become a forest." In that wilderness, now become the fruitful field, righteousness will remain, and judgment will remain; "and the work of this righteousness will be peace, and the effect of this righteousness quietness and assurance for ever." No doubt this was fulfilled in the first Advent; no doubt, then, the hard, barren wilderness of our nature was broken up; no doubt it became fruitful in good works, and

tis that the Lord's people shall "dwell accepte habitation, in sure dwellings, quet resting-places," and that for ever.



CHRISTMAS-TIDE.

THE DOCTRINES CLASSIFIED.

St. Luke, xxi. 29, 30.

Behold the fig-tree, and all the trees; when they thoot forth, ye see and know of your ownselves number is now nigh at hand."

not going to preach now on the lesson hour Lord gave when He spoke of "the ee, and all the trees putting forth their s." I give you the text only as a speciof His usual method of teaching. He

into a course of reasoning; all can see a picture, and understand an emblem.

There is an old custom, once it was universal, even in our time it has not been entirely lost sight of, I mean the custom of dressing the Church, as it is called, decorating it, at Christmas and Easter especially, with appropriate boughs and flowers, and so selecting them, that they convey a lesson. lesson I am going to speak, for I would have you learn from it that which our forefathers meant it to teach, that which it did teach to men of humbler minds. I would have you go back to nature and imagination; I would have you consider the lilies of the field, behold the fig-tree, and all the trees; and when you see the way in which the English Church preaches its Gospel to its poor, I would have you not be too proud to learn your lesson from the flowers of the field; or, if you have learnt it elsewhere, not too proud to let those flowers of the field bring it to your memory, and lay it to your heart.

You may set it down that nothing is ever done in the Church without a reason and a meaning—that, if you do not see it, it is only that you have not considered it; and that, cheerful and joyous as the Church will look at Christmas, with its green glittering leaves and

that it may look cheerful and joyous, but that it may look cheerful and joyous, but that it may bring before your minds, and picture to your eyes, good tidings of great joy, which are, but to you only, who are well taught, and can be without them, but to "you and all people."

Let us first bear in mind that the Church, knowing that we are unable to take in at one view the majesty and the humility of Christ, His divine and human nature, divides them in her teaching, and shows us how to comprehend the whole picture by presenting each side of it altermtely. The Advent day summons us to prepure for the coming of Christ, and in so doing. it speaks of both His natures at once; His first Advent, His coming in His human nature to set us our tasks; His second Advent, or His coming with that human nature glorified by manifest Divinity, to see how we have performed them. But from that time forward the teaching of the Church branches off, as it were, and considers these two great doctrines separately.

When we come to examine the general idea of the two great festivals, Christmas and Easter, we shall find, that though they both relate to Christ, the one depends upon His human nature, and the other upon His divine nature; the doctrines of the one relate more to time.

the doctrines of the other, more to eternity. They both address us as Christians, but the one speaks of our duties, the other of our privileges and rewards; the one shows us Christ our Help and our Example, the other, Christ our Atonement and Resurrection.

The object of the Church, therefore, in the season that is just approaching, is to fix your thoughts on the fruits of faith, on the "works meet for repentance," on the "all things that we can do through Christ which strengtheneth us;" while at Easter she will speak of hopes and rewards, of Christ bringing Life and Immortality to light, preparing for His faithful followers heavenly mansions, leading them where "they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, where the Lamb, which is in the midst of them, shall feed them, and shall lead them to the living fountain of waters, and God shall wipe away all tears from their eves."

Christmas and Easter, then, do but carry out and illustrate that doctrine proclaimed on Advent Sunday, that Christ who, in His first Advent, came in great humility to set His followers their task in His vineyard, to distribute His talents, and by His example to show them how to use them, comes, in His second Advent,

with the gifts which, by His sacrifice, He has obtained for men, in order to mete out the reward of faithfulness.

This is the lesson which the Church teaches by the comparison of her two great festivals, and this is the lesson which, speaking to the eye as well as the ear, she shadows forth by the emblems peculiar to those seasons.

In so doing she is speaking rather to the . heart than to the understanding, she is opening the mind to receive a subsequent lesson, rather than imparting one at the moment. And in this mode of speaking she is sanctioned by the example of God Himself, by the use which God Himself assigns to such emblematic teaching. When He commanded the Israelites, on the day of the Passover, to sprinkle the doorposts with blood, He told them not only to do it that night, when the use of it was evident, in order to turn aside the arm of the destroying Angel, but "ye shall observe this thing for an ordinance to thee and thy sons for ever; and it shall come to pass, when ye shall be come to the land which the Lord will give you, according as He has promised, that ye shall keep this service; and it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the Lard's Passover, who passed over the houses

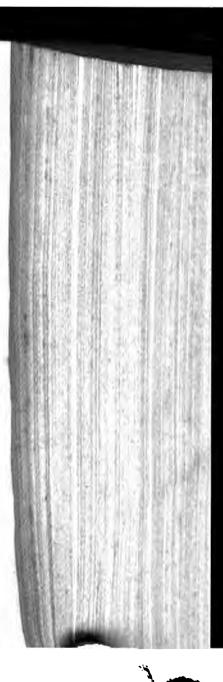
of the children of Israel in Egypt, and delivered our houses." This custom, then, was established in Israel for the sake of perpetuating the remembrance of a doctrine, in order that succeeding generations, seeing it, might be led into inquiring the meaning of it, and might bear in mind a lesson which, year after year, was pictured before their eyes.

And a precisely similar object had the Church of Christ when it instituted those customs of dressing its churches which we see every year; we impress a doctrine by an emblem, just as we illustrate a book by an engraving. And thus it was that our Saviour taught; and thus it is that the truths narrated in the Gospels are known, and laid to heart by thousands who are unable even to understand the Epistles. Our Saviour, for instance, might have told us in plain and unornamented language, that the visible Church would always contain good and bad members; that it would be a society, the members of which would always receive heavenly privileges and divine protection; and some would have realised even such teaching as this: but He is speaking to the poor, and He does prefer to bring these truths before their eyes in a picture. He points to the net, which incloses all alike, the bad and the good. If He would

explain the protection of the Church, and His own guardianship of it, He shows them the fortified sheep-fold of the country, and the armed shepherd, whose duty it was to defend the sheep with his life. He might have said plainly that none could enter the Church but through Him, but He does stand at the entrance to the Temple, and sav, "I am the door, and the way." He might have said in so many words that none in that Church had any strength but through Him, but He does point to the vine-moulding which formed the cornice of its porch, and says, "I am the vine, ye are the branches." And thus it is that the Church of England, following the teaching and example of its Master, impresses its great doctrines by pictures, as it were, in order that it might bring these things home to the understandings of the poor and ignorant, no less than to those of the wise and learned.

Now bear in mind the two classes of doctrine which I have told you belong to Christmas and to Easter respectively, and see how the Church illustrates them with her pictures.

At Christmas we shall dress the Church with holly and ivy, plants which bear fruit in the winter. At Easter, with yew and evergreens, plants that have lived and have been



green through the whole dead season. Now see what these things ought to picture to you, as, year after year, you see them in the Church on the two great divisions of the Christian doctrine—Christ as man, and Christ as God.

And first remember, the yew of Easter, unchanged by heat, unchilled by frost, green in its solemn beauty in the summer, green and living when all seems dead in winter; what is the yew but the type of immortality? At Easter time all around us will be new, a new world of leaves, a new year, a new creation, as it were; but in this holy tree, the same green leaf that bore the winter's chill, that passed, as it were, through the valley of the shadow of death, will be bright and glowing in the summer's sun. So, though our bodies must pass through the chill winter of the grave, yet in our flesh, in those same bodies, we shall see the light of heaven.

This is the great lesson of Easter; this is the consolatory assurance which we have from Christ as God; and this we see pictured before our eyes in the branches that adorn our Church on the day when He rose from the dead.

But now let us see what lesson we may learn from the bright and glittering and cheerful holly, the ornament of Christmas, the pride at memorials of the past—while the d beautiful holly, still beautiful and m amid the storms of winter, glances ht in the brief intervals of sunshine, its crimson fruit the more glowing more abundant the colder and the oping the frost.

is the symbol of the Church of Christ, re especially of the English branch

holly is among the least of the forest and God chose us also, not because we eat and powerful, for we were the least the nations, but that He might shine is His power, and His might, and the is of His glory.

maketh it to differ? Why is not the

ripens its beautiful fruit when all around is unproductive.

And who maketh us to differ? Why are not we like the shades of the mighty empires past—the Assyrian, and the Persian, and the Grecian, and the Roman? Why are we not like the Churches that once were faithful— Jerusalem, and Alexandria, and Ephesus, and Constantinople? It is that Christ has raised us from the night of heathenism to the bright ness of Christianity; it is that Christ still continues His Church among us; it is because Christ is still the great Captain of our Salvation, that we fight securely under the shadow of His banner. We flourish through the spiritual winter, but it is only because Christ is drawing up the sap of His Holy Spirit in us, and is thus sanctifying us to Himself as a peculiar people zealous of good works. Thus it is, that, blessed with His presence, regenerated by His baptism, and raised and supported by His power and might, while all around are lying in deadness and unproductiveness, we, to whose guardianship His Church is still entrusted, are flourishing in greenness. and fertility.

Therefore it is, that on the day when He, the great Head of our Church, and Author of our earthly strength and blessedness, first took upon Himself the form of our instructor and example, we choose the green, the enduring, the fruitful holly, as the emblem of the Church which He has set up.

But see another peculiarity in this beautiful plant; learn, then, another Christmas lesson from it, more practically instructive, and more peculiar to the season. Look at its fruit, how bright and beautiful it is! and what brought it to perfection? not the warmth, not the sun, not anything that we can account for, or estimate, not anything which usually and evidently ripens fruit.

And is there nothing like this in the baptised and regenerated Christian? Is there bothing like this in the privileged member of Christ's Church? Does not he bring forth fruit worthy of his high calling? And is the cause which brings that fruit to perfection the result of visible agency and ordinary means? Our great Head and Leader, when He gave Himself to the world as its example, gave us also, by the Holy Ghost, an unseen power, which enables us to follow His footsteps. When, in drawing us after Him, He exposed us to temptations, He gave us at the same time a mysterious strength to withstand them.

Why should people talk so much of the corrupt nature which they inherit from Adam?

the incapability of human nature to righteousness? the impossibility of doing works pleasing to God? It is the truth, but not the whole truth: and it is far oftener said as an excuse for sin, than as a confession of humility. language suggested by this season, the language suggested by this tree, fruitful in the dead of winter, is far different. To you it suggests that you are not in a natural state; that your fruit is produced by some invisible and mysterious agency; that you are grafts of Christ, and derive the sap of life from His Body; that over every one of you has been said, This child is regenerated, and grafted into the body of Christ's Church. To you it says, that the sap which flows in you, and bursts out in fruit, notwithstanding the deadness of your nature, is not your own, but His, into whose stem you are grafted; that in Him you can do works meet for repentance; that in Him you can do works pleasing to God, and that when you do not, you do not because you will not.

Remember this plant, remember its fruit, and remember the coldness of the winter; then look at man, look at the good works of which his regenerated state is capable, and remember the deadness of his nature: there is no cause for boasting here, for his strength is not his

you will produce good fruit; that is doctrine of the Christmas division of the tual year; and you feel in your own ta, you know from your own experience, r Church teaches you, and your Bible hes you, that you are able. Are you not med to say that you are corrupt, when st was given you that you should be puri-? Are you not ashamed to say that there one that doeth good, when Christ came all should do good? Are you not ashamed se the language of the old covenant, and your righteousness is "filthy rags," n Christ, with His nature, which is your riage garment, has given you His rightewes which is nlessing to God?

This is the doctrine of which the holly is the emblem. We may not say that we are incapable of good works; it is the truth, but not the whole truth; the "man of God must be perfect, throughly furnished unto all good works:" but these good works are not your own; it is the Holy Ghost who leads you; it is Christ who is formed in you; it is God who puts into your minds all good desires, and enables you to bring the same to good effect.

Say no more, then, about the weakness and insufficiency of human nature. nature now is neither weak nor insufficient. "You can do all things." Does Christ give to His Church now a scantier measure of His grace than He gave in earlier times? "I thank my God," says St. Paul, "I can do all things, through Jesus Christ, who strengtheneth me." Then let us be thankful too, for He who was St. Paul's strength then, is no less our strength now. Try now to follow the example of Him who lived among us, in order that you should follow Him; begin at once in faith, and as the year rolls round, you will see that you have strength to do whatever you have faith to attempt.

CHRISTMAS-TIDE.

THE PERFECT MAN.

St. Matt. v. 48.

"Beye, therefore, perfect, even as your Father in Hann is perfect."

ADVENT is the Christian's call. He is first warned that there is a journey before him, a battle to be fought, a work to be done; then the whole armour of God is exhibited to him, which he is exhorted to put on; then ample mourishment for his soul is offered to him, which he is invited to avail himself of; then is pointed out to him the Captain of his Salvation, upon whom, from this time forward, he is to fix his eyes, and the prize of his high calling is set before him, which is to be the certain reward, not of successful, but of faithful service.

Christmas comes, and his journey is traced, his work is laid out, his difficulties, his trials are all set forth, the craftiness and power of his adversary is revealed; but, at the same time, he is shown how that craftiness may be

set at nought, and how that power may be defied.

"Be ye, therefore, perfect," says our Lord. That is, be perfect on account of something that has gone before. It would be a useless command to tell a son of fallen Adam to be perfect; he is a child of wrath, he cannot be perfect; but it is not useless to tell an adopted son of God to be perfect. Now, sons of Adam, be perfect, even as your Father in Heaven is perfect; you can, if you attempt it in faith, because you have been restored to that which your father on earth had lost; you have been created again in the image of God.

"Hereunto were ye called," says St. Peter; "because Christ also suffered for us, (which does not here mean died for us, but underwent these things for us,) leaving us an example that we should follow His footsteps." Christmas speaks of our Blessed Saviour having put off the glory which He had with the Father, having put on the image of man, having lived in this world, in order to show us how man should live in this world after he has been regenerated, after he has been ereated again after the image of God.

In order that we should realise fully the idea of Christ, taking our nature upon Him and becoming man, as an example of what

regenerated human nature is capable, we must br the time put out of our minds those great doctrines which depend on Christ the Son of God—the Atonement, Remission of Sins, Justification, Sanctification. These we will treat of in their due season; but it is necessary to lay them aside now, because the mind of man is no more able to grasp at once these opposite truths, than the eye of man is able to see at once the two sides of a solid. But while we set before us now the character which the Church presents to our view at this particular season, our Lord, as the Son of Man, as our Lawgiver, as our Teacher, lest for one moment we fail in the reverence due to the Sou of God, we will repeat the warning of the Athamsian Creed, and acknowledge, that "the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man, God of the nature of His Father, begotten before the world, and man of the mature of His mother, born in the world—perfeet God and perfect Man."

We may now safely take up the especial lesson of Christmas, which, in fact, is that contained in the exhortation to the Godfathers and Godmothers at our Baptism, "that our profession is to follow the example of our Seriour Christ, and to be made like unto

Him, that as He died and rose again for us, so should we, who are baptised, die from sin, and rise again unto righteousness, continually mortifying our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." You have heard this before, but it is necessary to bear it in mind while we consider the chain of lessons belonging to the season, for this is the key which explains them all—Advent is a preparation for this—and the days of the Christmas festival are the fruits of it.

You will remember, then, that by nature we are altogether unable to fight this fight, and to walk in this path; that it is the Lord's Presence in one form or another which enables us to do it; and that since this visible presence has been removed, the gathering up the fragments of it, or, in other words, the realising it in everything that remains to us, has become the whole of our religion. That which we have been considering throughout Advent is the Presence of the Lord; we have seen it in His Scriptures, in His Ministers, in His Sacraments; but all these things, you will observe, are external to ourselves.

In this our Christmas season, we are still gathering up the fragments of the Divine Presence, but they are now seen in things internal.

His Word, His Ministers, and His Sacraments, have enabled us to realise and make our own His willingness, His confidence, His courage, His love, His purity, and His obedience.

These also are fragments of the Divine Image, and these together build up the perfect man. The Advent lessons are steps to those of Christmas, they were addressed to the understanding, but the Christmas lessons are addressed to the heart.

Let us not fall into that common mistake, and imagine that an enlightened understanding is all that is necessary; were it so, then the most learned would always be the best men; to know our duty would be the same thing as to do it.

But through life we do not find this to be the case. There are many who can quote text after text from the Bible, and can explain them and understand them perfectly, and yet never lay one of them to heart; there are men who come to Church Sunday after Sunday, and listen to every word of the preacher, and are yet never the better for one of them. Aye, and sad as it may be to think of, there are men who seem to come to Church for better purpose, who join in the daily prayers, who make the responses with their lips, and yet in their daily walk do anything but follow

the example of their heavenly Master. Something else, then, is necessary besides the preparation of the understanding, and that something else is the preparation of the heart.

The Church teaches us this too, but in a different manner; she teaches it now by the example of men who have actually lived, who have actually prepared their hearts in the way in which she would have us prepare ours, and who, in consequence, have exhibited in perfection, this or that portion of the Divine Image. Love, Courage, Purity, Obedience, as the case may be-which she would have us form within Let us not be startled with the impression "exhibited in perfection" as applied to an imperfect creature; and the greatest of the Lord's Saints are but imperfect creatures after all. Love, Courage, Purity, and Obedience, supposing each one of these virtues perfect, are themselves but fragments. By the Lord's help we may attain to one or other of them in such perfection, as to enable us, by them, to make The Perfect Man is the advance in the rest. union of them all, and that man is Christ.

But we will now take these fragments in the succession in which they are presented to us by the Church.

The very first step to following Christ as our example is readiness and willingness;

without a willing mind nothing can be done. The Advent Collect strikes its note on St. Andrew's Day, and tells us to prepare to meet our God: the Saints' Day Collect takes it up, and tells us, that we must be like St. Andrew, who readily obeyed the calling, who followed rithout delay.

Readiness is the first preparation of the heart, the next is faith. Here we are warned by St. Thomas. The Advent Collect again calls upon us, and the Church answers, "Build vour faith upon the foundation of the Apostles and Prophets; they are men who have seen and testified all that you want to know about the Chief Corner-Stone, Jesus Christ, and most of them have sealed their testimony with their blood; all have been so sure themselves of what they tell you, that they were willing to die rather than abandon that belief." convinced by such testimony as this; do not, like St. Thomas, expect a special revelation for yourself; do not expect to have everything explained afresh; do not expect that your Blessed Saviour will satisfy all your unreasonable doubts, and will let you put your fingers into the prints of the nails, and your hand into His Side. Be not faithless, but believing; and then your hearts, as well as your minds, will be fit to receive the great doctrines of Christmas Day, not only to understand with your minds the fact of the incarnation, that Christ was made man for you, but to feel in your hearts the love of Christ in permitting Himself to be made man.

You have now come to Christmas Day; you understand, and you feel the love of Christ in being thus made man for you. And what do you want now to enable you to start at once and follow the example of that Lord whom, with St. Thomas, you have confessed?

You want courage, Love, and purity. Remember, not only religion is no easy thing, but it is also a thing that will gain you no praise from men. Men do not like to see others following their religious duties more closely than they do themselves, because this very thing is a reproach to them; you must expect, therefore, opposition and difficulty in the very first step you take in following your Master's example.

But so your Saviour has told in that Gospel which the Church has chosen for St. Stephen's Day, and so the Church has told you, by placing that martyrdom on the very first step of your Christian course. If you have undertaken afresh on Christmas Day that you will follow out your baptismal promise and walk in your Saviour's footsteps, "following the

the holy courage which disset martyr, St. Stephen.

it is holy courage, not worldly the courage that bears and the rather than forsake the different the promises of our the courage that undergoes our Blessed Saviour's sake, the term of the courage that undergoes our Blessed Saviour's sake, the rewent so much for ours.

we shat Christian courage cantes the very next step is Christian John's Day is the very morrow to Day. Now observe what I

John's Day is the very morrow s Day. Now observe what I ian love. The love of God, and d, are expressions used in the y the very same thing. The very different thing from a fear it is a fear of being ungrateful.

exist without Christian purity. Those three holy days have no vigils, or rather they are each other's vigils, for each one is but the preparation for the others. Without the purity and innocence of childhood, except we become as little children, we are not fit for the kingdom of Heaven; we are incapable of love, and too conscience-stricken for courage.

But Innocent's Day affords another lesson peculiarly its own; it is an encouragement to the weakest, the poorest, the youngest among us, to persevere, because it affords an assurance that none are too poor, or too young, or too weak, to offer to their Master effectual service. These children, by their deaths (humanly speaking) saved their Master's life; and why should this be related on the third step of our Christian course, if it be not to say plainly and distinctly, let no one think his services overlooked? Every man who does good, whether that good be much or little, does it by the power of Christ; every good man. therefore, sets forth the glory and the power of Christ; and Christ will accept the service, small as it may be, rewarding not its magnitude, but its faithfulness, as readily as He accepted the service of the Innocents.

The festival of the Circumcision concludes the Season's teaching with this great lesson.

His distriction in the obedience God. Circumcision is the type of obe-; it was the seal of the covenant God with Abraham; and Abraham's part in covenant was, that he would follow ver it pleased God to lead him. ow where God leads is obedience. Abracept his promise, and is from that called ather of the Faithful. If we obey God, raham did, we are called the Children of am. Christ, therefore, who, as the Collect ds us, was obedient to the law for man, upon Him the type of Circumcision, to us that, without obedience, we should go . very little way towards following Him rth here, or in Heaven hereafter.

ere is a remarkable thing about the ser-

standing for following Christ, while those for the holidays teach us how to prepare the heart. This lesson of obedience closes both courses alike, because it shows us that without a humble, teachable, obedient disposition, without a readiness to follow Christ always, and everywhere, whether we see the reason of His command or whether we do not, we are not doing what He did Himself; and therefore we can have no hope of being made like Him in mind or in heart either.

I will now go through our course of preparation for the Second Advent once more, for I want you all to bear it in mind. And the lesson, after all, is a short one.

To prepare our minds, we must study the Scriptures diligently. We must attend constantly the service and ministers of the Church, and we must call upon Christ, both in public and in private, availing ourselves of those ordinances in which He has permitted us to realise His Presence.

This is the first, or Advent step, and this accomplished, will enable us to take the second, or that of Christmas, the preparation of our hearts.

To prepare our hearts we must be ready, and faithful, and courageous, and loving, and pure.

And to do either the one or the other, we must be obedient; obedient, not for a day, not by fits and starts, not on great occasions, but quietly, perseveringly, faithfully obedient.

This is the Christmas step.

These steps must be taken in their due order, but so taken, both are practicable to the Christian. By the grace of our Baptism we became members of Christ-this was the miracle-this was the gift-but that once given, the rest is in our power. By the operation of that grace, if only it be unchecked and unresisted, we grow up in the Image of Christ, we follow the steps of our Example, we press continually forward towards the mark of our high calling, and become more and more like what we know Christ actually to have been while here on earth. By this grace we follow Him in life, by this we shall follow Him through the grave, the gates of death, sleep where He slept in the place of departed souls, and in the blessed Resurrection shall awake in His Image, and be satisfied with it.

CHRISTMAS DAY.

THE INCARNATION.

St. John, i. 14.

"The Word was made Flesh, and dwelt among us."

It is well worthy of remark, that in speaking of our Blessed Lord that the Scripture avails itself of a great number of expressions, and that some of these are in appearance completely contradictory of some others. He is called, and by Revelation itself, the Son of God, and the Son of Man; again, He is called the Everlasting Father, and the Brightness of God; and again, the Lord—the Word—the Christ—the Man Jesus—the Man of Sorrows—the Judge Eternal. All this seems contradiction.

The fact is, that the inspired writers are describing a Perfect and Infinite God in the only way they are able to do so, by imperfect and finite words addressed to imperfect and finite understandings. They are, as it were, translating the language of Heaven into the language of Earth.

It is very possible for them to convey the

whole idea, and that perfectly and completely, just as you may convey to your minds perfectly and completely the idea of a solid substance, only you cannot do it at one view, you must go round it, and take it in, view by view, and by picturing separately the very different aspects of its different sides, and then combining them into one in your minds. You can convey to them, and do convey to them, a perfect and complete idea of that which it is physically impossible for you to see—the whole at once.

Heresy-which simply means Choice or Preference—is nothing more than choosing or preferring one of these aspects, and standing before it, and considering its bearings and relations, and practical deductions, most truly and most accurately; but at the same time overlooking or neglecting the bearings, relations, and practical deductions arising from some other aspect. It is a great mistake to suppose that Heresy is Error—Heresy is almost always absolute Truth, but it is only part of the truth. People say they hear the Scriptures from this or that teacher—so they do-the real Scriptures-and most truly explained—but under only one aspect. Heretics see the plane—Churchmen prove the solid.

Faith requires us to take all that is revealed

without attempting to reconcile apparent contradictions, as the only way in which finite man can form a conception of Infinite God.

This idea originated in the Council of Ephesus, which was assembled by Theodosius the Younger, to determine the controversy of the Nestorians, who could not, or would not, understand that the Blessed Virgin was the Mother of God, because they said that it was contrary to reason that an Eternal God should be born in a perishing world, and an Immortal God of a mortal mother.

The gesta, or acts of that Council, notice the singular fact, that in one place Divine Scripture speaks of the Son, in another of the Word, in another of the Brightness of the Father, all these applied to the same Person; and this they tell us was done in order to guard us against blasphemy. "Forasmuch," say they, "as Thy Son is of the same nature as Thyself. the Scripture, wishing to show that the substance of the Father and of the Son is one, sets forth 'the Son of the Father'—'Born of the Father'—'the Only Begotten.' Next, as the terms Father and Son convey the ideas of natural generation, the term 'Word' is also used, which implies thought put into form. But forasmuch as a father is necessarily older than his son, and the thinker must exist before

the thought is formed into a word, the Scripture also calls the Only Begotten, and the Word, the Brightness of the Father; for Brightness though arising from the last, is not after it. Understand, then, Brightness as revealing the co-eternity of the Son and the Father—Word, as denoting the *impassibility of His birth—Son, as conveying His consubstantiality."

This is a regular and formal act of the Church given at one of its great Œcumenical Councils, that is to say, councils of the whole inhabited world, general meetings of the Church, to settle, once for all, its difficult points of doctrine by common consent, and by that inspiration of the Holy Ghost which rests on the Church collectively. Meetings such as these can never take place again, but which once were permitted by the divine providence of God to be held for the more confirmation of our faith; but the doctrine, nay more, the illustration which then passed into a formal act of the Church, had been known and acknowledged long before, though without the authorisation which was subsequently given to it; it was the explanation laid down by one of the most eminent

The words used are washer and washer, ynvraus, untranslatable exressions, which the words passible and impassible very imperfectly

Bishops the Church has ever produced, who had, at the time of the Ephesian Council, for more than twenty years gone to his rest. St. Augustine, Bishop of Hippo, in his sermon, de Verbo Domini, puts forward the very same argument when writing against those who would seem to be most opposite to the Nestorians, I mean the Arians, who could not understand how the Son could be of equal dignity as the Father. "They say, however, 'If He was the Son, He was born.' We allow it," says Augustine. "They rejoin, 'If the Son was born to the Father, the Father was before the Son was born to Him.' This the Faith rejects. Then they say, 'Explain to us how the Son could be born from the Father, and yet be co-eval with Him, from whom He is born; for sons are born after their fathers, to succeed them on their death.' They adduce analogies from nature. We must endeavour to do the same for our doctrine. But how can we find in nature a co-eternal, when we cannot find an eternal? However, if the thing generating, and the thing generated, can be found anywhere coeval, it will help us to form a notion of co-eternals. Now no one doubts that brightness proceeds from fire. The fire, then, we may consider the father of the brightness. Presently, when I light a candle, at the same

instant brightness ariseth. 'Give me the fire without the brightness, and I will believe that the Father was without the Son.'

"Again, an image is produced by a mirror, the image exists as soon as the beholder appears, yet the beholder existed before the image. Let us suppose, then, a twig, or blade of grass, which has grown up by the water-side. Is it not born with its image? If there had always been the twig, there would always have been the image proceeding from the twig, and whatever is from another thing, is born. So, then, that which generates may be co-existent from eternity with that which generated from it.

"But some one will say perhaps, 'Well, I understand now the Eternal Father and the coeternal Son, yet the Son is like emitted brightness, which is less brilliant than the fire, or the reflected image, which is less real than

the twig.'

"Not so. There is complete equality between the Father and the Son.

"'I do not believe,' he says, 'for thou hast found nothing whereto to liken it.'

"However, perhaps we can find something in nature by which we may understand that the Son is co-eternal with the Father, and also, in no respect unequal to Him, though we cannot find any one material of comparison that will

be sufficient singly; we must, therefore, join together two, one of which has been employed by our adversaries, and the other by ourselves. For they have drawn their comparison from things which are preceded in time by the thing which they spring from. Man, for example, from man; nevertheless, is man of the same substance as man; we have then, in that nativity, an equality of nature, but the equality of time is wanting. But in the comparison which we have drawn from the brightness of the fire, and the reflection of the twig, the equality of nature thou dost not find, but the equality of time thou doest. In the Godhead, then, there is found as a whole that which here exists in single and separate parts."

It is, therefore, contrary neither to nature nor to experience, that we should conceive the idea of the Word not only being God, but being in the beginning with God, and of being so perfectly of the same nature as the Father, that while we confess our belief in God the Father Almighty, Maker of Heaven and earth, we should believe also that all things were made by Him whom we know as the "Word," or "Son," or "Brightness;" and that without Him was not anything made that was made. Our minds are open, then, to receive the unanswerable argument of S. Chrysostom. He

He had then revealed Himself? id speak these words of God the Begotten, learn from the Epistle vs, where St. Paul, under the very ion as that under which David s them exclusively to God the

refore, as we have gone hitherto, ted out the conjoint meaning of pressions which we have hitherto among the number of those which s to designate the Saviour; we Him as God only—as a distinct yet as absolutely united with—as yet, at the same time, co-eternal he Father.

Father. These, then, to take up my original metaphor, are three faces of the same solid, which it is physically impossible that our eye, being human, can take in at once, but which it can easily take in *separately*, and which faith in the Word of God assures us belong really to one alone.

We will now proceed to take up from the very same revelation other expressions, which will show us that that "Word," which as we have seen implies of necessity the Godhead, was made Flesh, and dwelt among us, so as to enable us to do that which Moses was expressly told he could not "do and live"—"behold the face of God." We have seen that this "Word" is God of the nature of the Father, begotten before the world, and that it is neither contrary to reason, nor unexampled in the ordinary course of nature, that it should be so. We now proceed to show, from expressions taken from the very same revelation, that the same "Word" is also "Man of the substance of his mother born in the world;" or, in the words of the Gospel which we are considering. "that the Word became Flesh, that it dwelt among us," so that "we beheld its glory, the glory as of the Only Begotten of the Father, full of grace and truth," that is to say, the very same glory which we have been considering.

In order to show this portion of the Divine Truth, we take the expression so frequently used in the Gospels—"Son of Man," which seems to be completely at variance with those which we have hitherto been explaining. It is not at variance; it is only another side or face of our solid, which we cannot contemplate at the same view with those which we have hitherto been turning our thoughts upon, by reason of our human weakness and imperfection, but which is in reality co-existent with it.

This title, we may observe, is one by which our Lord almost invariably designates Himself; as if he never lost sight of any opportunity of placing and keeping before our eyes that necessary element of our salvation, that "the Word was made Flesh;" it occurs no less than sixty-three times in the course of the Gospels. But we should do well to observe and profit by another very remarkable point, that though it is so used by our Lord to designate Himself, it is never employed by any one of His followers in speaking to Him, or for Him. The fact is, it is a title of humiliation. order to save us, He who is our Lord was content to "take upon Him the form of a servant." He announces this fact to us, and, because it is wonderful and, humanly speaking, incredible, He repeats it again and again, so as to familiarise our thoughts to it. Still it does not become us to employ a term which describes our Lord and Master as our equal; we are not entitled to use it because He was graciously pleased to use it. The only human being who does so in the Bible, is St. Stephen at his martyrdom—"I see the Son of Man standing at the right hand of God;" and that was to convey to us a no less wonderful revelation—that the human nature had been so exalted, that it had become part of the Godhead in the fulness of its glory.

We will now go back to the acts of the Council of Ephesus, on the passage "The Word was made Flesh," and give the type by which that Council attempts to explain, and to convey to our senses, this difficult doctrine: "The discourse which we utter, which we use in conversation with one another, is incorporeal, imperceptible, impalpable; but, clothed in letters and characters, it becomes material, perceptible, tangible. So, too, the 'Word of God,' which was naturally invisible, becomes visible, and thus that comes before us in tangible form which was by nature incorporeal." Alcuin makes this clearer by an illustration taken from the Athanasian Creed.*

^{*} The Athanasian Creed, in the time of Alcuin, could hardly be called one of the Creeds of the Church, inasmuch as it had not then

person, so as that the Word is not into Flesh, nor the Flesh into the just as the soul is not turned into body, body into soul."

enally received. It was, however, very generally known a the whole of the Empire, having had its origin in In anthor, as Waterland shows very satisfactorily, was ishop of Arles, who was consecrated in the year 429. It and for many years afterwards, called simply "The Catholic id was in general use in France from that time. About before the time of Alcuin, its present title had been given enerally supposed, by some of the heretics whom it con-The name, which had been given it probably in derision, party appellation, was continued, by the acclamation of all om, as a just tribute to the memory of him who, when a esbyter, had first defended its doctrines at the Council of min received it next after France-then Germany-then -and sometime afterwards Rome, but this was after the days . who, in alluding to it as he does in this passage, alludes stration very generally received in the Gallican Church. s yet accredited by universal consent.

The point, therefore, which we establish by the application of these four expressions together, namely—the "Brightness of the Father "—" the Word "—" the Son of God "— "the Son of Man," in designating the Second Person of the Trinity, is precisely this—that He who was and is God the Eternal and Almighty, is also the Revelation or Manifestation of God to us, did proceed from God as a distinct Person, and, having thus proceeded from God, did, without any alteration of His nature. without in any way ceasing to be Very God, take upon Him our complete nature, and did become Very Man. Each one of these doctrines is clearly demonstrable from Scripture, and is absolutely true. How it is that they are all reconcileable we cannot comprehend, because our minds and reasoning powers are human, and not divine. They are the different faces of the solid which we cannot see at one view.

This is the doctrine of the Incarnation—and the practical importance of it arises from the fact, that unless this be fully realised in our minds, they must be unable to receive the

flesh, but by taking of the manhood into God"—"One altogether, not by confusion of substance, but by unity of Person," were intended by their author to guard against this heresy, which at that time was prevalent enough in Gaul.

idea of Christ, the Mediator between God and Man.

The idea of Christ a Mediator is easy enough, and does not require that a man should be even a Christian to admit it; it is very readily admitted by the Mahometans; but that is not the doctrine of the Church. Any one may be a mediator in that sense; any one who acts or intercedes for another is a mediator between him for whom, and him to whom he speaks. In that sense, we all of us are, or all of us ought to be, mediators for one another, inasmuch as we ought to pray for one another; in that sense any saint or member of the Catholic Church, whether he be living or dead, may be considered a mediator for us, and we are expressly told "that the prayer of a righteous man availeth much." But that is not the doctrine of the Church with respect to its Head, and we ought not to confuse two things which in reality have very little in common. The doctrine is not Christ a Mediator between God and man, but Christ the Mediator between God and man-not merely the Person who intercedes, but the Person through whom is done everything that the Father does in or for this world, and without whom nothing is done, and also the Mediator through which everything that we do passes to the Father. If the word

had not been irreverent as taking away from the Personality of Christ, it should have been "Medium." and not "Mediator"—when we use the word "Mediator" as applied to Christ, we use it in the sense of "Medium" applied to a person, that is to say, we mean the Personal Channel of Communication between Heaven and Earth—and using the two words in these senses, we should say that there may be many mediators, but there can be but one Personal Medium. Christ truly is what no other is, or can be, beside Him-the Pattern Man—the Second Adam; therefore, no other can take His place among the generations of Again: He alone is fitted to repremankind. sent the Father, for no man hath ascended up into Heaven, but He that came down from Heaven—even—(mark the expression, it is not the Word, or the Christ, that is made use of now, but)—the Son of Man which is in Hea-"He cannot fulfil the office of a Mediaven. tor" (Medium,) says Vigilius, "unless He, God, were verily clothed in one flesh, since by it alone He can stand between God and man." *

This is a very difficult doctrine, but we shall see it clearer if we look at its types. We may be unable to distinguish the glory of the sun,

[•] Wilberforce.

because its brightness is so great that it dazzles our eyes; then let us look at its reflection and image; we may bear that better.

No one doubts that Joseph is a type of Christ. The mind is directed to Him at once, by the fact of his being sold, and sold by his brethren for a sum of money, and from his afterwards appearing, not only as the benefactor, but as the judge of those very brethren who sold him. In these characters we recognise him readily as the type, but it does not strike us at cace how completely the mediatorial office is freshedowed in Joseph through every change of his strongly contrasted life.

Remember that in the Bible no one single word is written without its meaning and purpose, and then look at the repetition of these remarkable sentences.

"He (Potiphar) left all that he had in Joseph's hand, and knew not aught that he had save the bread that he did eat."

And again: "The keeper of the prison looked not to anything that was under his hand, because the Lord was with him (Joseph,) and that which he did the Lord caused it to prosper."

And again: "I am Pharaoh, and without thee shall no man lift up his hand or his foot, in all the land of Egypt; and thou shalt be over my

house, and according to thy word shall all my people be ruled."

Is this likely to have happened three several times in the course of one man's life without a purpose? Do masters commonly put all that they have into the hands of their servants? Do gaolers commonly put the whole management of the prison into the hands of their prisoners? Do kings voluntarily strip themselves of their power, and place the whole government of their kingdom in the hands of their subjects? Is there any one such instance to be found? And this happens three several times, and in the very opposite positions of domestic life—a prison, and a throne.

What is this but that Joseph was the typical mediator? What is this but the fore-shadowing of the third verse of St. John's Gospel, so often alluded to by Christ Himself: "All things were made by Him; and without Him was not anything made that was made."

And this will show us the true meaning of the word mediator, and the absolute impossibility of their being more mediators than one. Joseph was not merely the man who interceded with Potiphar, with the keeper, with Pharaoh, but the man through whom Potiphar, the keeper, and Pharaoh, carried on their several offices, and communicated in their several functions, with those who were under their respective governments.

Joseph, therefore, represents our Blessed Lord, not as a mediator between God and man, but as the Mediator; and the three several stages—the family, the prison, and the throne, represent His universal mediatorship in earth, and under the earth, and on the throne of heaven; it shows that He alone administers the government of the Father, as His word and revelation, among His family—the Church still militant on earth—among the spirits of the unseen world, to whom He preached after His death, and amid the powers, and in thrones of Heaven, on which He sat after His resurrection.

Not only is this the true interpretation of the opening to the Epistle to the Hebrews, which forms the Epistle for to-day, but without them that opening is absolutely unintelligible. The type explains it; and by keeping its image well fixed in our minds, we may form some idea, a faint one, perhaps—for, taught as we are by God, we who are taught, are but human after all—but still a correct idea of "the brightness of God's glory, the express Image of His Person: Him Who upholds all things by the Word of His Power," "purging our sins," and doing it "by Himself," that is, by the Power of His Godhead.

And we may form some idea, not only of the present help which we derive every moment from such a Mediator, or Medium, between God and man, but of the extent, both of our ingratitude and of our danger in neglecting so great a salvation; by picturing to ourselves the repentant brothers of the typical Joseph, fully pardoned, but yet not able to realise the extent of their pardon—trembling even in the act of rejoicing—safe and happy, but yet conscious that their lives are in the hand of him whom they had so cruelly betrayed and sold, and who, by that very act, had become their deliverer.

All this is written for our instruction, upon whom come the ends or objects of these things which have been prefigured from the earliest times. And we shall do well to make this picture the means of keeping constantly before our eyes the fact, terrible, or comforting, as the case may be with each of us, that He who has purged our sins by Himself, has sat down for ever on the right hand of the Majesty on High, and will come hereafter as the Judge of His own Work.

THE NAME OF JESUS.

St. Matt. i. 21.

" Thou shalt call His Name Jesus."

he New Testament we frequently meet such expressions as "the fulness of," the ends of the world," implying, from the very beginning of Creation, or ast ever since the time of the Fall, God an end or object in view—that this object never, at any time, been laid aside or foren, but that the whole course and governt of the world has been ordained from the beginning, so as imperceptibly, but

His requirements, some notion of the loss mankind had sustained by the Fall, and of the price which must be paid in order to repair it. God, therefore, from the very beginning, chose a peculiar people, in the first instance. to be the transmitters of this Tradition; in the second, to be the "Witness and Keeper of Holy Writ;" from the very beginning there were "the sons of God," and "the children of men;" through the family of Noah, through the family of Abraham, there was always this selection; and when a portion of that last family was again selected, especially dedicated under the name of Israel, and especially called under the leadership of Moses, they became the channels of God's grace, and the guardians of His oracles to us, on whom the ends or objects of the world were to come. To them He committed an account of Creation, and of the Fall, and of the earlier history of the world, and of their own special election and peculiar duties, and of the deposit of which they had been made the guardians.

But forasmuch as even God's chosen people were "so far gone from original righteousness, and of their own nature so inclined to evil," that they were unable to comprehend the value of their trust, it pleased the Lord to guard it, and to fence it round with types and

that I say, that the heir, so long as he hild, differeth nothing from a servant."

e Israelites were heirs certainly, heirs of and joint-heirs with Christ, even as we; s yet they were as young children; they able neither to appreciate the value of inheritance. nor to understand their s of attaining it.

erefore it was that they were treated by

as young children are treated by their ts. Children as they are, they are lords, they will inherit every possession their ts have to bestow; yet to them, no than to servants, does the father think explain his actions, his motives, and his ions; to his children, as to his servants, rs. Go! and they go: Come! and they

been in bondage to Egypt (the world) before their trust was committed to them; and when it was, they still continued the type, for they were under tutors and governors, and these were the strict and minute requirement of the laws of Moses.

All this was for a purpose. There was a "fulness of time," there was a "time appointed of the Father," an end and an object, to which all these things were tending; the chosen people were acknowledged and admitted as children so far, that it was revealed to them that there was a deliverance working for them, a land of promise prepared for them. time to time, as if for the purpose of encouraging them, this revelation was renewed, as they Still it was never were able to bear it. explained, the face of the Lord was never revealed, the question was never answered, "How can these things be?" In the meantime they were to do that which was set down for them to do; everything was to be according to the "pattern of the things seen in the Mount," that is to say, without reason assigned; they were to leave the land of Egypt because the Lord called them; they were to sojourn in the wilderness, because the Lord led them; they were to rest on the Sabbath, because the Lord commanded them to

rest; they were to sacrifice the Paschal Lamb, because it was the Lord's Passover: they were to offer burnt-offerings, and sin-offerings, and trespass-offerings, and heave-offerings, in all the minutenesss of the Mosaic ritual, because the Lord had caused that ritual to be marked with that very minuteness; they knew indeed that these things conduced to their salvation, but why, and how, they knew not; all they did know was, that "a blessing was upon them if they fulfilled the law of the Lord their God, and a curse was upon them if they did not fulfil the law of the Lord their God." And thus it was that they were taught the governing principle of all childhood-faith, implicit faith-a faith that would lead them to "go out, not knowing whither they went"-the first lesson which a creature must learn if he would approach his Creator, or a finite being if he would contemplate one that is infinite. And thus it was that man was gradually fitted to behold again the Presence of God. Then, "when the fulness of time had come,

Then, "when the fulness of time had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Early childhood was over, the child had

learnt his first lesson; he was now capable of comprehending somewhat of the mysteries of God; and God, who had treated him heretofore as a servant, gave him now the adoption of a son.

This, therefore, is the state of the *Christian* upon whom the ends or objects of the world are come.

In order to do this, God "sent forth the Spirit of His Son upon us"—that Spirit which proceeded indeed from the Father, that Spirit which proceeded from the Son as God, but rested also upon the Son as man. This is the Spirit which now enlightens us to know what we want, so that we are not, like infants, to take that which was given us implicitly, but as grown-up sons; and thus we pray as a son. who has now learnt to comprehend his real needs, would pray to a father who is willing to relieve them. The Christian sacrifice of prayer and praise is a "reasonable sacrifice." This is the real difference. "Show us the Father," said Philip, "and it sufficeth us." We Christians have seen the Father in Him who dwelt so many years among us, and it does suffice us. Hitherto, said our Saviour, that is to say, unto the time when the Holy Ghost was to descend upon the Church, ye have asked nothing in My Name; but from this time forward you have a new privilege—"ask, and receive, that your joy may be full;" for "whatsoever ye shall ask the Father in My Name, He will give it you."

"In My Name"—this is the point, and this is the lesson of the Sunday. There is something in the Name of Jesus which makes the difference between the mere child treated as a servant, and a son admitted to his father's confidence, and partaker of his father's coun-

We have thus, therefore, advanced a great step in the knowledge of God. Still have we at already attained, nor are we already perfect; we have seen God but "through a glass darkly," through the veil, that is, of His Manhood, and not yet "face to face." We "know in part," and that is far more than the

tings and prophets of old knew; the time will come when we shall "know even as we are known," but that time is not come as yet.

And therefore it is that the inward and printual grace is still conveyed, even to the Christian, through outward and visible signs:

but there is a wide difference between these and those of the Old Testament. In the Old Testament men performed the outward and visible ceremonies, trusting that there was some inward and spiritual grace belonging to

them. We know what that inward and spiritual grace is; so that feeling the want of it, we seek it where it is to be found. Theirs was an implicit obedience, ours is a reasonable obedience; they, heirs of God's grace, and children of God by promise, were treated as servants, by reason of their spiritual infancy; we, heirs of God's grace, and children of God by actual adoption, are treated as sons, by reason of our spiritual obedience.

This step, this progress in revelation, this increase in our power of comprehending our relation to God, and in our capacity for receiving His grace, took its date from the time when that God first "became man, and dwelt among us, so that we were permitted to behold His glory, the glory as of the Only Begotten of the Father, full of grace and truth." St. John calls Him the Word, because, as words are the medium through which we reveal our thoughts to one another, so the Word of God is the mediator through whom God reveals Himself to man.* He was from the beginning: "All things were made by Him, and without Him was not anything made that was made;" but He was not seen.

^{* &}quot;Our outward word," says St. Basil, "hath some similarity to the Divine Word; for our word declares the conception of the mind, since what we conceive in the mind, we bring out in the word."

and the world was in darkness. When the "fulness of time was come," "the Light shined in darkness, and the darkness comprehended It not;" so far from comprehending, or restraining Him, He shone the brighter for it. The more the world was lying in the darkness of sin and ignorance, the more apparent, the more unmistakeable, was the mercy of Him who appeared in it, as a "Light to lighten the Gentiles, and the Glory of His people Israel."

This will explain the remarkable expression in the Epistle, in which the Holy Ghost is spoken of as the Spirit of the Son. We know that the Holy Ghost "proceedeth from the Father and the Son, and, with the Father and the Son together, is worshipped and glorified;" but St. Paul calls Him simply the "Spirit of the Son." Let us compare this with what the Lord Himself said concerning this Holy Spirit: "I will pray the Father," He said, "and He will give you another Comforter, that He may abide with you for ever. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me."

Fallen, sinful, alienated from God, as we were, our bodies were no fit temples for the

Holy Ghost, our minds were incapable of being enlightened; "in us, that is, in our flesh, could dwell no good thing;" but the Lord sanctified that flesh by taking it upon Himself; He broke the power of that sin which was alienating us from God, by undergoing its penalty, and thus it was that the Spirit of God became His, not His as proceeding from Him alone, but His as His own purchased gift; and, therefore, it is, that after IT WAS FINISHED, after the Atonement had been made and completed, and the gift, purchased with His Blood, had become His to give, He breathed on His Apostles, and said, "Receive ye the Holy Ghost;" and thus it was that He became our Saviour in THE POWER OF JEHOVAH, the Saviour of the Redeemed Family, and, at the same time, the God of Abraham, of Isaac, and of Jacob: and this brings in the object of the Gospel which relates the *naming* of the Lord.

The name by which the Son has been made known to us has a special meaning. The Angel was sent from Heaven to declare unto Joseph, not only that that which was conceived was of the Holy Ghost, but also that the Virgin should bring forth a Son, and that He should call His name Jesus. "Thou shalt call His name," says Raban, "not shalt give

Him a name, for that name had been given Him from all eternity." To see the meaning of this apparently simple circumstance, and to understand how it contains a doctrine of such immense importance to mankind, that an Angel was sent from Heaven to declare it, we must look back to one of the types of Christ, of which we find so many in the Old Testament. The Hebrew mode of writing Jesus is Joshua, and our Blessed Lord Jesus Christ is not the first who bore that name. The first that we hear of is Joshua, the son of Nun. who, as we know, is the type of Christ, as leading His people into the land of their inheritance. Now let us see how he acquired this name, for we find him mentioned in the Book of Numbers as Oshea, son of Nun, one of the twelve chosen men whom Moses sent to spy out the land. Now Oshea signifies "one who saves," or a Saviour; but Moses, as is recorded in a marked manner, "called Oshea, the son of Nun, Jehoshua, or God the Saviour, thus joining to his human name the boly name of Jehovah; and it was in the power of that name that he not only brought a good report of the land, but afterwards, as the new name implied, saved the people of Israel from the perils of the wilderness by the direct power of God—by that power made a passage through the waters of Jordan, and led the Lord's people into the mansions had been prepared for them.

This is the first mention that we have the name of Jesus; the first Jesus brought his people a true report of their promised heritance, and called upon them to take session of it. "It was an exceeding good land he said, "a land which flowed with milk honey." He urged them to take it in strength of the Lord: "If the Lord deligin us," he said, "then will He bring us into Land, and give it us." So did our Jesus he to us a report of our inheritance in Heat "We speak that we do know, and testify we have seen;" so did He say to us, "I not, little flock, it is your Father's good posure to give you the kingdom."

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But the same Jesus who brought the true report to the people of Israel, and whom the congregation would have stoned with stones, had not the glory of the Lord appeared in the Tabernacle of the congregation,* became in

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due time the Captain of the Lord's host, and at their head, crossed the Jordan in the power of God and entered into possession of that good land, bringing with him all who were willing and obedient. So also our Jesus, who, in like menner, had spoken that which He did know, and testified that which He had seen, who in like manner had been rejected of the congregation; "the stone which the builders refued," became the Captain of the Lord's host, and at their head, crossed the deep dark waters of death, and entered Himself into the possion of the inheritance He had won, biging with Him the human nature which had joined to Himself, and in it all who wald follow Him faithfully and trustfully. This it is that was declared by the Angel,

Based Lord Himself, who thus vindicates His claim to be the Lord's Redeemed into the mansions prepared for them. The passage is as follows: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood a Max over against him, with His sword drawn in His land. And Joshua went unto Him, and said unto Him, Art Thou for us or for our adversary? And he said, Nay; but as Captain of the Rest of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto Him servant? And the Captain of the Lord's Host said unto

merely the name, but the name and all

These are the very words which that same Lord had before used to Moses, and for the very same purpose, to declare the actual and make though relied, presence of the Godhead.

Johns, Loose thy shoe from off thy foot; for the place whereon thou

standest is holy. And Joshua did so."

that it implies, the summing up of all those doctrines which the name suggests.

This is the Name into which we have been baptised; this is the Captain of the Lord's host, of whom we have declared ourselves soldiers and servants; and shall we be like the men of Ephraim, who, being harnessed and carrying bows, turned them back in the day of battle? Shall we speak of our weakness, our sinfulness, the frailty of our nature? Were men to talk of their sinful nature, and the utter worthlessness of it as a ground of wonder and of gratitude that their Lord and their God should have taken it upon Himself and put it on, it would be well: but they do talk of it as an excuse for their sin. Were I speaking to heathers, I would indeed tell them of their worthlessness; but "what God has cleansed, that call not I common or unclean."

I say that this very history of the faint-hearted and cowardly Israelites, and the faith-less spies, is written expressly for our warning, and is an exact type of those who make their weakness an excuse for their sin. It was perfectly true the nations were stronger than they; it was perfectly true their cities were fenced up to heaven. Their spies had brought back true reports, but the very truth deceived them, because it was not the whole truth; it

was this very circumstance to which the Lord Himself alluded, when he spoke of the strong ma armed, keeping his palace. He, like the sics, admitted the strength of the man, and stritted the reality of the armour in which trusted; but he supplied that which the fithes spies would not see, and what faith-Christians will not remember—the revelation, that there is a stronger than he. And the stronger man is Jesus, or Joshua, or the Land the Saviour; rejected as He was once, He is also the Captain of the Lord's Host-Captain, for we call ourselves His soldiers ervants; in His strength we must conquer our sins, giants as they may be, and win four own those cities fenced up to Heaven, which will then become our heavenly mansions. Christ, who at Christmas was made in the likeness of our flesh, calls upon you to follow Him through the wilderness. Will you say that you are unable to do what Christ tells you to do? Do you think that He does not know what is in man, or that He calls upon you to do that which is beyond the power of the redeemed? Will you listen, not to Him, but to those who bring an evil report of the land, and say, that your enemies are "giants, and you, in their sight, are but as grasshoppers." Those who are fearful are those whose

Saviour's Name is but Oshea, a Saviour only, not Joshua, not Jesus, a Saviour and a God; and to those I say, as the officers were commanded to say to the people of Israel, "What man is there that is fearful and faint-hearted, let him go, and return to his house, lest his brethrens' heart faint as well as his heart;" but to those who, in the Man Jesus, see the Lord and their God, I say, as the faithful messenger said to God's people in old times, "let us go up at once and possess it, for we are well able to overcome it."

"Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call His Name Emmanuel, which, being interpreted, is God with us." If you believe this, then "go" up and follow that God whitherso ever He leadeth. "Be strong, and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

H.

THE CIRCUMCISION.

THE COVENANT.

Rom. iv. 8.

"Blessed is the man to whom the Lord will not impute sin."

14

Farth is a necessary condition to any covemant whatever, and its forms are a necessary means of transmitting its privileges. So it was in the Old Covenant, so it is in the New. The Lord's words are not, he that is baptised, nor he that believeth, but he that believeth and is baptised, shall be saved. The Lord did not impute sin, and did impute righteousness, to Abraham, His faithful servant; and He did it by means of circumcision. The Lord does not impute sin, and does impute righteousness, to us, His faithful servants; and He does it by means of baptism.

Those who stand in this relation to God are blessed. In what this blessedness consists, we who are the antitypes shall understand if

we examine the blessedness of him who is our type—the Father of the Faithful—Abraham.

Now we are told that the Lord appeared unto him, and said unto him, "I am the Almighty God, walk before Me, and be thou perfect."

Were it not for the doctrines which Christmas has just unfolded, this would have been a hard saying. It seems to contradict the whole history of the Bible, and the whole experience of our lives; it seems to deny the fall of man, and the consequent corruption of our nature.

No man hath seen God at any time, yet here the Lord appeared unto Abraham, and said unto him, "I am the Almighty God." All are concluded under sin, yet that Almighty God called upon one of his fallen creatures, and said unto him, "Walk before Me, and be thou perfect."

Is the Old Testament contrary to the New? Is it not rather that both in the Old Testament and in the New everlasting life is offered to mankind, and that through Christ? He it was, Christ Himself, the Almighty God, who appeared to Abraham. He is the only Mediator between God and man. Can we not remember what He Himself said? "Your father Abraham rejoiced to see My day; he

swit, and was glad." It was the Word that appeared to Abraham, and called on him, the Father of the Faithful, the type of those who commit themselves wholly and unreservedly to the guidance of the Lord, to be PERFECT, and to be so by walking before Him.

It was not that Abraham was then made to be without sin; it was not as though he had attained, either were already perfect, or could hope for absolute perfection in this present life; but the object was set before him, the perfectability of regenerated nature was rerealed to him. It was no longer to him a hopeless, objectless striving after an apparent impossibility, cheered only by the dark and mysterious promises made to Adam and to Noah, which we, indeed, are able to interpret by the light of subsequent revelations, but which must have been totally and completely incomprehensible to those to whom they were That which was set before him, in the made. covenant then and there entered into between God and man, was the prize of the high calling of God in Christ Jesus.

God is perfect," says Raban, "as being Omnipotent; man is perfect, as being aided by Omnipotence; for as our sons resemble their fathers in their bodily shape, so do spiritual sons resemble their Father God in their holiness."

after thee."

It was as if the Lord had said, "I am the Almighty God. I, who have created, have it power to regenerate; having that power, I justify thee, giving to thee, and to thy seed after thee, the land wherein thou art at present a stranger—that land from which your sins, and the sins of your fathers, have aliented you. It shall be to you for an everlast ing possession. And to this I set My seal. It establish My covenant to thee, and to thy seed.

Suppose our father Abraham—our father call him, for he is the Father of the Faithful suppose our father Abraham, with his hones heart and perfect trust, had heard, not only that the name of the Lord Jehovah was income porated in his own human name of Abram, be that this was a type of that which should be hereafter, that he himself should be, what w are, a member of Christ, a part of the Almighty God who then appeared to him, adopted son of the Most High Jehovah; supply pose he knew, as we know now, that the king dom, of which he was then and there made the inheritor, was not the earth that he looke upon, nor the paradise that he had lost, be the kingdom of the Heavens, the kingdom this Almighty Father who had adopted him suppose he had seen this, and known this, for

friend of God as he is called, we know that "kings and prophets have desired to see the things which we see, and have not seen them;" suppose he had known this, with all that faith and trustfulness, which we, with our far greater lights, far more distinct revelation, find so much difficulty in imitating—what would have been his joy and exultation?

My brethren, this we do know, have known from our youth up; and can we read the first lesson of this day? Can we see how our spiritual forefather rejoiced, and fell on his face, and laughed in his heart for joy, at the thoughts of the covenant, which, magnificent and astoundmg as it is, is yet poor and miserable compared with that which we enjoy? Can we reflect on this, and think with coldness on our own condition, say that we are "members of Christ, children of God, and inheritors of the kingdom of Heaven," without thinking how much, how very much, those words mean? Can we, having received the first seal of our Christian covenant in baptism, think coldly or carelessly about appropriating to ourselves the glorious privileges which we then obtained? would you think of a man who had received countless riches, and yet locked them up, or buried them in the earth, and made no use of What, then, would you think of him

who has been made a member of Christ, and who has yet hitherto so locked up that privilege, and buried that talent in the ground, as to have forgotten these words of life, "As the Living Father hath sent Me, and I live by the Father, so he that calleth Me shall live by Me?"

Do not let us forget that there are two sides to this, as to every other covenant. If it has its blessings, it has also its duties, and there we must not pass over. We know indeed, for Moses tells us, that Abram believed in the Lord, and He counted it to him for righteous ness; and we may easily imagine the extreme importance that God gives to this record, when we find it repeated by David in him Psalms, and by St. Paul in his Epistles; but we know also that "faith, wrought with him works, and by works was his faith made perfect."

Remembering, therefore, that we have yet our duties to consider in this blessed covenant, we will for the present lay this aside, and suffer our minds for a while to dwell on our privileges only, those especially of the Sunday after Christmas, the "Spirit of Adoption where by we cry Abba, Father." I will, therefore, not say now, "Fear God, but Love God;" If will not say, "Except ye eat of the Flesh of the

Son of Man, ye have no life in you;" I will say nther, "Whoso eateth His Flesh, and drinketh His Blood, hath eternal life."

This is New Year's Day, and well may Christians on this day wish one another a happy new year; but let them understand why it is that their years are happy here on earth; it is because they are under the yoke of the Lord, because, while they feel His guidance, they see in that guidance an earnest of His protection and of their own safety. Remember what this festival was in the days of the heathen, the day on which all slaves were permitted to break loose from control; and remember, too, what they made it. The Old Fathers used to call it "the Devil's Feast," so utterly defaced was this blessed day by the wild and lawless passions then let loose.

And this is the very day which, to the Christian, is sanctified by the doctrine of obedience, by the blessing of the yoke, teaching us that our real tyrants and oppressors are our own evil wills, and our real liberty the bondage of Love.

We have for another year of our lives followed Christ in His Circumcision, wherein He was obedient to the law for man; that is, we have again taken up our Christmas profession to follow our blessed Saviour, and to be made like unto Him. We have learnt to suffer with Him from St. Stephen, to love Him from St. John, to be pure like Him from the Holy Innocents; and now we learn to be obedient like Him—and we learn this from Himself, who, together with the command, gives us, by His Body and Blood, the spiritual strength to obey it.

And now I would show you the happiness which attends this profession here on earth. In wishing one another a happy new year, we speak of earth rather than Heaven; we all admit the happiness of the faithful and obedient in Heaven, let us see to-day the happiness of the faithful and obedient here on earth.

All that is necessary for the attainment of this earthly happiness, is faithful obedience—to leave all and to follow Christ. "There is no man," He says, "who hath left house, or brethren, or sister, or father, or mother, or wife, for My sake and the Gospel, but he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and lands." Yes, says Theophylact, but it is with persecutions that the Saints are to possess these things; we are not to be exempted from the ills of this life, but to enjoy these things in spite of the ills of this life. The mind is the measure of our happiness, bodily feelings are

but the means and channels of it. There is no satisfaction equal to the reflection, "I have fought the good fight, I have finished the work Thou gavest me to do;" nor is there any peace to be compared to that conveyed by that very prophecy which foretells worldly trouble as the lot of the faithful: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Do you think that our Blessed Pattern and Leader, while in His human nature submitting Himself to the will of God, being subject to His earthly parents, being humble, meek, patient, uncomplaining, and yet zealous, and active in doing the duties of His calling—"His Father's business;" do you think that He, amid all His troubles, and trials, and perils, and persecutions, His homeless life, and shameful death, led anything but a happy life on earth, had anything in His mind but that peace of God which passeth all understanding? Do you think He is not able to grant that same happiness to His faithful followers, to whom He has granted the privilege of being very members incorporate of Him—actual parts of Him self? Do you think such people can fail in being happy, so long as they continue faithful, be their outward circumstances as wretched as were those of their Heavenly Master Himself?

When, therefore, you think of the Christmas doctrine, think also of that of the present day. the day of the Circumcision, the day on which the Lord of Life became obedient to the law for man; thank God if you will, that He has called you to this state of salvation, but pray unto Him, that He will keep you in the same unto your lives' end. Look to your privileges and be thankful; but not to them only, look to your duties also. "If ye be willing and obedient, ye shall eat the fat of the land," not otherwise. It is not the having been made one with Christ, it is the being still one with Christ, that is our heavenly hope and earthly comfort. "In Me," that is, "in abiding in Me, ye shall have peace." "He could not have overcome the world," says Augustine, "if the world could overcome His members." You were His members once, for once you were baptised unto His Name, and now for another year you have professed yourselves to be His followers. Continue so; continue so in His strength, and if you do, I need not wish you a happy new year, for I know that you have it already.

THE CIRCUMCISION. .

OBEDIENCE TO THE FORMS OF THE CHURCH.

St. Luke, ii. 21.

"And when eight days were accomplished for the circumcision of the Child, His Name was called Jens."

We are considering to-day not so much the doctrines of the Christmas season, as the duties which take their rise from them. The day on which our Lord and our God became obedient to the law for man, is especially a day of duty.

Christ took our nature upon Him—this is the general doctrine of the season.

We who call ourselves by His Name, bind ourselves to put on Christ—this is the general duty.

But in putting on Christ, we bind ourselves to follow Him implicitly, wherever we have the power of following Him. It is not for us to say, this is a matter of importance, I see the use of it, and here I will do my best; but in

that, as I do not see any use or advantage in it, I am at liberty to use my discretion. To follow implicitly, is to follow step by step; and want of faith is shown all the more evidently in the neglect of small and easy matters, because there can be no doubt of our being able to perform such things; and, therefore, if in these we do not follow the Pattern of Christ, we do not, because we will not.

The first lesson of the day, shows us that the Lord really has given us the power of following Him in all things. We might, indeed, feel perfectly certain, that when He calls upon us to do anything, He has given us the power to do that which He bids us to do; but in order to direct our thoughts, the Church first places before our eyes the type—the Father of the Faithful—Abraham.

The Lord, that is, not the Father, whom, as we know, "no man hath seen at any time," but the Son—the Lord—our Lord—He, having first announced Himself as the same Almighty God, whom the sin of Adam had estranged from man, appeared unto Abraham, and said unto him, "walk before Me, and be thou perfect:" be thou acquitted of that original sin, which thou hast derived from Adam; be no longer constrained to hide thyself from My Presence, but walk before Me

plant real for that; for the Lord finderes, " your father Abraham reto see My DAY: he saw it and was Abraham looked for no transitory prohe sojourned even in the Land of Proas in a strange country, in which He in tents merely, and without a home, ig that it was but a type, knowing that nd that was his real inheritance, was "a at hath foundations, whose Builder and is God." And he looked for it through ord, who then appeared to him, whose then saw, the Lord Jesus Christ, the rho gives to us now, "as many as re-Him, the power to become the sons of even to those who believed in His " "these are born, not of blood, nor of

ll of the flesh, nor of the will of man.

71

"Neither shall thy name any more be called Abram, but thy name shall be Abraham;" and the seal of this was circumcision. So does the Lord Christ join to His own Name His soldiers and servants now—He calls us Christians, and the seal of this is baptism. Bantism, says St. Peter, doth now save us, as distinguished from the circumcision of the Old Testament, which then saved them. In both cases alike, it was the Lord who saved by means of His covenant, of which Circumcision then was, and Baptism now is, the seal and the pledge; while now, even as was typified then, the blessing of the covenant is the power of putting on Christ. In the Old, this was announced by the words, "be thou perfect:" in the New, it is confirmed by "the power to become the sons of God."

In the Old Testament it was seen the seal of this was circumcision. "Circumcision," says Bede, "brought, in the law, the same assistance of a saving cure to the wound of original sin, which Baptism does in the time of the grace of revelation, except that as yet the circumcised could not enter the gates of the Heavenly Kingdom."

But when we consider of what circumcision was the type, it is marvellous, in our eyes, that our Blessed Saviour should condescend to

undergo it; it was, like baptism, a covenant between God and man, God promising the power, man the will and the obedience. "The outward sign of it," Athanasius tells us, "expresseth nothing else but a stripping off of the old birth," or, as we should explain our part in the corresponding sacrament, the renouncing of "the devil and all his works, the pomps and vanity of this wicked world, and

This was the promise made by Abraham and all his descendants; this, therefore, was the promise made us at this season by the Lord Himself.

all the sinful lusts of the flesh."

But does it not seem wonderful that He, who had no sin, should promise to renounce the sinful lusts of the flesh? That He, who was Himself very God of very God, should seek to be in covenant with God, seeing that He and His Father were one?—still more, that He

who was perfect in Himself, and in His own

bility, and being God Himself, should put on the image of God? It would, indeed, be not wonderful only, but utterly incomprehensible, were it not for the general doctrine of Christmas, that these things were done by Him as examples to us. "He was circumcised," says Bede. "that He might enjoin upon us by His

example the virtue of obedience, and might take compassion on them who, being placed under the law, were unable to bear the bur-180 thens of the law. Thus He who came in the likeness of our sinful flesh, did not reject the remedy by which sinful flesh was wont to be Our duty as His soldiers and His servants therefore, unnecessary as they might be to is to follow Him implicitly. healed." Him in His Divine Nature, are absolutely in-À

dispensible to us in our earthly nature. cannot follow Him without His help; His help will not be given at all unless He sees us trying our best. He does choose to convey this help through the forms of the Church, and we are not trying our best unless we follow Him in this His first and easiest stepobedience to the outward forms of the Church to which we belong, as He was obedient to the outward forms of the Church to which He belonged. But if we do follow Him thus far, with a wish and purpose of following Him farther, that very obedience becomes in itsel a means of grace, and thus, when we begin do His will, we have grace given us to und stand it; and when we have sought the c ward form for no other reason than beer ordained it, we find that we have alr

These things,

dem of Heaven is not opened.

Heaven opened. Hence, let the proud example of humility, and not scorn to be ised by humble members, when they see baptised by John My servant."

methful obedience does not mean obece because we understand a thing, and see me of it; that is all very good in its way. very often comes into use with us, because are a great many things which God has pleased to explain. Faithful obedience is obedience, whether we see the use of thing or not—doing it because it is comded, and trusting that there is a use in it, gh we cannot see it. If we would obey, our obedience must be of this nature,

faith in Christ as their Saviour, and a high regard for the promises of the Bible, and for those of its laws, of which, from their natural reason, they can understand the meaning and can see the use, set but small account on the outward forms of Christ's Church, and the outward and visible signs of their Lord's inward and spiritual grace. How many are there who neglect even those which are sacraments of the Gospel, and, as such, necessary to salvation! It is probably in order to enable us to try our hearts to see if they are set to such faithful obedience, that God, though He has made the moral law so clear to our reason, has yet thought proper to leave many things. unexplained relating to His worship. The same God who told us not to steal, told us also that except we eat the flesh of the Son of Man. and drink His blood, we have no life in us; the same God who bade us "lie not one to the other," told us also that "except we are. regenerate, and born anew of water and of the Holy Ghost, we cannot enter into the Kingdom of God."

Now let us suppose that among these requirements, of the one set we have done all these things from our youth up, and of the other we have never done one, what must this convince us of but that we have done the one set, be-

w the reasonableness and the use d that we have not done the other we did not see the reasonableness of them, but that the love of God, er of God, had never entered into t all? The same God commanded the other; the words "do this, in e of Me," are as plain as the ou shalt do no murder." Why do one, and disregard the other, if beying our own reasonings instead God? Yet so it is. Now and eet even with unbaptised men and h heathens in a Christian land, en of wrath among those adopted ren of grace, who, invited to the regeneration, and the renewal of host, say with Nicodemus, "how ings be?" These are, indeed, comare; but how many are there who r Sunday turn their backs upon table, and refuse to come thereto, vingly called and bidden by the self, who, when they hear that eth the Lord's Flesh, and drinketh hath Eternal Life, and that the aise him up on the Last Day," from their own mercies, and say ithless Jews, "how can this man

give us his flesh to eat!" . How many are there who put no great faith, as they term it, in Confirmation, and on emerging from the comparative safety of childhood, venture into the wilderness of this world in their own strength, when the Lord's arm would have helped them, and the pillar of the cloud would have guided them! How many forsake the assembling themselves together in the Lord's House, because they can pray just as well at home! How many, when they come there, sit when they should kneel, and are silent when they should be confessing their sins, or praising God, or declaring their belief in that glorious Trinity into whose Name they have been baptised!

These men are like Naaman the Syrian; they are not indifferent, they are not without faith, they are aware of the leprosy of their sin, they know that it must be washed away, if washed away at all, by the grace of God, and they pray for it; but they do not seek it where their Lord has placed it; they say, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? Are not the means of grace, such as seem reasonable in our eyes, better than those particular means appointed in God's Church? May I not wash in them and be clean? May I not re-

ceive forgiveness without Baptism, nourishment without Communion, strength without Confirmation, humility without bodily abasement, absolution without God's ambassador, inward and spiritual grace without the outward and visible sign of it?

Now to those I say, Look at your Lord. He was obedient to the law for you; He was circuncised, and for your example; and was not that a form? was not that an outward and What was Circumcision to visible sign? Him? It once was an outward visible sign of covenant with God, which covenant was done away with, and its sign also, by the Incarnation and Atonement. At the time when our Saviour became obedient to it, it had become a mere outward sign, the spirit of which had ceased already, and the form of which, as necessary to salvation, was to be done away with at the very first council of the Church. Where, then, was its value at the time of our Saviour's birth? Simply as an ordained form, and to this the Lord Himself was obedient. Why? Not, surely, for any good the form could do Him, or any one else, directly, but for our sakes, to teach us a And what is that lesson, but that lesson. God has given to His Church power to decree rites and ceremonies, so that they be

not contrary to His word, and that he who aims to be perfect, even as his Saviour is perfect, will keep them, because they are the rule of the Church, without seeking any farther, reason; gaining thereby a teachable disposition, and a habit of faithful obedience, which, if ever God should call upon Him to endure trials for His sake, will have already taught him to say, "not what I will, but what God, wills."

Forms and signs are not grace and salvation. certainly; they are the means of grace, they are the instruments of salvation. The soul is not cleansed by water, but the soul, by God's grace, is then and there cleansed of its sins, as the body is cleansed by water. The soul is not strengthened and refreshed by bread and wine, but the soul is strengthened and refreshed by the Body and Blood of Christ, as our bodies are by the bread and wine. ing on of the hands is not strength, but the bishop is the ambassador and steward of Him who gives strength by these means; and the laying on of hands the instrument by which He works. It was not the Jordan that cured the leprosy, nor the pool of Siloam the blindness: but if you say you believe in the grace given. and not in the instrument which conveys it, I would ask you what you would have said of

Naaman's faith in the Prophet's word, had he washed in the rivers of Damascus, or the blind man's faith in the Lord Himself, had he refused to wash where that Lord had told him? How are we following the example of our Master if, having the power to do as He did, we neglect to do it?

Remember this obedience to the law for man, which we are celebrating to-day, was only the beginning of a series of obediences continued throughout the whole of the Lord's ministry. He knew that not only the temple, but the temple worship, was to be done away by His new dispensation, yet who more regular in the temple than He? He knew that the Passover would be done away by Easter, the Feast of Pentecost by Whitsunday, and that the Feast of the Tabernacles would disappear from the ordinances of the Church, to be replaced by the Feast of Christmas. when did He break the ceremonial law?-"Three times a year shall all thy males appear before the Lord in the place which the Lord shall choose to set His Name there." Depend upon it this was not done without some deep meaning; and the meaning is this, that the ordinances of the Church are a test by which we may try our own hearts, whether they are faithfully obedient, or not. Christ

obeyed them, not on their own account, but because they were ordained under God's authority; and if we would see whether we are likely to obey God's authority when Herequires of us great sacrifices, let us see whether we feel inclined to obey it now that He requires small ones.

But remember what we said last Sunday —ours is a reasonable sacrifice—we are sons —we are of those who have been made partakers of the Father's councils—we know the meaning, the object, of those visible signs which He has given us as the channels of His grace; things which were but imperfectly revealed, if revealed at all, to God's people, under the former dispensation. Theirs was but blind obedience, a bondage. compared with our liberty; and if it was said of them, that "he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh," what will be said if we, too, are mere formalists? When so much more has been revealed, as well as given, can we expect that less will be required? baptism the Lord has washed away our sins! by confirmation He has given us strength; by the Lord's Supper He has nourished us. know the use and the value of every outward and visible sign that we possess; but if, after

that, we are sinful, and weak, and graceless. shall not the uncircumcision that is by nature, if it fulfil the law, judge us, who, by the letter and the circumcision, transgress the law? Will not our adoption, and our enlightenment, and our very means of grace, become the means of condemnation to us? Will not our table become a snare, and the things which should have been to our wealth, be to us an occasion of falling? And this is no more than absolute justice. If we Christians are weak. and sinful, and graceless, we are weak with the means of strength, sinful with the means of justification, graceless with the Body and Blood of Christ. By the very fact of our being so. we convict ourselves of having done despite to the Spirit of Grace. When we call ourselves Christians, we are condemned out of our own mouths; for we say that, having once been parts of Christ, we have, by our own will, and act, and deed, cut ourselves off from Him.

But while we say that a Christian, to whom has been revealed what is the inward and Spiritual Grace typified and conveyed by the outward and visible signs, cannot be a formalist, cannot rely on the sign without appropriating and using the grace which it conveys, so also he will not think lightly of any ordinance of his Lord, nor of any ordinance of his Lord's

Church. He knows that as salvation of old was of the Jews, so it is now of that Body which, by the Lord's institution, has succeeded them, as the witness and keeper of Holy He knows that with all the means of grace that are placed before him, it will be with pain and with difficulty, and in fear and in trembling, that he will work out his own salvation, even though it is the Lord that worketh in him both to will and to do. help that is placed before him will he esteem small or trifling; things trifling in themselves he knows are no longer so when once they have been commanded; the spirit of obedience is of consequence if the things by which it is shown are not.

Let us begin our spiritual year by walking in the steps of Him who was obedient to the law for our sakes in circumcision, who lived as man in minute observance of that law, and who met His death, humanly speaking, by leaving His country to comply with a formal ordinance of His Church. In the midst of this reasoning generation, let us be satisfied with being faithfully obedient; let us be glad and eager to show by every little obedience in our power, our love for Him who took our earthly nature, that we might receive His Heavenly Nature, hoping and trusting that

He will see our honest endeavours, and say, "Well done, good and faithful servant, thou hast been faithful in a very few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

H.

PROPER LESSONS FOR CHRISTMAS.

THE KING OF THE NEW KINGDOM.

Isaiah, ix. 6.

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Lessons are portions of Scripture selected for meditation. We must not confound the word with our modern idea of something to be learnt. In this sense of the word, our Sunday's lessons are to be found in the Epistles and Gospels, for these contain the doctrine, or the duty, which the season would teach us. The lessons are properly lections—readings—subjects of meditation, more or less closely connected with the doctrine, or teaching, or lesson of the season, but not necessarily lessons themselves.

Thus, in Advent, the lessons properly so called, that is, the portion of duty, or doctrine which we were to *learn*, was the right use of

the Scriptures, and the offices of Christ's ambassadors, and the immediate Presence of Christ Himself in our hearts and in our services; at once, the consequences of the first advent, and the preparation for the second. The lections for the season were the prophetical descriptions of Christ's kingdom in earth and in Heaven, which are given us through the prophecies of Isaiah. And now that Christmas has called upon us to follow Christ, the lections, or meditations, as might be expected, are so chosen, that while they enlarge upon the former subject, they give us also some intimation of the character, the nature, and the attributes of the King to whom we have vowed our allegiance.

In the present season, there are also eight chapters selected for us from the Old Testament, and the general idea of the whole course is this: notwithstanding the wickedness with which the Church is overflowing, notwithstanding its worldliness, its obstinacy, its neglect of warnings, the determinate council and foreknowledge of God must come to pass, and the offer of salvation must still be made. Sentence may have gone forth, and the execution of it, to human eyes, may appear inevitable, but when the power of man has been utterly brought to nought, when hope has

sunk into absolute despair, then the Lord Himself will find a way, and there will arise, first, a deliverance from our enemies, then a recovery from death. The people so delivered and so recovered, will enjoy certain special privileges and immunities, which will be secured to them by a covenant, or more properly speaking, a charter deed of the kingdom. This must remain in force generally to the end of the world, but to each member in particular, as long as he continues a faithful subject of his King; the test of this fidelity being, (1) Love founded on a thorough faith in the reality of the deliverance, and of the price paid for it; (2) Repentance springing from the fear of offending such a Benefactor; and (3) obedience the fruit, not of compulsion or of fear, but of gratitude. This is a general synopsis of the lections for the season.

In the course of these meditations, the object of this love and gratitude is placed before us in all the majesty of the Godhead. The intention of the 41st and 43rd chapters of Isaiah, which form the concluding lesson of the series, is to point out the essential difference between the Lord our Righteousness, the Conqueror and Deliverer of Israel, and those heroes of pagan times, who, because they have been conquerors, and deliverers, and

otion of His Might and Goodness, men have been pleased to deify , but because, at the very time when He ared to our eyes as man of the substance His Mother, born in the world, He was God, of the substance of His Father, xten before the world. To us, indeed, a d is born, and, in that sense, is not given, is one of us, born among us, and of us, as ther men are; and, at the very same time He is born to us as a Child, belonging to race, He is also given us, because, in that ic, as God, begotten before the worlds, He not belong to us until He had been given: od so loved the world, that He did give only-begotten Son" (here the New Testat repeats the peculiar expression of the

God, the Everlasting Father, the Prince of Peace."

This is the general idea of the Scriptures which the Church has selected for our meditations during the season of Christmas, the important part of the whole being the Godhead of the King, which is declared in the words just quoted on the first day of the season, and is repeated again in the last: "I, even I, am the Lord, He says, and beside Me, there is no Saviour."

Having seen the general scope of the subject, we will now look a little into its details. The very first is a confirmation of the promise. that, under the new covenant, the kingdom shall be a higher state of privilege than that which preceded it. As the very Israel of God had fallen away from the faith in old times, and had been visited by the heavy chastisements of an offended God, so would the Church of Christ now; but, as we have learnt already, the true doctrine would never again be suppressed, nor would our teachers be removed into a corner any more; it should never again be as in the days of Elijah, when, though God might see that there were yet seven thousand who had not bowed the knee to Baal, God's prophet thought that he, and

he only, was left; nor, as in the days of

Lorg must, indeed. Ein Church: "nevertheless, her shall not be such as was in her vexaa, when, at the first, He lightly affected the d of Zabulon, and the land of Naphtali, and trwards did more grievously afflict her by way of the sea, in Galilee of the nations." e force of this expression lies in the term like; we consider this word simply in the e of a province, such as afterwards it be-**E**, but it is in reality a term of reproach, so it is used here: it signifies a confusion, pulace without any settled law or religion. : Church of God, the prophet would say, I never again become a Galilee of nations; reat light would shine upon it; it would e even upon those who were walking in valley of the shadow of death, upon the like St. Paul, sorrow for their kinsmen, according to the flesh, or, like our Blessed Saviour, pray, "Father, if it be possible, let this cup pass from Me, let the Gentiles be saved without the Jews' destruction"—and pray in vain.*

Remember this is a recurring prophecy, as true of the second advent as it is of the first. As the Jew was rejected at the first coming of Christ, though he boasted himself to be the son of Abraham, according to the promise, so the world will be rejected at the second advent, though that world may call itself Christian, and cry, "Lord, Lord, open unto us;" and that with even greater justice, because, as the Church would never again be removed, but would be always a light to lighten the Gentiles and a glory to God's people Israel—as their darkness would not be as in the former days, when the people walked in darkness—the world calling itself Christian. would sin now against light and knowledge, and would be condemned because they chose. darkness rather than light.

^{*} This is St. Jerome's paraphrase of the Lord's Prayer, in the Garden of Gethsemane:—"Let Me drink it, He says. Let the Gentile be saved without the destruction of the Jew. Let Me drink it, and suffer extremity of grief for the rejection of My owa people, the Jews, if so be that a greater increase may come to the kingdoms, by the addition of the Gentiles; but if not, Thy will be done."

d reverent disciples; and Abraham, sents the established kingdom, and anted Church.

you will remember, was a wicked in those days the Lord had begun ael short; Judah, the last remnant people, was so threatened, that its a was imminent; they were not unof their danger; "the king's heart I," we are told, "and the heart of as the trees of the wood are moved at the trees of the wood are moved and." You will compare this with

ion of God's people to the Romans, eneral expectation which prevailed e of the Lord's birth, that the Deat hand. God's prophet at that announced deliverance, and invited Son, and shall call His Name Immanuel;" which expression, I would beg you to observe, means much more than God with us, as our translation gives it; it is God in us,* "the human nature being assumed and inhabited in by the Divine as a tabernacle, or temple."

This, you will observe, marks the free grace of God. The Immanuel is given to a world who will not even seek for Him, or ask for Him. But when given, "to as many as received Him, to them gave He the power to become the sons of God."

This we learn from Hezekiah, the son of Ahaz. Warned by the Prophet Isaiah, evenas the Jews were warned by the Baptist, Hezekiah did works meet for repentance, and "did right in the sight of the Lord, according to all that David his father did." The sign, you see, was not given on account of Hezekiah's good works, but Hezekiah's good works were subsequent to the sign. The sign was of free grace, not of Hezekiah's works, still he could not deliver himself. "Sennacherib, king of Assyria, came up against the fenced cities of Judah, and took them," and then sat down against Jerusalem itself. When all hope was: gone, and Eliakim, and Shebner, and Joah.

^{*} Examinate is hair, He tabernacled in us, St. John, i. 14, is very inadequately rendered by "dwelt among us."

had come to Hezekiah in despair, and with their clothes rent, then it was that the Lord raised up His might, and came among them, and His Prophet declared to the Adversary, "the virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem, the Christian Church, which took its origin from Jerusalem, hath shaken her head at thee. For I (the Lord God) will defend this city for My own sake. and for My servant David's sake." Yet you will observe that the Adversary, though foiled and defeated, and spoiled of his goods, is not himself destroyed as yet, but "returned and dwelt in Nineveh;" so our Adversary, the "old serpent, which is the devil and Satan, is bound, so that he may deceive the nations no more," but only for an assigned period; "after that, he must be loosed a little season."

Then comes the deliverance from death. "Set thy house in order," said the Prophet, "for thou shalt die, and not live;" and Hezekiah prayed and said, "Remember, Lord, I beseech Thee, that I have walked before Thee in truth, and with a perfect heart, and have done that which was good in Thy sight." Then the Lord, declaring Himself emphatically the God of David his father, announces that He had heard the prayer, and would add unto

his days fifteen years, confirming at the same time the promise of continual deliverance of him and his city out of the hands of the king. of Assyria, the typical Satan.

Hezekiah, you will remember, is not only the type of a particular regenerated individual, but also of the Christianised world—the world after it has received the sign of Ahaz. For the sake of the elect, therefore, the destruction of the world is postponed; and, in sign of it, the Lord brought back again the shadow of the degrees which was gone down in the sundial of Ahaz (the unregenerated and unregentant man) ten degrees backward. "So the sun returned ten degrees, by which degrees it was gone down." Man's day of grace was extended.

But the words used by Hezekiah are very remarkable; they sound arrogant and unchrist tian. It would seem that Hezekiah is claiming the defence and deliverance of God on account of his own merits, "because he had walked before God with a perfect heart." Look a little closer. Hezekiah typifies the regenerated man. Let that word, perfect lead your thoughts to the third type of the season, Abraham, the type of the covenanted people, and let us remember that it was the Almighty God Himself who said to him, "Walked"

before Me, and be thou perfect." Do all things through Him which strengtheneth

thee; be perfect; plead this, if you will, for it is God's grace, and not your merits, and the Lord will listen to your prayers, not on account of your own worth, for you are unable

of yourself to do anything, but on account of your faith, of which these works are a proof and a testimony. Abraham walked before God as a righteous

man, and so may we. But "who raised up the righteous man from the East?" Who mised up the Lord our Righteousness, in whose might we do these things? Who made Truth spring out of the earth, and Righteous-

ness look down from Heaven? And if we were perfect, even as our Father in Heaven is perfect, who was it "who called us to His Foot," made disciples of us, brought us up at His Feet, even as St. Paul was brought up at the feet of Gamaliel? Who was it who made us to be members of Him, and parts of Him? Even that same King whose Name "shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "I, the Lord, the First, (God,) and with the Last, (man,) I am He, and thou, Israel, art My servant, Jacob, whom I have chosen, the seed of Abraham, My friend.

Thou art he whom I have taken from the ends of the earth.... and said unto thee, thou art My servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; and be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee with the Right Hand of My righteousness."

In all this there is ground for deep and heartfelt thankfulness, but no ground whatever for
self-exaltation. We are still as a worm before
Him, and so the Lord tells us Himself. "Fear
not, thou worm, Jacob," He says. And this is
the Christian's hope; his boast is in the Lord
his God; and if he does feel this hope to be
sure, and this confidence perfect, it is because
the Lord tells him not to fear. "I will hold
thee by thy right hand, and I will help thee,
saith the Lord thy Redeemer, the Holy One of

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Ephesians, iii. 8, 9.

into me, who am less than the least of all Saints, is grace given, that I should preach among the less the unsearchable riches of Christ; and to all men see what is the fellowship of the mystery, from the beginning of the world has been hid in who created all things by Jesus Christ."

HANY! Manifestation! How many things this one word imply! how many doctrines it comprehend! and how little is comly understood of any of them, from the which the Festival bears in the Prayer—the Manifestation of Christ to the iles.

ning;" it is the revelation of a treasure which the race of man had possessed always, from the very Fall, but of which it had hitherto been ignorant. Besides this, it signifies the manifestation of Him, not to a peculiar and privileged nation only, but to the Gentiles that is to say, the whole world; to us, it is the bursting forth of the Light that will not hidden, and, of its own nature, will not be strained; the Light that shineth in darkness and which the darkness comprehendeth not. But the Epiphany designates other thin

But the Epiphany designates other things besides these—it is the manifestation of the Almighty God through the veil of the fleat and it is the manifestation of the human tues in the Pattern Man, to whom has begiven the Spirit without measure.

For this reason it is typified by the Start that which shines the brighter, the darker the night; hence the star is the peculiar embler of Christ to the Gentiles, to the people the Isaiah describes as walking in darkness: the see a great Light; "upon those that dwell the valley of the shadow of death, hath the Light shined."

It was always so. Centuries before the time, the Lord had been revealed to the Gentile prophet under the same figure: "I shall see Him," he said, "but not now: I shall be

hold Him, but not nigh: there shall come a Star out of Jacob." And a Star did come out of Jacob, and, as on this day, led the first fruits of the Gentiles to the Christ whom their own prophet had foretold.

But the Epiphany which we celebrate this day, is not the manifestation of Christ to the Gentiles only, but to the Gentiles in addition to the Jews: the whole Jewish nation was at that time expecting the advent of the Messiah, who should deliver them from their enemies. He was manifested, and as a Deliverer; but at the same time He was manifested as the Deliverer, not of them only, but of all mankind; as the King, not of the elect nation only, but of all the elect people of God; as the Conqueror, not of those only who were oppressing the literal Israel, but of Sin and Death, the task-masters of the Spiritual Israel. By the Incarnation, God had given them all that He had promised, and more than either they desired or deserved; and now He shows what He had given, and shows it openly to the world.

This is the real and Spiritual Epiphany—Christ manifested to the world. But Christ is God and Man; there is, therefore, a double manifestation. The Pattern Man is manifested such as any man would be, if it were possible

that he should be unreservedly led by the

Holy Ghost, and dwelt in by the Spirit without measure; and He is also manifested the Almighty God, "the beams of whome divinity restrain or enlarge themselves." to use Hooker's expression, "so as to adapt themselves to the occasion which calls them forth." You will trace this double manifestation all through the gospels of the season; you will see continual manifestations of the Almighty power, but, at the very same time, you will find the Lord Christ going down with His earthly parents, and coming to Nazareth, being subject to them. Again: you will find Him increasing in wisdom and in stature, and in favour with God and man; then you will find Him exercising His human virtues; the second Sunday will exhibit Him supplying the wants of His friends; the third will show? Him healing, first, His own countrymen, the strangers; the fourth, exerting His power to deliver His own followers from death, and aliens from the oppression of the Evil One.

Now, you will observe, that when St. Peter preached his first sermon to the Gentiles, these were the very points he urged. He told them how God anointed Jesus Christ of Nazareth with the Holy Ghost and with power, when went about doing good, and healing all that

were oppressed of the Devil, for God, that is, God the Holy Ghost, was with Him." There is far more of the peculiar teaching of Christisnity expressed in these few words, than appears at first sight; it is more than explaining to the Gentiles that there was a Man who went about doing good, and casting out devils, and that that Man was Jesus of Nazareth. It was Jesus of Nazareth, the Man anointed with the Holy Ghost; it was Jesus of Nazareth, the Man doing these things, because the Holy Ghost was with Him. St. Peter is preaching the Second Adam, the restored Image of God, the Pattern Man, the Example of what human nature is capable, to which has been given the Spirit of God without measure.

The Sundays after Epiphany are preaching the very same doctrine; they are continuing the teaching of the Christmas season, that of Christ as our Example; they are showing us the instance of human nature progressively sanctified by the inhabiting and indwelling Presence of the Holy Spirit, the agent of all sanctity; they point out to us how we, who have been called to be followers of the Lord, and have been made members of Him—partakers as well as fellow-workers—and whose bodies, in virtue of that election, have become temples of the same Holy Spirit, may "go on

from strength to strength, until unto the God of gods appeareth every one of them in Sion;" until we are "perfect, even as our Father in Heaven is perfect;" until we have obtained the prize of our high calling, and have been received into the Heavens, of which Sion, the hill of God, was the type; that we are the full and complete Christian harvest, of which the Man Jesus, as the sheaf of First Fruits, was offered for all on Good Friday, and accepted for all on the Day of Ascension.

This is the gift for man which the Lord obtained by going up on high; this is the gift whereby He led captivity captive, He reduced under the power of human nature that which had hitherto exercised the mastery over it.

To our first parents the principle of the second second

righteousness as well as of immortality had been the Presence of God, and that gift had been lost in Adam's sin, disobedience; Adam begat a son in his own faller image, not in the image in which he had himself been created, the Image of God. This image, this indwelling Presence, could not be fully restored until the Second Adam, "having, as a son, learnt obedience by the things which He suffered," was made perfect in that continuous act of priesthood, which, beginning in the offering of His Body and

Blood in the Last Supper, had its crowning act in His entrance within the Holy of Holics, His Ascension into Heaven, in our true and proper human nature.

Lastly, in these same gospels of Epiphmy, you will see the manifestation of the Divinity through the veil of the flesh. Besides the Epiphany of the Star, there are two other events in the ministry of Christ on earth which St. Chrysostom speaks of as having taken place as on this day—the Marriage Feast of Cana, and the Baptism in the Jordan, of which the one typifies, and the other declares, the manifestation of the Divinity. Woman—human nature—what have I to do with thee in this act of the Godhead?—and that which was water manifested itself to be wine, even as Christ, by "this first miracle which He did in Cana of Galilee, manifested forth His glory."

Again: Jesus, the Son of Man, "cometh to John to be baptised of him." John, a prophet who had not only beheld, but had pointed out to others, "the Lamb of God, which taketh away the sins of the world," forbade Him, saying, "I have need to be baptised of Thee, and comest Thou to me?" What follows is a type of the Lord's whole ministry—Suffer it to be so now, permit Me to fulfil all obedience, which is man's righteousness now—but when

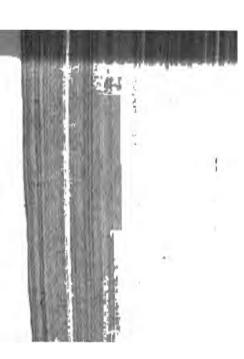
He was baptised, when He had fulfilled it, then came the open manifestation of the Godhead—the Heavens opening, the Spirit descending, the Voice of the Father, and the recognition of the Son.

This Epiphany also, the Epiphany of the inherent Divinity of the Son, you will trace through all the lessons of the season. On the first Sunday you will find the Man Jesus about His Father's business; on the second you will find Him manifesting forth His glory; on the third you will find Him saying, "I will be thou clean;" and again, "As thou has believed, so be it done unto thee;" and on the fourth you will find Him rebuking the winds and saying to the unclean spirits, "Go," and they obey Him.

But before you come to the end of the Season you will find a caution also; these are the virtues of which human nature is capable, when led by the Spirit, and following implicitly: the Spirit's guidance. But we do not follow implicitly; our Example is the Man to whom has been given the Spirit without measure, but to us He has been given with measure: "and cording as thou hast believed, so be it done unto thee," but our faith has never been perfects. This is the way God's grace is given, therefore, we have never been perfectly filled with the

presence of God, and bid the he world to "depart from our

fore it is that we have not yet her are already perfect; therefore e are tares among the wheat, not nong good people, that is not the ut bad parts among good parts in us, and these so intertwined and er, that we cannot gather up the rooting out the wheat with them; t of us are but partly leavened nteousness which the woman, the rist, has worked up in the uns of the natural man; but there ll hardened against it. In the iphany was full and perfect; in us



because of Him."

the end of the world; and then will the house-holder sever, not only the bad men from among the good men, but the bad parts also from the good parts of our human nature; these also will He bind into bundles to burn them, but the wheat will He gather into His barn; for there is one Epiphany yet to come still greater than any which He has yet vouchsafed to us—the manifestation of Christ in His TRIUMPH, "when He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wait

And in this last and greatest Epiphany His saints will be manifested with Him: and "Enoch also, the seventh from Adam, prephesied of these, saying, 'Behold, the Lord cometh with ten thousands of His saints."

Those will be manifested to the world, of whom the world was not worthy; those who, hidden hitherto, have been, as their Master, despised and rejected of men, men of sorrows, and acquainted with grief; men from whom the children of this world had hid their faces these will be manifested, these will "shine like stars," and "will shine forth in great boldness before the face of such as have afflicted them, and made no account of their labours."

But men will be naturally impatient for this.

they will not be content to tarry the Lord's leisure; such men take up the prophecies which they find in the Book of the Revelation, and use them, not as a comfort, not as a ground of hope and trust, not as a testimony of the Lord's perpetual presence in His Church, not for anything for which the Lord has vouchsafed them to us, but as a book of idle predictions. They say confidently that the end of the world is at this time, or at that time—that Christ will appear after so many years, fixing the very date of that day which the Lord Himself has told us will come as a thief in the night; forgetting that when the Apostles themselves asked their Lord when He would restore the kingdom to Israel, He said even to His own personal followers, those who had shared His very counsels, "It is not for you to know the times and the seasons which the Father has put in His own power."

And therefore it is, that when the Church would speak of that last and greatest Epiphany, the sure hope and comfort of the faithful, she guards us on the sixth Sunday against this very delusion; she finishes the doctrines of this season of hope with the warning words of Christ Himself: "Many will say to you, Here is Christ, or there; believe it not, for there shall arise false Christs as well as false prophets,

and they shall show signs and wonders, insomuch, that if it were possible, they shall deceive the very elect."

But there shall be a time when there will be an Epiphany once, and for all, at a time when men least expect it. At that time, called on the fifth Sunday the Harvest, the tribes of the earth will see, will have manifested to them, the Son of Man, the Man Jesus, the human nature of Christ; but it will be then coming in the clouds of Heaven, not as man, but as God in power and great glory; and then He shall send His angels with a great sound of trumpet, and they shall gather together Hielect from the four winds, from one end the Heaven unto the other. This is the last an great Epiphany, of which all the others are but types and forerunners.

H.

FIRST SUNDAY AFTER EPIPHANY.

THE MANIFESTATION OF WISDOM.

St. Luke, ii. 51.

"He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart."

CHRIST was born in Bethlehem, the city of David, but He grew up to manhood in Galilee, and was called a Nazarene. By birthright, and in reality, He was descended from the royal family of Israel, and His city was the royal inheritance; but to the eyes of men, He was the son of obscure parents, the inhabitant of a despised country. Is not this the son of the carpenter? said they. Can any good come out of Galilee?

These two facts, mere historical facts as they are, contain the whole doctrine of the Epiphany; they are types, as it were, that a something precious lies hid beneath a despised seeming, a something which those who in faith look beyond the surface, are enabled to discern;

and that though the vision is dim and imperfect as yet, eventually the reality must, and will, force itself into light. All must see Christ as He is; all must acknowledge the glorious majesty of the Godhead, either in faith now, or in despair hereafter.

There are those to whom the Saviour never hidden. There are some, of whom Simeon is the type, the man just and devout, waiting for the consolation of Israel, who, receiving simple Child presented in the Temple, car exclaim, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thu salvation." There are those of whom Anna, this daughter of Phanuel, is the type, who depart not from the temple, but serve God with faster ings and prayers night and day; these also can give thanks unto the Lord, and can specific of Him to all them that look for redemption And there are those who, like the holy Margi watch the signs of God, and keep all these things and ponder them in their hearts. these, and such as these, there is a constant Epiphany, a perpetual manifestation: to these the hidden things of God are disclosed, while to others they are parables, which seeing, the see not, and hearing, they hear not. And if such as these forget—for all slumber and sleet at times, the wise as well as the foolishLord is always at hand to vouchsafe them a sign and intimation of His Holy Presence, slight it may be, and indistinguishable, except to the eye of faith, but enough for them.

It was a long while since Mary had heard the words of the Shepherds, and of the Wise Men, and of Simeon, and of Anna; she had kept these things, no doubt, and pondered them in her heart, and had felt them an echo of the angel's message; but twelve whole years had passed, and no farther revelation had been made. The Child grew indeed, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was upon Him; but there was no open vision—there was no manifestation—there was perfection of goodness indeed, for He was "filled with wisdom;" but He was not filled with strength as an Almighty God, for we are told He "waxed strong." Bede expresses it, "He had put on as a child the condition of human weakness, and was daily growing up, and daily being strengthened;" or, as Origen had said before him, "He humbled Himself in taking the form of a servant, and in that form in which He had humbled himself, He increased. He had taken upon Himself a weak body, and on that account was strengthened." It was not the Perfection of His humanity, but His Godhead,

His Almightiness, that was obscured; and in those twelve years there had been recorded nothing to mark it—nothing to confirm the announcement of the Angel, "He shall be called the Son of the Highest." The faith of Mary was sorely tried.

The Lord does try the faith of His people, but He does not try it beyond what they are able to bear; He knows their infirmities, and condescends to them: and now the time was come when a fresh intimation was to be added to those already treasured up, as if to restore hopes that might have been darkening, and recollections which time was rendering obscure.

"Now His parents went up yearly to Jerusalem at the Feast of the Passover." You will remember what the Passover was the constantly recurring type of the Great Sacrifice, whereby, by the Blood of the Lamb, the hand of the destroying angel was turned aside, not from the Israelites, captive to Egypt, but from God's people, captive to the world. When Jesus was now twelve years old, they had gone up to Jerusalem after the manner of the feast.

At the end of the feast they found Him., not. For three days He was unseen; for, three days His father and mother, His earthly.

relatives, had sought Him sorrowing. Was not this also a type, as well as the feast itself, of what must be? Was there not a Passover to which the Lord went, attended by those whom He expressly designates as "His mother, and His sisters, and His brethren," those to whose relationship He had bound Himself by taking their nature upon Him? Was He not at the end of that feast lost to them? Did He not remain hidden from their sight three days? Do you not remember that they sought Him sorrowing, and found Him not where He was kid? And did they not on the third day see Him again? Was He not in the Temple-the real Temple-the dwelling-place of the Almighty-the Church, teaching and explaining to His disciples "the things pertaining to the lingdom of God?" "How was it that ye sought Me?" He said to His mother; " wist ye not that I must be about My Father's business?" "O fools, and slow of heart, to believe," He said to His two disciples, "all that the prophets have spoken! Ought not Christ to have suffered these things, and to have entered into His glory? And beginning at Moses and all the prophets, He expounded to them, in the Scriptures, the things concerning Himself." Compare these two passages, and see whether they are not exactly parallel-whether

the one was not an absolute anticipation of the other—a type—an acted prophecy, recalling, indeed, to St. Mary the prediction of Simeon, that a sword should pierce through her own soul, and at the same time applying the consolation, that, lost as her Blessed Son was to her mortal sight, He yet was about His Father's business, the redemption of herself and all mankind.

All this, however, was but a glimpse of the Godhead, a "lifting off of the hand," a vision of the "skirts;" a gleam of the Sun of. Immediately the Godhead Righteousness. was again obscured. From Jerusalem, the City of God, He went down again to Nazareth. The Son of God was subject to His earthly parents, and even to the faithful He was but Jesus the Son of man. But this Epiphany, short and imperfect as it might be, was enough: "They understood not indeed the saying that He spake unto them," neither is it necessary to faith that we should understand; it was one of those many instances recorded in the Gospels, in which it is said "the disciples understood not these things at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." His

^{*} Exod. xxxiii, 23,

mother, herself the type of the attentive Church, "kept all these sayings in her heart," and waited patiently; confirmed and strengthened in her faith, restored in her hope, and fully prepared, when the next Epiphany was about to be vouchsafed, to say unhesitatingly, "Whatever He saith unto you, do it." "Mark," mays Bede, "the wisest of mothers, Mary, the

Mother of True Wisdom, becoming the scholar—the disciple of her own Child—she yielded not to Him as to a boy, or as to a man, but as unto her God."

But it was in faith, not from sight, for God,

s man, was for many years after that subject to her, and grew up as other men, increasing in wisdom and in stature; not, indeed, as Theophylact observes, becoming wise by making progress, but by degrees revealing His wisdom, and thus increasing also in favour with God and man.

This, however, you will remark, that the in-

crease is attributed to His stature and His wisdom only, not to His goodness, for that He had from the beginning of the Incarnation. The Man Jesus was filled with the Holy Ghost without measure; the human will was entirely subjected to the will of God, and led entirely by the Spirit of God. This is itself the perfection of human goodness, and is in-

capable of increase. To us the Spirit of God is given in a measure proportioned to our faith, but to Him it was given "without measure;" and thus it is that Jesus becomes the Christian Example—the Pattern Man—and we approach to this mark of our high calling; in proportion as we, being the sons of God; suffer ourselves to be led by the Spirit God.

It is this particular doctrine which give the point and the meaning to that passage St. Paul's Epistle to the Romans, which he been selected for this day. The Apostle be seeches us "by the mercies of God;" requires us, not as ordinary men, but as me who have received a wonderful and mercif gift from God, even the grace of the Hel Spirit, to yield ourselves to that Spirit whom we have received; to present our bodies a life ing sacrifice, holy and acceptable unto G as if he would say, Remember what the m cies of God are, and give yourselves up Him wholly and completely. As a sacrif is a thing given up by you, placed out of ye own power and will, and presented to, and cepted by God, so give your own bodies at reasonable sacrifice, and so submit your will If God will be pleased to accept them, dwell in the one, and to guide the other, reHim not—submit yourselves implicitly—it is your reasonable sacrifice to do so; and thus you will in the end attain that perfection, which was the attribute of Him who, in this as in all things, was your Example on earth.

Your mind has been renewed—it has been "created again after the Image of God, in righteousness and true holiness:" let it not look back to the world it has renounced, but let the will, which has been thus shaped by God, fashion the whole life; so will you prove, so will you find out, "what is the good, and acceptable, and perfect will of God.". Do, and you shall know, is the motto of the Christian. "Seek after God," as St. Paul says, "and ye shall find Him, for, hidden as He is from our sight, He is not far from anyone of us."

And thus you will "manifest forth His glory;" you will make it known, that is, so that others shall believe on Him; you will be the living evidence of Christ within you, the living Epiphany of the hidden Saviour. And this is the way in which you will become His witness: we know that in us, that is, in our flesh, our natural bodies, dwelleth no good thing: we know that to will is present with us, but how to do we find not: we know that the good that we would, we do not, but the evil that we would not, that we do. This

is what we should be in our natural state: this is what we should be, were it not for some power not natural to us, but hidden within us; we must manifest that Power.

But we are changed; but our hearts are renewed; we find we can do things acceptable to God; we feel that we can do all things, through Christ which strengtheneth us, and we do them.

Do not, therefore, these works which we do. and which we could not do of ourselves, make manifest the hidden Saviour? We, who could do no good, do all things—do we not thereby: show the Power that enables us to do them? Is this not exactly what the Lord Himself said should come to pass? When Philip asked. Him to make manifest the God, "Show us, the Father," he said, "and it sufficeth us," what was the Lord's answer? "Have I been so long time with you, and hast thou not yet. known Me? Verily, verily, I say unto you, he that believeth on Me, the works that I do, he shall do also." It is according to our Lord's own teaching, therefore, that by doing the works of Christ, we show the indwelling of Christ, or, in other words, we are ourselves. His Epiphany.

Well, therefore, might St. Paul, through the grace given unto him, say to every man of us,

not to think of himself more highly than he ought to think. It is through this grace, it is through this indwelling of Christ, you see, that he says this. For He the Example, He the enabling Power, humbled Himself, and, in the very first words of public preaching that He uttered, promised the kingdom of Heaven to the poor in spirit; how then shall we manifest Christ in us by pride—that is the Devil's attribute, not Christ's? He who calls Himself by the Name of the Son of Man, will think soberly, for whatever He does in the power of Christ, He does it "according as God has dealt to every man the measure of faith." A man is proud for what he does himself, not for what another does for him. We perform miracles, no doubt; whenever we subdue the Devil and his works, we perform a miracle. Greater works than these—which Christ did while on earth—do we, because He goeth unto the Father. "But," says St. Chrysostom, "if the cause of the gift by which miracles are wrought be in itself from God, on what ground dost thou think highly of thyself? If He had not become Incarnate, then the things of faith would not have fared well with thee either: it is from hence that all good things whatever take their rise, and if it is He that giveth it, He knoweth how He dealeth it."

If, therefore, you are conscious that the Lord hath dealt you five talents, you are conscious that they are not your own—be not proud, therefore, that He hath dealt to your neighbour only two; you are no better than he, only the Lord wanted you for one service, and He gave you five, and He wanted him for another service, and He gave him two. Whatever He has given, manifest it by using it in His service—let Him have with increase that which, after all, is His own.

It is not without meaning that your Lord, having manifested himself at Jerusalem, went down to Nazareth, and having been about His Heavenly Father's business, was subject to His earthly parents. It is for you that He did it, and He would have you learn of Him. for He was meek and lowly of heart. The disciple is not above his Master—let him then learn this. The Son of God was born of earthly parents, and was subject unto them. that we might become the children of Gods and we are children of God, and every day of our lives we call God "Our Father which is in Heaven." What is the inference? "A son honoureth his father," said the Lord, by His prophet Malachi, "and a servant his master: if I be a Father, where is my honour; if I had a Master, where is My fear?" Shall we do

less for our Heavenly Father, than our Lord and our God did for Him whom He called His earthly father? If so, how dwelleth the Spirit of God within us? How are we like Christ? Are we following His steps?

Depend upon it if we would show forth His glory, we must be content to do as He did. Received, as we have been, in the city of God, and considered as belonging to His family, we must yet go down to Nazareth; we must take the lowest seat; we must not be high-minded, but fear; we must be subject to Him who has adopted us to be His children; and so, being as our Master, we shall show Him forth in our lives and in our conduct; so will men see our good works, and glorify our Father which is in Heaven. The world may see Christ no more, but we shall see Him; and because He lives, we shall live also; and the day will come when we shall know, not of faith, but of knowledge and certainty, that Christ is in the Father, and we in Him, and He in us; and thus it is that while we are here, and our eyes are holden that we should not see the bodily presence of the Saviour, we show our love by keeping the commandments. And "he that keepeth them," said our Lord, " shall be loved of My Father, and I will love him, and will MANIFEST Myself to him."

SECOND SUNDAY AFTER EPIPHANY.

THE MANIFESTATION OF THE POWER.

St. John, ii. 11.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

This day we are commemorating the third Epiphany of Christ—two of these Epiphanies we have considered already—the Manifestation to the Wise Men, and the Questioning in the Temple with the Doctors. We have now before us the opening miracle of the Lord's ministry, the Marriage in Cana of Galilee.

Now each of these manifestations has a character peculiar to itself; they are not simply so many occasions in which Christ is made manifest to the world, but so many separate and distinct revelations of different qualities or attributes in the Saviour of Mankind; and these are made to the particular people, or class of people, appointed to receive them.

On the first, the Son of God, in the infancy and weakness of His Manhood, is presented to be wisdom of the world, and receives its lomage.

On the second, in the obedience and sublection of His Childhood, He is manifested to the learning of the chosen nation, and all who hear Him are astonished at His understanding and His answers.

But on this, the third, the unmistakeable Godhead shines forth: "He manifested forth His GLORY, and His disciples believed on Him."

Is this what the Evangelist means when he tells us, that "on the third day there was a marriage in Cana of Galilee?" There is no previous day mentioned that it should be the third day. Can it mean, as some commentators have imagined, that this event, which took place in Cana of Galilee, was the third occasion on which Christ was manifested?

There is something to be learnt from this even; the manifestation of the Saviour's Manhood was made in the royal city, and in the Temple; the manifestation of His Godhead took place in a despised and rejected province of the chosen nation. Is this accidental? No more accidental than that the Lord Himself should be born in Bethlehem, and considered

a Nazarene; should be born of the royal race, and be called out of Egypt; should be the God Almighty, and be despised and rejected of His own creatures.

These three Epiphanies correspond with the three dispensations of the world, to which Bede imagines the Evangelist to be mysteriously alluding. The Presentation to the Wise Men during the infancy of Christ, expresses the first dispensation before the giving of the Law, during which salvation through Christ was but faintly shadowed, and indistinctly typified, to a world enlightened only by the wisdom and example of the Patriarchs. appearance of Christ in the Temple seems to. denote the second dispensation under the Law. when the world was reproved and astonished by the words and writings of Christ more plainly revealed through His Propheta. While the third Epiphany represents the Church under Grace, when the glory of the Lord is manifested, and, the world being now enlightened by the preaching of the Apostles and Evangelists, the disciples believe on Him.

And this Epiphany of Grace and Glory is vouchsafed at a marriage in Cana of Galilee. This is also a type—this particular manifestation was the showing forth of the union be-

tween the Godhead and the Manhood; it is the consecration of the "holy estate of matrimony to such an excellent mystery, that in it is represented the spiritual marriage and unity that is between Christ and His Church." In this union, for the first time, He manifested forth His glory. This beginning of miracles did Jesus in Cana of Galilee.

You will observe the peculiarity of the expression, "He manifested forth His glory." His glory was not new to Him, or acquired by Him at that time. He had it always; but He then manifested forth that which He had always possessed, but had hitherto thought fit to conceal. For it is quite true, as St. Augustine says, that " this miracle of turning the water into wine is no miracle at all to those who know and confess that it was God who worked it. The same who that day made wine in the water-pots, every year makes wine in the The latter is not called a miracle, grapes. only because it happens uniformly. Therefore it is that the Lord God keeps these extraordinary acts in store for certain occasions, in order to rouse men out of their lethargy, and to make them worship Him." All these acts of our Lord, which we read of in the Gospels, and call miracles, are in no way more miraculous than that which we see every day of our lives in God's works—they are only Epiphanies—they are only manifestations of the Hand that works these things always—they are only the showing forth of His glory.

"The mother of Jesus was there;" it is

not said of her as it is of Jesus Himself and His disciples, that she was "called to the marriage," but she was there already. Now. historically, this event is supposed to have taken place at the house of her sister, the wife of Cleopas, and it is natural that she should be there, and also that she should exercise that authority over the servants which we find her exercising. But typically, the Blessed Virgin represents the Church of God. And she was there already. God had already chosen Him a peculiar people, in whom all the families of the earth should be blessed; a Church in fact. She, therefore, was there; and when the fulness of time was come, Jesus was called, and His disciples, to the marriage. And the Church complained to the Lord:

"They have no wine—they have no grace—they had it once through Moses and the Prophets, but it had fallen short; it had proved

^{*} The word Church is simply Kuyasan, a something belonging to the Lord.

insufficient for their needs." Nothing remained to them now but the water-pots of stone which were set for the purifying of the Jews, the Ceremonial Law adapted to a single nation, which, without the strength of Christ, was valueless.

The Lord turned to His Mother: "Woman." He said, "Human Nature, what have I to do with thee?" This is a gift of heavenly grace. This cannot come from the Manhood, nor can the Manhood have anything whatever to do with it. None can regenerate but He who created. None can change the heart but He who made the heart. None can enable nature but He who made the nature. None can give the water the power of the wine but He who made the water and the wine. "When, therefore," says S. Augustine, "His Mother called upon Him to perform a miracle, He, as though not acknowledging a human birth when about to perform a divine work, said. 'Woman, what have I to do with thee? thou didst not produce in Me that which works this miracle-My Divinity."

"Mine hour," He continues, "is not yet come. There will be an hour when I shall acknowledge thee. There will be an hour when that which I have derived from thee, My Humanity, will work in the salvation of

mankind. Thou broughtest forth Mine Infirmity; I will acknowledge thee when that infirmity shall hang on the cross, and through it mankind will be saved. Then will I, when about to die for the world, acknowledge thee as My Mother, and transmit thee to My disciple as his Mother—his because Mine—that hour of weakness and of suffering is not come. And now, as I was before, I am about My Father's business; the Godhead is about to be revealed now, not the Manhood."

It is quite evident, from the contents of the passage, that this is its meaning, and that no !! This event reproof or rebuke is intended. was what the Blessed Virgin had been 1 expecting and waiting for patiently and hope; fully from the time when she first began to treasure up the dark sayings in her heart. She knew that "the Holy Thing that was " born of her was the Son of God." She knews that, while lost to her, He would be about His Father's business. She had been "tarrying the Lord's leisure," and was now about The hour of manifestation to be rewarded. was at hand. Her reply is not at all that of one who has received a rebuke, but of one who at length has obtained the accomplished ment of her expectations. She does not

that the glory was about to be manid, because she had "pondered the sayin her heart;" just as that portion of the sch of Israel which was still faithful knew the glory of the Lord was at hand in days of "Cæsar Augustus, when all the dwent up to be taxed, each to his own because that Church had also pondered heart the dark sayings of the Prophets foretold Him.

he Lord was now about to put the seal to his, to give the prophecies their due contion and value, to prove that they were od by accomplishing them. "See," says ustine, "the mysteries that lie hid in this cle of our Lord. It was necessary that



the water to be poured out, and then introduced wine from the secret recesses of Creation, He would have seemed to reject the Old Testament; but converting, as He did, the water into wine, He showed thereby that the Old Testament also was from Himself; for the was by His order that the water-pots were filled with water; and these He converts into the new wine of the Gospel, for in them Christ was hidden till His word commands it to be drawn forth."

You remember the two disciples after the Resurrection—how the Lord drew near to them by the way, as indeed He draws near all of us by our way, yet He gave them We are expressly told that new doctrine. beginning at Moses and the Prophets, He expounded to them, in all the Scriptures, the things concerning Himself. "All Scripture by the inspiration of God. The Old Testar ment is not contrary to the New, for both the Old and in the New eternal life is offered to mankind by Christ." Still, however, this eyes were holden; the Lord was present though unknown; nor were their eyes opened except by the sacrament of the Gospel: but when their Lord was revealed at the breaki of the bread, then they remembered and will derstood what He had said before to the

"Did not our hearts burn within us," they mid, "while He talked with us by the way, and while He opened the Scriptures?" Is there no meaning, think you, in that very remarkable observation made by the governor of the feast, who, before he knew whence the wine was, said to the Bridegroom, "Every man at the beginning of the feast doth set forth good wine, but thou hast kept the good wine until now?" The Bridegroom has indeed kept the good wine till these last times; and kings and prophets desired to see the things which we see, and saw them not. Is there no meaning in its being expressly pointed out to our notice, that though the governor of the feast knew not whence the wine was, "the servants who drew the water knew?" Is it not always so? At the feeding of the five thousand, did not Christ command the disciples to set before the multitude. instead of doing it Himself, just as He here commands the servants to draw out and bear to the governor of the feast? Are not His ministers now stewards of His mysteries, as well as ambassadors of His word? And does He not Himself say that the office of a faithful steward is to set before His Lord's servants their meat in due season? And if the

governor of the feast knows not whence these

things are, the servants know, for they are the witnesses and keepers of them. All this is typical; there is not a word in the Bible without its meaning, if only we could find it out.

But there is another and a more practical meaning in all this. If Christ was in His Scriptures of the Old Testament, though the world knew it not till He was pleased to reveal it, Christ is in us, His members, also; and He does call upon us to show Him forth to the world, that the world may know that we are His disciples.

All that we have hitherto applied to the Old Scriptures, and to the presence of Christ in them, is equally true of the presence of Christ in us. He is said to create in us new hearts, but it is rather in the sense in which He created the wine in the water-pots; it is by giving a value to that which was worthless, and a virtue to that which was powerless. This is, in fact, the whole mystery of the Incarnation. He takes of that which is ours, and earthly; and by taking it, makes it His own, and Heavenly.

This same idea runs through the whole Christian dispensation. He did not call down bread from Heaven to feed His followers in the wilderness; He took what they had

already, and by sanctifying it, made it sufficient for them; so neither did He Himself descend from Heaven in the majesty of His Godhead, in order to save us. He took that which we had already, weak and corrupt as we had made it; and by taking it, made that nature the means of our salvation.

This beginning of miracles did Jesus in Cana of Galilee; this, in itself, is part of the same type. We have seen that St. Luke did not mean simply that this first miracle which Jesus did, took place in Cana of Galilee. He meant much more than that; he meant that this type, this first-fruits, this sample, this pattern of all His miracles, even of the great crowning miracle of all, the restoration of fallen humanity, did Jesus, not in Jerusalem, not in the holy city, but in a despised and rejected corner of the world; and that, notwithstanding these discouraging accompaniments, His disciples believed on Him. Let us also believe in the Man Jesus, and then, as the patriarchs found that they had entertained angels unawares, so we shall find, not only that Jesus is the Son of God, but that we are entertaining Him-that the Christ of God is within us.

And this is the meaning of the Epistle. It gives a practical form to the doctrine of the Gospel. "Having received Christ within ua," it says, "let us put Him on, let us manifest Him to the world. Having experienced His Epiphany to us, let us show forth His Epiphany in us. Having received gifts differing according to the grace that is given us, (through the indwelling of Christ,) let us put them to the use for which they were given. Let us not be high-minded because we have received them; they are not our own; they are attributes of Christ, with which He has entrusted us, that we should manifest them to the world; in order that men, seeing our good works, might glorify Him who gave us the power of doing them."

"Observe," says St. Chrysostom, "thet when St. Paul touches upon the gifts, he does not say that one received more, and another less, but different; his words are, 'having the gifts, not less or greater, but different. What if thou art not appointed to the same office, the body is the same.' And our duty is the same also; and that same duty which is incumbent on all is, to manifest Christ, though, according to our different gifts, we may manifest Him in different ways. One has the gift of explaining the Scriptures, one of ministering, one of teaching, one of exhort-

ing: by manifesting his own peculiar gift in its greatest perfection, he sets forth Christ.

But there are other means of setting Him forth, for all are not ministers and teachers; the gifts are different. Wealth and power are Christ's gifts, and he who gives in singleness of heart, and he who rules with diligence. alike manifests Christ's dwelling unseen in his regenerated heart. But mercy and love are His gifts also; and we, who have neither wealth nor power, show our regeneration equally by exercising mercy with cheerfulness, and love without dissimulation. And if even this does not come in our way, then by abhorrence of evil, by desire of good, by brotherly kindness, by diligence in business, by fervency of spirit, we not only serve the Lord, but we set Him forth also, we manifest Him. We could not do these works in our own strength; our strength is, as it were, water: if we do them at all, we do them in the strength of Him who, by taking our nature upon Him, changed, so to speak, our water into wine, giving it, by His Presence, a virtue not its own. He thus manifests forth His glory in us, and His disciples believe on Him.

THIRD SUNDAY AFTER EPIPHANY.

THE MANIFESTATION OF CHRIST THE REWARD OF FAITH.

Matt. viii. 3, 13.

"I will; be thou clean."

" As thou hast believed, so be it done unto thee."

We spoke last Sunday of the first miracle, which the Lord performed, the turning of the water into wine, whereby, we are told, "He manifested forth His glory, and His disciples, believed on Him;" that is, believed on Him as manifesting forth His glory, which they beheld, the glory as of the Only Begotten of the Father, full of grace and truth. We then, saw that the expression made use of by the Evangelist, "this beginning of miracles," was intended to signify something beyond the historical fact, that it actually was the beginning of miracles; that, besides this, it implied that this, the first miracle, was a specimen or

sample of those acts on earth by which the Lord's glory was to be manifested.

We have spoken of the three manifestations contained in the three Gospels of this season, which we have considered already as three distinct Epiphanies: (1) of Christ in His Manbood; (2) of Christ in His Intellectual Wisdom; (3) of Christ in His Godhead—even as we ourselves consist of a body, an intellect, and a soul. This present Gospel gives us two new manifestations of Christ, in His Power and His Godhead; but we should not call them new Epiphanies, they are merely repetitions of what we saw last Sunday. The Gospel of last Sunday gave us the beginning of miracles, by means of which Christ manifested forth His glory. This Sunday gives us a continuation of those miracles. The doctrine was complete before; one single act of creation declares the Creator as undeniably as a thousand. But the Lord vouchsafed these farther manifestations as explanations, as exemplifications, as instances, nay, indeed, as lessons and examples for us.

I say lessons and examples; for He has created us anew unto righteousness and true holiness, even as He changed the water into wine; and in the power of that new creation He would have us act with Him, and for Him,

and in the power of His might. He heals leprosy and stays disease—it is a marvellous exhibition of His power as God—but we are in Him, and He in us, and He would have us. do so likewise; He would have us heal the leprosy of sin within us, and He would have us stay the hand of the destroying angel. that spiritual death come not nigh us. say we cannot—no; but Christ, who is in us The outward act is ours, but the movin power is His. What He wants us to do to refuse to yield our members as instrument of unrighteousness unto sin, but to yield ou selves unto God, who has taken us to be fellow workers with Him, and then He enables us. But to heal spiritual disease, and to st

But to heal spiritual disease, and to standard spiritual death, is a greater miracle than the which we are this day recording. Certainly is; and the Lord has led us to expect that in His Name we shall perform greater miracle than those which are recorded in the Gospela. "He that believeth in Me," He said, "the works that I do, he shall do also; and greater works than these shall he do, because I go the Father." It is in this light, therefore, the we are now going to consider two of the miracles whereby the Lord manifested fort. His glory. It is evident, therefore, that must consider them, not only as manifestations.

required to do, in order to manifest the Godhead as dwelling in us; and that we are to remember that we are gifted with the power of doing, not only these works, but greater works even than these; because, when those works were done, the Lord had not yet, as man, gone to the Father, and our manhood had not yet been accepted by Him: but now that the sacrifice is complete, now that the manhood is set down at the right-hand of

that the sacrifice is complete, now that the manhood is set down at the right-hand of God, we have the power of doing greater works of the same character—of cleansing, in the power of Christ, not the leprosy of the body, but the leprosy of the soul—of having authority over, not only the angels of disease and death, but over those of spiritual disease and eternal death.

With this as a preliminary observation, and remembering that we are not considering these acts of the Lord, which we call miracles, as things to be wondered at, but as things to be imitated; we will first remark the character which pervades them all. The miracles of our Lord were invariably acts of undeserved mercy and kindness; and the Epistle commends this point to our consideration, as a rule for our own conduct through life. "If thine enemy hunger," says St. Paul, "feed him; if

wine."

he thirst, give him drink." Why this is the very thing which the Lord Himself did, literally, as well as figuratively. We were all Hist enemies; we had all cast off His allegiances but He fed us, not only literally, with winter that maketh man of a cheerful countenances and with bread which strengtheneth many heart, but with that which these things typically and convey—with His Body and with Hist Blood, whereby "our souls are strengtheness and refreshed, as our bodies are by bread and

Vengeance is God's, the Epistle tells under the has a right to it, and this is the way which He has repaid it—by feeding and nourishing His enemies. And are we, whom vengeance does not belong, and who have no right to it, are we to indulge in wrate when the Lord has replaced wrath by such instances of mercy as He has this day places before us? If we would be followers of Christif we would manifest forth His Glory, we must not recompense evil for evil; if we do, we should be like our Example, for what He did wood contrariwise—blessing.

In this blessing the Gospel would show we have the contrarion of the contrarion of

In this blessing the Gospel would show the Lord is no respecter of persons, "but the Lord is no respecter of persons, but the every nation he that feareth Him, and worketh righteousness, is accepted of Him." It is not

without a purpose that these two instances of blessing are selected to be placed before us together. One is towards a Jew—the other towards a Gentile—the mercy of healing is granted to a Jewish leper and a Roman centurion alike. And in the very same passage we are shown what quality it was which in them both worked righteousness. "Verily," said our Saviour, "of the last I have not found so great faith, no, not in Israel."

This, therefore, is another point to be marked in the lesson of this Sunday, and this is something that we have not yet seen; for although it is true, as I said before, that the doctrine of the season is merely repeated, yet each fresh illustration brings out new points in it. We can and do manifest God in us, by working the works of God; and if we do, we shall please God; so far we saw before; but we must do it as the centurion did it—by Faith, for without Faith, it is impossible to please Him. If this day, therefore, has any distinctive doctrine apart from the other Sundays after the Epiphany, it is this—the manifestation of the Godhead through Faith.

Now let us look at the two instances of this which are this day presented to our notice.

When He was come down from the mountain, (from which He had been delivering His

Sermon,) great multitudes followed Him; and a certain leper—convinced by the gracious words that had proceeded from His mouth, that He who spoke them must be of God—said, "Lord, if Thou wilt, Thou canst make me clean."

It is very necessary to notice the occasion on which this miracle was performed, because the whole lesson depends upon it. It was not a blind faith, but a reasonable faith; the man had tried the grounds which the Lord had vouchsafed to him, and upon them had founded his belief in that which he could not see—His Almighty Power. This is faith—he showed it by the words, "Lord, if Thou was incurable—none but God could cleaned the leper; by these words, therefore, the man confessed Jesus to be the Christ.

But faith brings out the manifestation, of Epiphany: "I will; BE THOU CLEAN;" and immediately his leprosy was cleansed.

But the Lord adds to this, "Go and show thyself to the priest." This is a repetition the lesson which we learned on the Festival of the Circumcision, by Christ "becoming obedient to the Law for man." He does not supersede, even by His own Presence and immediate Agency, the office of those whom He

bses commanded; do it for a testine man himself became a testimony priest, that God had visited His unless it had been God who had His people, the leper would not ured at all. is, that everyone who produces

is, that everyone who produces ith, is, in his own person, a testiitness to all who know him, of of Christ. By his works, which he could not do in his own at which, notwithstanding, he does, power that is not natural to him, therefore, must be of God. The lifferent man from what he must had he not become a member of at his disease was not curable by

speaking, it is not our faith, but the grace of Christ, that leads and enables us, yet, as increase of grace is always accorded to increase of faith, the words may be considered in some sense convertible. And remember, He who healed you of your leprosy, expects that you will show yourselves to men, as living testimonies of His Power, that they should see your good works, and glorify your Father which is in Heaven.

We will now take the case of the Gentile, and from him we shall see that the same state of mind which keeps the elect in a state of salvation, brings also the alien into a state of acceptance. In both cases alike, the moving power is Faith.

When Jesus was entered into Capernaum, there came to Him a centurion, beseeching Him, and saying, "Lord, my servant lieth at home, sick of the palsy, grievously tormented."

St. Luke, in relating this miracle, tells us something of the previous history of this centurion. He was a Roman soldier, but being stationed in Judea, he had evidently profited by the knowledge of God, which prevailed in that land. He was of good report among the Jews, for it was they who besought Jesus, telling Him that "He loveth our nation, and hath built us a synagogue."

He was a man, therefore, who acted up to the light which he had, who made the best of such opportunities as God threw in his way; he was of that temper which opens the mind to faith, as soon as God, by a manifestation of Himself, should afford ground for it; and, as such, he met with his reward. The very form m which he made his request evinces this. "Mark his faith," says an ancient Father, " in that he said not, 'come and heal him,' because that Christ, who stood there, was present in every place. And mark his wisdom, in that he said not, 'heal him here, on this spot,' for he knew that He was mighty to do, wise to understand, merciful to hearken-therefore, he did but declare the sickness, leaving it to the Lord's Merciful Power to heal."

"And Jesus saith unto him, 'I will come and heal him.'" The centurion answered, and said, "Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. I know this, for I know myself what it is to be in authority. I say myself to one man, 'Go;' to another, 'Come;' to another, 'Do this,' and all is done at my word, just as well as if I myself went and saw it done. Thou

^{*} Pseudo Chrysostom.

hast authority; the angels of disease and death are to Thee what my soldiers are to me. There is no need, therefore, that Thou come Thyself; speak the word only, and the thing is done."

This was precisely the confession which the leper had made before; that, in the man who stood before him, and whom he saw with his eyes, he acknowledged and worshipped the Almighty God; but in the centurion the idea of the Universal Dominion of God seems to have been more clearly developed, though his means and opportunities of acquiring that idea were fewer. "Therefore, when Jesus heard it He marvelled, and said to them that followed, 'Verily, I say unto you. I have not found so great faith, no, not in Israel.'"

"This centurion," says the same Father already quoted, "was the first fruits of the

"This centurion," says the same Father already quoted, "was the first fruits of the Gentiles, and, in comparison of his faith, all the faith of the Jews was unbelief; he neither heard Christ teaching, nor saw the leper when he was cleansed; but, from hearing only that he had been healed, he believed more than he heard; and so he typified the Gentiles who should come, who had read neither the Law nor the Prophets concerning Christ, nor had seen Christ Himself work His miracles."

Therefore it is that the Lord takes this oc-

so unwilling to receive, and which only sial vision induced even Peter to acknow, that in every nation he that feareth and worketh righteousness, is accepted him. "I say unto you, that many shall from the east, and from the west, and the north, and from the south, and shall wn with Abraham, and Isaac, and Jacob kingdom of Heaven; but the children of ngdom shall be cast out into outer darkwhere shall be weeping and gnashing of

w let us lay this prophecy to heart, for for our sakes that it was written; viewed disciples must have viewed it then, it prophecy signally to be fulfilled, even life-time of some of those who heard it d; but, viewed as we view it now, it is

kingdom.

the west, and from the north, and from the south, sitting down with Abraham, and Isaac, and Jacob in the kingdom of Heaven. God, from the very stones, has raised up children to Abraham, and we are those children; brought in from the highways and hedges of the world, we are set down at the marriage feast of the Lamb, in the stead of those for whom it was

prepared. What, then, is this prophecy to

us? It is a warning. These were the very olive-branches spoken of by St. Paul; they were broken off that we might be grafted in, but they were broken off by their own unbelief. St. Paul pronounced their sentence. "It was necessary," he said, "that the Word of God should first have been spoken unto you, (for they were the children of God naturally and by inheritance;) but, seeing that ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." They, therefore, were cast out by unbelief; and we, as we have seen already from our type, were grafted in by faith. Jesus said to the centurion, "Go thy way, and as thou hast believed, so be it done unto thee." From that time forward we became what they had been—the children of the

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But are we not in their place altogether? If we fall from the faith, as they fell from the faith, may not we also see the children of the kingdom-ourselves, that is-cast out into outer darkness, and others, who still are heathens, who still are to us what we were to the Jews, coming in their turns from the east, and from the west, and from the north, and from the south, to fill our places at the marriage of the Lamb, and to sit in our seats? The Lord has indeed promised that His Church shall endure to the end of the world; but He has never said that He will not remove His candlestick from a people and a nation that are regardless of their blessings. Nay, He cautions us by the mouth of His Apostle: "If God spared not the natural branches," He said, "take heed lest He spare not the tree."

Behold, therefore, in this Gospel, as in a type, the goodness of God—on the Jew first the leper is cleansed first, but also on the Gentile.

But, behold also His severity. "On those which fell, severity, but on thee, goodness, if thou continue in His goodness. Otherwise thou shalt be cut off."

"Remember," says St. Chrysostom, "He does not say, behold thy well-doing, or behold

thy labours, but behold the goodness of God towards man—to show that the whole comes of grace from above, and to make us tremble. This reason for boasting makes thee to fear. Since the Lord has been good to thee, do thou therefore fear; for as the evils do not abide with thee if thou alter, so neither are the blessings immoveable with thee if thou turnest listless; for thou, also, He saith, unless thou continue in the faith, wilt be cut off."

Matt. viii. 27.

"What manner of Man is this?"

know that there are not always the same ber of Sundays after the Epiphany, that e one year there will be only one or two, mother there will be as many as six or n. This is determined by the circumce of Easter falling early or late; and it happens that most of our Sundays are nged by the festival of Easter. There is sson which the thoughtful mind will draw a from this. These Sundays, with their erent Gospels, teach us each their own lesson faith and of duty; but they all



that particular moment, too, when, having burst the bonds of death, in our form and with our nature, He declared man again created in the image of God.

However, as these Sundays after Epiphany are very frequently left out in the spiritual calendar of the year, the Church could not set forth any fresh point of doctrine in any one of them, because it is very possible, had it done so, that that Sunday being left out, the point of doctrine taught in it may be laid aside for the year. Accordingly, we find that the successive Gospels are but fresh instances of the same doctrine carried out in different situations; and, consequently, that the same lesson is taught in all of them, only under different forms. And this lesson is, that seeing only the man, we should discern the God; or, in one word, Faith. The Gospels are almost all taken from St. Matthew, whose evangelical symbol is the face of a man, in opposition to the regal lion of St. Mark, the sacrificial calf of St. Luke, and the heavenly eagle of St. John; and the character of whose writing, therefore, is plain history, downright fact, what could be seen by the eyes, as man looks on man. It contains fewer reasonings on doctrinal points than those of any of the other Evangelists.

In all these Gospels alike, Christ, to all appearance man, is described as doing works which God only could do; the only variety lies in the circumstances attending these wondrous works. Thus, on the second Sunday, He is represented as changing the substance of created things. On the next Sunday, we find Him commanding disease and death, just as men. having others under their authority, set them their tasks, and command their services. To-day we see Him exerting the same authority, but this time it is over the elements. As before, He had made leprosy and palsy to obev His word, so now He commands the winds and the waves. Again, a step farther. He who had commanded created substances, and diseases, and the unseen elements, now exercises the same Almighty power upon the dominations of Hell, and we next see Him casting out Devils who tremble, confess Him, and obey.

Now all this is but the repetition of the same lesson, a very necessary one certainly; it is shown in our Lord's very first appearance in Cana of Galilee, and is bound upon us, line upon line, and precept upon precept, by the following Sundays. The lesson is, that He who to the bodily eye is "Man of the nature of His Mother born in the world," to the eye

of faith is "God of the nature of His Father, begotten before the world."

Without ever allowing our minds to wander from this great and general lesson, we may now turn our attention each Sunday to the different manner in which it is shown, and to the different minor lessons taught by the particular incidents related.

I am now going to explain the Gospel of this Sunday. We will take it passage by passage, and see what lesson we can draw from each part of it. We will take up the story of our Saviour's life from the time when He healed the Centurion's servant.

"When He was entered into a ship," says the Gospel of this day, "His disciples followed Him; and behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but He was asleep. And His disciples came unto Him, and awoke Him, saying, 'Lord, save us; we perish.'"

In the circumstances of this short voyage, we may learn the history of our own course through life. We are all * voyaging through this stormy world in the Ark of Christ's Church; and, besides us, that Church contains our Blessed Lord Himself. He is not,

^{*} Pseudo Origen.

to our bodily eyes, taking an active part in our voyage; He leaves the management of the ship, which conveys Him and us, to our guidance. He does not prevent the rough winds of tribulation from visiting our ship; He is asleep. He sleeps a merciful sleep while we suffer, for He knows it is "good for us that we are afflicted;" He knows that "before we were troubled we went wrong, but now, shall we keep His word." And His disciples came to Him, and awoke Him, saying, "Lord, save us; we perish." "They had seen others made partakers of Christ's mercies," says Chrysostom, "but forasmuch as no man has so strong a sense of those things that are done in the person of another, as of what is done to himself, it behoved that in their own bodies they should feel God's mercies." Therefore He willed that the tempest should arise, that in their deliverance they might have a more lively sense of His goodness. The dangerous seas which threatened them were a lively type of those future trials of which St. Paul speaks: "I would not have you ignorant, brethren, how that we were troubled beyond our strength."

That they should understand this, and learn the necessity of His help—He was asleep. Had He been waking, either they would not have feared, and, consequently, would not have prayed, or they would not have believed that He had power to still it.

Christ is with us always, as long as we remain where He is, and has promised to be till the end of the world; that is to say, in the ark, or ship, of His Church, for the words mean the same thing; but to us He is asleep. that is, invisible. He does not visibly "raise up His power and come among us, and with great might succour us," till we call upon Him, and say, "Lord, save us; we perish." Then He arises, rebukes the wind, and there is a great calm. Still this is not done without a rebuke to us. It is a sign of faith to go to Him, but it is a sign of imperfect faith to go to Him fearfully. We ought to know that as long as Christ is in His Church, there can be no real harm happen to those who cling faithfully round it. "Life itself" is among us; are we afraid of death? And if we answer, as well we may, 'We are but children as yet, and are afraid,' Jesus says to us, 'Why are ye afraid? O ye of little faith.'"

"Remember," says Bede, "if the ship is the present Church in which Christ passes over the sea of this world with His own, and stills the waves of persecution; our safety is

^{*} Pseudo Origen.

nothing more than the sanctity of His

ve we been aware of this?* Are we sensible of it? Are we daily coming to in prayer, that He may preserve us in me of our wealth, as well as in the time r tribulation? We have many dangers counter besides the storms of affliction. a ship has foundered under a calm sky smooth sea. Dangers are around us and 1 us, but Christ will carry us safely gh them all; His constant Presence is ecurity of those who have embarked in hip, the Church, and have sincerely made prayer their own, "Lord, save us; we

and when He was come to the other

Lord saw Satan fall like lightning from Heaven; he was still prince of this world; but this passage shows that a fearful expectation was at that time entertained among the fallen angels, that a defeat and a judgment was hanging over them. Certain it is, that at the time of our Lord's advent, the powers of Hell were more visibly exerted than has ever been

the case either before or since. It seems as if Satan were at that time making a despairing

effort for the maintenance of his kingdom. We need not, on this account, imagine that this particular age was in any respect worse, either in faith or in morals, than those which preceded or followed it, only that it was more afflicted and more tried. Our Lord Himself guards us, and that in a very marked manner, against attributing these inflictions to any such When His disciples asked Him, causes. " Master, who did sin, this man, or his parents, that he was born blind?" He answers distinctly, "Neither hath this man sinned nor his parents." (This is no particular or special judgment; it is the consequence of Adam's disobedience which brought sin and death into the world, part of that very curse, to reverse which, the Lord God had just taken upon Him that nature.) But you see this particular man here in his weakness, in order

that the works of God may be made manifest in Him. This is the point on which our attention is now to be fixed. The power of the Devil, and the power of death had been hitherto unbroken; there were of course many instances of this throughout the world which passed unnoticed, but these particular cases have been brought before your eyes as instances to be noted and recorded, whereby men might know that the Lord God was Omnipotent over both.

But the particular value of these instances, as illustrations of the doctrine set forth at this season, is, that they are Epiphanies; not only manifestations of the Godhead, but manifestations of the Godhead through the Manbood. The Lord does not appear as God to do this, He stands before His hearers as Man—as one of themselves; it is the Manhood, which by its union with the Godhead, has acquired the power of doing this; it is as Man, that the Lord commands the Devils, and they, discerning through the Manhood the power of the Godhead, obey Him.

There is an awful warning contained in the question, "Art thou come to torment us before the time?" It is evident that the Devils are aware that their power is but for a season, that a certain judgment is hanging over them,

that, probably, which St. Peter speaks of when he says, "God spared not the Angels tont sinned, but cast them down into Hell; but delivered them into chains of darkness, to be reserved unto judgment." They feel certain of this judgment; their grounds of expostulation are not, "Art thou come to torment us?" but "Art thou come to torment us before the time?" To them, even in their own expecta tion, their remaineth no more sacrifice for sins but a certain fearful looking-for of judgmen and fiery indignation, that is, they are now in the state in which it is possible we may be; bu to us, to whom an escape through the Blood of Christ is still offered, these words of despai come as a warning, and seem to say to us from whom hope has not yet departed, "To day, if ye will hear His Voice, harden no your hearts." "Behold, now is the appointed time, now is the day of salvation." "And there was, a good way off from them

"And there was, a good way off from them a herd of many swine feeding; so the Devil besought Him, saying, 'If Thou cast us out suffer us to go away into the herd of swine And He said unto them, 'Go;' and when the were come out, they went into the herd of swine, and the whole herd ran violently dow a steep place into the sea, and perished in the waters."

se it refers us so evidently to the parallel re in the Book of Job, where, in like manhe Lord gives permission to the Devil to ury, and, in like manner, puts a limit on wer: "The Lord said unto Satan, 'Beall that he hath is in thy power, only himself put not forth thy hand;" and : " The Lord said unto Satan, 'Behold, in thy hand, but save his life;" and these assages, taken together, confirm the text, "God will not suffer us to be tempted that we are able." We see the perfect

r He has to limit the ascendancy of the s that assail us, and we cannot doubt His

to us.

t us now go on with the parable. It is wine now that become a type, and this for

worning Human nature we have already

destroy souls. The question naturally arises, how comes it, if the Lord is omnipotent, if the omnipotent Lord is so joined to human nature, that from that time forward, as the reasonable soul and flesh is one man, so God and man one Christ, how comes it that the Devils have any power whatever over nature so sanctified and if they have any power, under what circumstances they have it?

This gives us an idea of that awful

mysterious doctrine—the sin against the He Ghost, which Bede defines to be "delight. sin"—the faithful sin; but they hate the that they commit. "The swine," says Bed "are they that delight in filthy manner unless men live as swine, the Devils do receive power over them, or at most, only power to try them, not to destroy them? We are well assured that none are so given until they have rejected all means of grace how, indeed, could they? Our bodies, 1 know, are made to be the temples of the Hol Ghost. How can the evil spirits inhabit them unless we have grieved that Holy Ghost, a compelled Him, as it were, to depart from u Those only are rejected, who are sinners wilful, and so deliberate, as to delight in the sins which they commit; and thus, ostentiously, to put away the grace which the

lad had given them, and to close their ears whe voice of the charmer, charm He never wisely; it is these, and these only, who min violently down the steep place, and persh in the waters. Through sheer obstimcy, they persist in a course which when peristed in become precipitous, and thus they he the power of leaving it. Of such men Pharach is a striking instance. We see him int sinning, then warned by judgment from Heaven, then professing repentance, but sinming again as soon as the Hand which had mercifully afflicted him had been removed. We see this occurring time after time, till his day of grace has faded into darkness, even before he is removed by death. Condemned already, he is retained on earth as a warning to others; he has entered upon the "steep place" from which there is no recall, and hurnes on in his downward course, until he perishes in the waters, which are those particular waters of grace, which, at the moment of his destruction, have become a salvation to the faithful. This case of Pharaoh was recorded for our warning, to show us that it is possible to sin against grace, and to put from us the power of repentance; to let us see that the Devil may take possession of our souls, as he did that of Judas, even while we are on earth, and that then there is no place for repentance, though we seek it earnestly with tears. The place down which we rush is steep, there is no going back, and at the bottom are the waters of perdition.

Be wise, therefore, kiss the Son, lest He be angry, and so ye perish from the right way. Make Him your friend, who is able to restrain and bind the enemy of your souls. If, instead of His mercy being engaged for you, His wrath be kindled against you, yea, but a little, who shall abide His coming? Blessed are all they that put their trust in Him.

This miracle, however, had no such salutary effect upon the Gadarenes.

This, as Bede remarks, shows us how the manifestation of the Godhead is proclaimed by the wicked as well as by the faithful. The Devils, as we see here, and as St. James tells us in so many words, believe and tremble, and so also do those who are the Devil's servants, for they that kept the swine fled and told what was done; they shunned the law of Christ, yet while they did so, they proclaimed the wonderful power of Christ in proclaiming what was done. They honour the Christian law, but, by entreating the Lord to depart from them, they declare themselves unable and unwilling to perform it.

nstead of praying Him to remain , and help them, and lead them. seech Him to depart from them. do we when we turn our backs upon of the Lord, who is even now working and by imparting Himself and His o our fallen nature, delivering from of Satan those who come to Him? im, we acknowledge Him, and, like enes, we do not love Him and cleave ut we fear Him, we fly from Him, Him to depart from our coasts. wo instances—the prayer of the and the rejection of the Gadarenes, ought together in the Gospel for the ut a purpose; in the one is shown our of the faithful in the other that

may we cling to Him; and may we never be so faithless, or so perverse, as to faint under His salutary corrections, and to beseech that Almighty God to depart out of our coasts.

H.

FIFTH SUNDAY AFTER EFIFHANI.

E MANIFESTATION OF THE TARES AND THE WHEAT.

St. Matthew, xiii. 30.

In the time of harvest I will say to the reapers, her ye together first the tares, and bind them in tles to burn them: but gather the wheat into My L."

the whole course of revelation, nothing has r proved so great a stumbling-block to hless reasoners, as the existence of evil in orld, or a Church, or a living man, created, eemed, and sanctified by a God, who, bes being good, is All-wise, All-seeing, and a holy kingdom to be called by His Name. How is it that a holy Saviour, who was also All-seeing, elected for Himself unholy members? The Holy Ghost again sanctified human nature, again made men's bodies Himman nature, again made men's bodies Himman nature, again breathed into their nostribute the breath of life. How is it that the Limin imparted by an everlasting God can die? The Almighty Christ bound the strong man how is that strong man loosed, though but for a season? If the great Serpent be conquered why is he not destroyed? and if sin and death?

be his offspring, why is there sin and death in the world created by such a God, and saved

by such a price?

The faithful Christian will say, "God haths so ordained—it is not for me by searching find out God; it is not for a creature to an out the Almighty to perfection; it is as high as Heaven, what can I do? deeper than Heaven as Heaven, what can I know?" I am satisfied that Heaven All-good, All-wise, and Almighty; that enough for me."

But this is not enough for the wisdom this world, which, the Apostle says truly foolishness in the sight of God. The wisdom of this world must account for the mysterion of revelation, which is very much like when Job calls it, measuring the ocean in the hollows.

of our hands. It must bring them down to the level of its own comprehension; in such a way as this, for instance, it once imagined that there must be two Gods, equal, or nearly equal in power, a good God, and a bad God; and that one prevailed at one time, and another at another, just as two kings might be seen carrying on war upon earth. Thus it was that these people, wise in their own conceits, accounted for the prevalence of evil, they imagined it to be the defect of the good God.

We see the foolishness of this wisdom; that is to say, we can see now what God and the holy angels saw then; and we look with pity on the wisdom of these foolish Gnostics and Manichæans, as, without doubt, the Lord looks down with pity upon our human wisdom now. But are we not, in truth, very like them ourselves, never content to take God's word simply and as it is, thankful for what He has revealed, satisfied with what He has hidden? Are we not always trying to find out, not what is, but what must be, or ought to be?

Now the Lord tells us plainly, and in so many words, that the net of His Church will contain bad as well as good; that the field of His kingdom will produce tares as well as

wheat; that, as there has been a Judas even among Apostles, so we may expect even among the chosen of our own time those whom Judas is the type.

This is as plain as words can make it; but for all that, we will be picturing to oursely an ideal and invisible Church here upon ear in which "there shall in nowise enter anythi that defileth, or worketh abomination. maketh a lie;" in fact, we apply to the Chur militant here on earth the words wherever the Lord describes the Church triumphant: the Heavens; and, therefore, though he us that every one enters into His kingdom baptism, that baptism is being born again: water and the Spirit, or, in one word, rege ration, yet, because we see that many the baptised do fall away into wickedni we are not content to take the Lord's wo as we find them, and simply lament the that a holy Church should have unholy m bers, we must account for it, and invent themselves, either that the wicked, the baptised, could not have been really rerated, or else, that those who have been re regenerated, could never fall away. can be no doubt but that these things very difficult to comprehend, perhaps impo ble for us to comprehend in our present at

things until the net be drawn to shore, the harvest be complete, until the numof the elect be accomplished, until the end world shall come.

nis is the object of the Church in placing parable of the wheat and tares in this on of her course of teaching. You will mber that the whole of religion consists a God's part, of a manifestation of Himto His creatures—that this manifestation: needs be imperfect, because His creature as yet imperfect, and, consequently, pable of comprehending the fulness of —that faith on our part, being the subce of things not as yet manifested, and, fore, not seen, is that which is necessary



world as long as it is a world of trial, and that it will be difficult to distinguish, and impossible to separate the one from the other but He tells us more than this; He tells that it is for our sakes that the evil is the here now, and that there will be a time what this state of things will end, when it will no longer for our good that evil should end and that then the good and the bad will made manifest; that is to say—here comes the doctrine of the season—there will be Epiphany of Christians, as well as an Epiphan of Christ.

The Lord of the harvest is represented: having sown good seed in His field; and the kingdom of God is twofold, without well as within, we may say with equal tr that the Lord has sown good seed, or doctrine, in His Church; or that the Lord put good grace into the heart of every met of it. Having done this, He went His-He withdrew His visible and control Presence, and placed man on his trial. men slept, not perhaps implying cult negligence, but imperceptibly, without observation, the enemy sowed tares and the wheat, that wild corn spoken of in Psalms, "wherewith the mower filleth not hand, nor he that bindeth up the sheaves

bosom." Remark this, for the doctrine of the season depends mainly upon it. It is not that the enemy sows weeds among the wheat; he does, but these are manifest; we can at once distinguish these, and, by God's grace, pluck them out. The plant here spoken of resembles the real crop so closely, that it is not till the seeding time has fully come, that any difference can be perceived; hence, if we speak of the Church, the tares may be, as Augustine explains them, "false prophets coming after the prophets, false apostles after the apostles, antichrist after Christ;" or, if we speak of the kingdom within us, it may be those vices which so nearly resemble virtues, that though a man may judge himself with respect to them, no man may judge his neighbour—obstinacy and firmness, indolence and content, intolerance and zeal, indifference and charity. Every virtue in the world, as well as every substance in the world, has its shadow.

Why has God permitted this evil to exist among the good of His kingdom? Who can say? It may be, that unless there were evil in the world, man would not be a free agent; that he would be like the "snow and hail, fire and storm, wind and vapour, fulfilling His word" indeed, but fulfilling it irresistibly, without any reason or agency of its own; men could not choose the good if there were evil out of which to choose it.

All that we have of godliness in us is the the Lord, and as we speak of the Epiphan of Christ in the flesh, the Epiphany of Ch to the Gentiles, the Epiphany of God in man, so here we speak of the Epiphanys Christ in us. We are told, not only to Christ's faithful servants are in Him, but t He is in them; how these things can be: know not, but the Epiphany of the last days show us that they are. In the meanwhile will see how it is that the seed in our hear which is of Christ, and which in that day be seen to be of Christ, has become so mis and entangled with the seed of the evil that nothing short of that great Epiphany distinguish the one from the other.

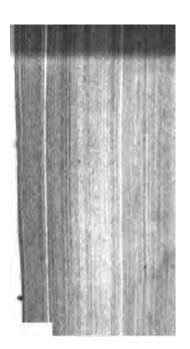
It might be, as St. Augustine explains that God forbids that evil should be taken away out of this life, lest that benefit should be lost to the good which would accrust them even against their will, by mixing the wicked."

God might root up all nefarious peretification the world, but then who could be giving? God might take away the proud, who then could be meek? who could be tented and resigned, if there were nothing.

t case be something else than it is? would arth be Heaven?

o not take upon me to say that either of is the reason why Christ, who has bound rong man, has suffered him to be loosed season; I do not say, because it has not revealed to me; all I say is, that it is for ir for some other reason; that the reason, ver it may be, is good; and that at the it will be manifested to us, and that we shall know of our ownselves that it is

that Epiphany our trial will be over; it e no longer for our good that the Lord's hful and unsound members should be



that of the faithful and the unfaithful. is Christ's internal kingdom to be completed also—the kingdom within us. It is no written that into that City shall in nowi enter any one that defileth, or worketh about nation, or maketh a lie; but any thing—all us that is imperfect, all in us that is worldly all in us that defileth God's holy work, maketh a lie—deceiveth God's intentionthat the enemy has sowed in us, all that'w have fought against, and striven against all o lives, and have, as yet, never been able full and completely to subdue, all this will weeded out by God's angels, as the chaff thrown out from the wheat, before the whe is fit to be gathered into the granary.

And now remember and lay to heart the practical lesson of duty, which you find in the Epistle for the day. Remember, that at the last great Epiphany, both those who defile at to be made manifest, and to be separated from the faithful; and that which defileth is to made manifest, and separated from their soul. "Now," says St. Paul, "because you are element on those things which show your relationship to Christ;" for that is the meaning of the word "bowels;" it is the same thing as his therhood—the being born from the sear womb. The whole expression is sometime.

the divine nature of which you ade partakers, mercy, kindness, f mind, meekness, long-suffering, qualities which you have heard mon on the Mount; for now that nerate, the nature that possesses tes is kindred to you-forgive, v, because Christ forgave; but, ings, put on heavenly love, like ich Christ loves you; for that is perfectness," that brings together, ito one, all the other virtues of iess, humbleness of mind, meeknds you to Him who is perfect. atisfied with having put on the t the Word dwell in you, remain nat, as He helps you forward in

rooted out, nothing to make you dread the Great Harvest, the final Epiphany, when, not only God shall be made manifest to us, but the thoughts of our own hearts shall be manifest to men and angels.

You will not fear this Epiphany of your selves, if while on earth your thoughts have been kindred with those of Christ; and will look forward with hope, not with fear, the day of their manifestation, trusting the He will acknowledge the relationship, and you, as blessed children of His own Father enter into the joy of your Lord.

This joy you cannot indeed enter into now but this peace you certainly are invited the enjoy. "Let the peace of God rule you hearts," says St. Paul, "to the which ye also called." And how? "In one body," says, "even as you are united with Christ, "There is one body, and one Spirit, even ye are called in one hope of your calling, our Lord, one Faith, one Baptism, one God Father of us all."

Now what is that Body of which Christ the Head, and of which you are members Is it not the Church? In it is not your hid in Him now? and in it will not your be manifested hereafter?

God grant that as He has permitted us

ptised into that Body, so He will keep the same unto our lives' end, and so will me us in the same on that day when He "present it to Himself a glorious h, not having spot or wrinkle, or any hing, but holy, and without blemish," so hen, at the last Epiphany, we all appear the judgment-seat of Christ, we may found, what once we certainly were, bers of Christ, children of God, and was of the kingdom of Heaven."

H.



SIXTH SUNDAY AFTER EPIPHANY.

THE MANIFÉSTATION OF CHRISTIANS.

1 St. John, iii. 2.

: "Beloved, now are we the sons of God, and it all not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for the shall see Him as He is."

When Christ came into the world, the world knew Him not; when He came unto His own. His own received Him not; but though the world knew Him not, He was really and truly the God and Creator of that world; and at the very time when His own received Him not. He was the Lord, the Master, and the King those very men who rejected Him.

The God was there, but He was not as yet manifested; the Epiphany was as yet perfect.

A day would come when "every exests should see Him, and they also which pierces Him," and then "all the kindreds of the

cient for the disciple that He was his To as many as received Him, to ndeed, gave He power to become sons even as many as believed in His Name; ons, then heirs, heirs of God, and jointith Christ. It is a glorious inheritance; those who have obtained it, be satisth the consciousness of it; the world them not, any more than it knew their ; the time will come when they also manifested to the world; but their ny is not as yet. Let us finish the We are joint-heirs with Christ, if so we also suffer with Him." Christian principle, therefore, is, that

content to suffer with Christ now-

or disregarded in order that, seen

sent time are not worthy to be compared to the glory that shall be revealed in us, is the sum and substance of all religion, and is comprised in that one word, FAITH.

The whole of our faith, therefore, lies in the certainty of an Epiphany, or manifestation, to be made on some future day, the date of which alone is uncertain, the manifestation of Christ to be the King, and the manifestation of us to be His servants; without this faith it is impossible to please God, for he who cometh to Him must believe (1) that He is, and (2) that He is a rewarder of him that diligently seek Him.

We have now come to the end of the first great division of the Christian Year, the doctrines dependent upon Christmas, the consequences and effects of Christ's becoming man for us; and these the Church sums up to-day in the words of the Apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Look back, trace over again the doctrines that you have already had explained to you, understand that your God became Son of man, in order that you should become sons of God; think what this privilege is; compare your inheritance with anything that you can imagine in this world; say whether there is any-

thing that you would exchange it for; wonder at it, rejoice in it:—but—here comes in the doctrine of the Epiphany—for the present your life is HID with Christ in God; "it doth not yet appear what we shall be;" all we know is this, that "we are in Him, and He in us;" we have not seen the Transfiguration, we cannot

this, that "we are in Him, and He in us;" we have not seen the Transfiguration, we cannot picture to ourselves what a glorified body, a heavenly human nature, can be; but we believe that there will be an Epiphany of this, that He, our Master, Son of man though He

believe that there will be an Epiphany of this, that He, our Master, Son of man though He be, "cometh in the clouds, with power and great glory," and that "when He shall appear, we shall be like Him, for we shall see Him as He is."

Until this day comes, a day which is still

Until this day comes, a day which is still among the secret things of God, those times and those seasons which it is not for us to know, but which the Father hath put in His own Power, until that time comes let us be satisfied with what we do know; whatever we may be then, this, says the Apostle, we know now: "Beloved, now we are the sons of God;" the world knows not this, it is true, for even He whom we are like came and dwelt among them, in the very fulness of His Godhead bodily, and the world knew Him not, the world saw no beauty in Him; is there any wonder, then, that it see no beauty in us, who

are, at the very best, but faint reflections of His Holiness? The world knoweth not us. because the world knew not Him: still let us be satisfied with what we know ourselves to be; whatever the world may say of us, we are the sons of God, we have received the Spirit of Adoption, whereby we cry, Abba Father: At this present moment we enjoy such privileges of our sonship as are fitting for us in this world, all that we are capable of enjoying; and these contain the germs of our sonship in Heaven, just as the seed-corn contains the plant that springs from it. Let this be sufficient for us: in patience possess ye your souls; let not David rise up against the Church of Christ and condemn it: he who died in the faith, not having received the promises, knew that he should behold the Saviour's Presence in righteousness, and having served his generation, he fell asleep in the Lord, trusting that when he awaked up after his Master's Likeness, he should be satisfied with it.

Are we Christians, whose hopes are so much brighter and whose revelation is so much more perfect, to faint under the tribulations of this world, which are but trials of our faith? Come what may, we know that even now we are the sons of God; come what may, we know that a Father sends it; whatever be our

ory upon w rusulo repressity; our s, that there will be a day in which all s of God will be made manifest to us, our own acts, our thoughts, and our r love to God, and our trust in Christ, sade manifest before men and Angels; He whom we have served faithfully ifest Himself to us, to give to every

ording as his work shall be. hat is this to those who are not faithnts? What is this to those who love What comfort is light and manifessuch as these? Such men love darker than light, because their deeds are

an man Painhann which is a minnaut

hope in him," he says, "purifieth himself, even as he is pure, because he hopes to be with Christ; he endeavours to make himself like Christ." What was our Lord manifested for when He came in the flesh? I am not asking now why He came in the flesh, that involves another doctrine, but why was He manifested—why was He set before us as man, unless it was for the express purpose of showing us what man can do? What was His Holiness manifested for, but that He might show us the power of the Sanctifier? What was His own Divinity manifested for, but that He might show us that He had destroyed the works of the Devil? And what were you made members of Him for, but that you might take part in all this? And what will His last and greatest manifestation be for. unless it is to manifest you, to show you before men and Angels as His faithful servants. as those who have done the work that He gave you to do, and to manifest Himself your Judge and Rewarder?

Have you this hope in you, that you are forgiven, that you are sanctified, that you are strengthened, and that, if only you have the will to do the work that the whole of this Season has been gradually unfolding to you, through Advent, and Christmas, and Epiphany,

will not be led astray, not that His enemy not obtain partial and temporary advantover him, but that he will persevere, he will not be discouraged, and in the will obtain.

sok at the course of any warfare; do we see the victorious army perpetually meetwith partial and temporary reverses in the see of a long campaign? do we not find it surprised, there overmatched, now disinted of its hope, and again driven back delayed?

t we find it persevering, always pressing rd, always keeping its eye on its prize whose prize is immortality, are we to serve our God with less zeal, less faithfulness, less perseverance, and less courage, than they serve their earthly sovereign? Whoever, so enlighten ened, committeth sin, that is, lives or goes out in sin, allows himself to live in sin, transgresses. God's law indeed, but he does more than that a the sinners of the Old Testament did that; he commits a greater sin, he makes no avail of the death of Christ, he crucifies the Son of God afresh; for Christ was manifested in the flesh, and in His sufferings and in His death. for this very purpose, that we should not be led captive by sin; such a man is led captive and, therefore, as far as such men are comcerned, Christ has died in vain.

Whoever abideth in Him sinneth not; thinks of the word "abideth," and compare it with what you have learnt from your Catechism; it is the very quality which we have just attributed to the victorious army, and the very cause of its triumph; abiding implies person verance—"abideth in Him." "I heartifut thank our Heavenly Father that He hathing called me to this state of salvation, and I proper unto God that I may continue in the same unto my life's end." It is not the having been made members of Christ that insures can salvation, it is the abiding in that state of life.

In which it has pleased God to place us.

There is a grace in Baptism over and above the remission of sin, it is the power of abiding; and when our Manifestation comes, and we are discovered not to have abided, we are manifested as having done despite to that particular grace of the Holy Ghost. "Whoever sinneth," says St. John, "hath not seen Him, neither known Him." Christ has been manifested, but not to him; Christ was a visible Example, but not to him; Light came into the world, and was manifested to the world, but not to him; he has closed his own

Works are the Epiphany of Faith—if a man yields his members instruments of unrighteousness unto sin, he is not abiding in Christ; he was in Christ, he might have been Christ's soldier and His servant once, but he is the servant of him whom he is actually obeying; he has no knowledge of Christ, because he has never studied His character by way of making it his example; he does not see Him, because he has closed his eyes against Him.

eyes to it, because he loved darkness rather

than light.

Little children, let no man deceive you; there is but one manifestation of your faith on earth, and this is it; "he that doeth righteousness, is righteous, even as He is righteous." And he

not astonished at this, and say, "There is none righteous, no not one;" the words that I have quoted are also Scripture, and Scripture does not contradict itself. In a legal sense, no man is righteous, all have sinned, and come short of the glory of God; but this is not the evangelical sense, no, nor the real meaning of the Righteousness is really right-wiseness, and once was spelt so;* it is right wisdom, the wisdom of seeking Christ, and following Him, and trusting in Him, and putting Him on, and purifying ourselves, even as He is pure. This is why Christ is called our righteousness, He is our right-wise-ness; and it is the duty of every Christian to try constantly, by the constant application of this. the Apostle's own rule, whether he is still in this right-wise course. "Christian!" save Burkitt, "inquire not so much what thy desires are, what thy joys and comforts are, what thy actions are; not what thy peace in but what thy paths are; for God doth not measure men's sincerity by the tide of their affections, but by the constant bent of their resolutions and the general course and tener of their conversation. 'He that doeth righteousness is righteous."

And this shall be manifested, so sure

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nself shall be manifested. Be not -they who are sure to win can bear 'Go not after every false teacher," ord Himself, in the Gospel for this re shall arise false Christs, and false they will show signs and wonders, eceive, if it were possible, even the though an Angel from Heaven each any other good-tidings than you have received, believe it not." s manifested Himself once in the ing done so, He has founded a preserve His Presence in the world; dained Him stewards, who dispense in due season, and ambassadors, by speaks; and they tell you from he who doeth righteousness is

will manifest Himself again, but it en be in the desert, nor in the secret then it will be a complete and pernany, of which all those which have t are but types and shadows: as the cometh out of the East, and shineth the West, so shall the coming of the an be. It is not the Advent of our that we are waiting for, it is His—the time when there shall be no two shall need no candle, neither

light of the sun, for the Lord God will give us light; it is not only the Lamb whom we are expecting to come quickly, and His reward to be with Him, but the glory of God which is to lighten the New City, and the Lamb who is to be the Light thereof; it is not only that all shall appear before the Judgment-Seat of God; but that the nations of them that are saved shall walk in His Light.

Hidden, as we are as yet, we are children of the Light, and of the day; let us walk now, as those whose life has been hid with Him who shall be manifested; and let us remember, that "everyone that hath this hope in him, purifieth himself, even as He is pure."

H.

Note.—The Collects, Epistles, and Gospels of the Epiphany Sundays are transferable to that portion of the year immediately preceding Advent, evidently because there is a streng affinity between Advent and Epiphany. It might almost indeed be said that, as Christ is always present with His Church, His second Advent is really only an Epiphany or Manifestation of a Presence already existing.

PROPER LESSONS OF EPIHANY-TIDE.

HE SUBJECTS OF THE NEW KINGDOM.

Ephesians, v. 8.

were sometimes darkness, but now are ye light ard."

the sentence expresses the whole difference tween the world without Christ, and all with Christ. It is the very same and everything in it is the same: by the sold, dark, lifeless; but all this is all at once by the presence of the sun, every object in the landscape remains y the same.

spiritual world has gained by Christ, y what the natural world has gained sunrise—light, warmth, the principle of growth, the power of working. As e goes, Origen says truly, "That the ineth in darkness, because the whole race, not by nature, but by the desert nal sin, was in the darkness of ignof the truth. But, after His Birth of gin, Christ shineth in the hearts of ho discern Him." This is true: but not go far enough. Origen speaks

of the enlightening power of the sun only, enabling men to see the truth; there is the vivifying principle also, which enables them to act, move, live—to have a definite and substantive light of their own.

This is the way the Bible speaks of Christ: His grace is an enabling, as well as an enlightening power. Nowhere is this so clearly shown as in that magnificent passage which opens the first lesson for the day of Epiphany: "ARISE, SHINE, FOR THY LIGHT IS COME:" Thus it is that the Lord addresses His Church: "Arise, shine, emit light of thyself, be thyself the enlightener of the world; thou hast the power now, for thy Light is come, and the glory of the Lord is risen upon thee."

Darkness did cover the earth: men were watching anxiously through it, and waiting for the Day-spring; and hence it was, typically, that the Lord was born while "shepherds were watching their flocks by night;" but it is darkness no more; the Epiphany of the Light has come; not only the sun is bright, but that on which it shines is bright also; not only the glory of the Lord has risen, but it is "risen upon thee"—it is seen upon His Church.

Hence it is, that as all creation wakes up at sunrise, not only because the sun is risen, but

And so it was: while Christ, the of the world, was on earth, kings were me nursing fathers of the Church, nor s her nursing mothers; and if the Genid come to the light of His Star in the and kings to the brightness of His rising, but the first-fruits—it was but the type at should be, after the Lord had ascended leaven. The Lord enlightens the Church, because the Church is enlightened, the les flock to it.

ift up thine eyes round about," He says, see; all they gather themselves togethey come to thee; thy sons shall come

see; all they gather themselves togethey come to thee; thy sons shall come ar, and thy daughters shall be nursed at de." "Thou shalt see, and flow togeand thine heart shall fear and be enlarged, see the abundance of the sea shall be you in this first lesson, "Because I will glorify the house of My glory;" I will sanctify the body, that is, by dwelling in it, and by glorifying it, frail and corrupt as it is, by making it My House and My Temple. Man may destroy this temple—he has destroyed it by the Fall, but "I will raise it up in three days;" by this I will cleanse it, and then none shall call it common or unclean.

Therefore, "the gates of Christ's new kingdom shall be open continually." It shall not be as in old time, the circumcision, and the uncircumcision—the Church shall be Catholic now: "Go ye and make disciples of all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost;" "bring unto her the forces of the Gentiles, and that their kings may be brought."

THESE ARE THE SUBJECTS OF THE NEW KING DOM; and to these, as such, the King addresses the proclamation which we find i the Evening Lesson of the same day.

"Listen, O Isles," He says, "and hearke ye people from afar. Listen ye, My new say jects, who I, your King, declare Myself to The Lord hath called Me from the won from the bowels of My Mother He hath me mention of My Name. I am one from any you, born as you were born, but named of

rael refused Me. I said, I have in vain, I have spent My strength t; it seemed as if the mighty works your King, had performed among all in vain-that your salvation, for ad laboured, was not effected-that have gathered My people together, doth gather her chickens under her I they would not;' and that, despite il of my soul, their house was left unto late.' But the Lord God who, by adowing of the Holy Ghost, formed King, from the womb, to take upon rm of a servant, in order that Jacob ple in their humiliation) should be igain unto Him, and become again THE SUBJECTS OF

e is come true, and I, the Saviour, and lorious in the eyes of the Lord, accepted Him in My Manhood, and glorified and eated at His right hand. To "redeem Jacob, to restore the tribes of Israel," was but a light thing; far more than that has been effected. "I will give Thee for a Light to lighten the Gentiles, that Thou mayest be My Salvation Having thus announced Himself, and Ha to the ends of the earth." power, and the extent of His kingdom, and the numbers of His subjects, He proceeds to display the mercies and privileges which are the charter of the Kingdom of Grace. His people shall not hunger nor thirst; to those who ask, He gives living water; those who follow Him, He sustains with angels food. "Neither shall the heat nor the sun smite them. The heat of natural desires, the hot sun of fiery persecution, shall alike be harmless to those who trust in Him. Those very hindrances which stand in our Path Heaven, shall become a passage towards

and "His highways shall be exalted." And though Zion—the chosen people of has rejected the Lord, she shall not say the Lord has forgotten her. "Salvation It is in the seed of Abraham the as she is, shall be comforted, by in her heart, Who hath begot, seeing that I have lost my chilm desolate, and a captive, and
and fro? Who, then, hath
hese?"

mr takes up the word. "I have
says; "I will lift up My standard
to the Gentiles, and they will be
nong thy sons and thy daughters.
the captives of the mighty;' but
of the mighty have been taken
the 'prey of the terrible shall be
I will contend with him that conthee, and will save thy children.'"

lessons form the subject of the

they could not understand that the deliverance wrought for them by their King was not a deliverance from the yoke of an earthly conqueror, and the victory gained was not a vietory over flesh and blood, and that the kingdom which He established was not a kingdom of this model.

of this world. But it was not that the prophecies were not sufficiently distinct on this point; it was that man's own earthly prejudice had blinded his The proper lesson for the first Sunday after Epiphany is selected as pointing out · this distinction clearly. If Zion be enlarged. it is by a growth in grace. If her borders he extended, if the numbers of her people he increasing, it is in consequence of this, not of actual and material conquests and victories. Now look at the opening of the forty-fourth chapter, the first lesson of the day, and remember that Jacob typifies Christ in His Manhood. and the Church in its natural weakness. opposed to the Israel of God, which significant Christ, in the glory of the Godhead, and His Church, prevailing with God.

"Fear not," says the Lord by His prophet,"
"thou Jacob, thou weak and powerless body,
thou Church under persecution, thou 'sect'
everywhere spoken against;' fear not, thou
Jeshurun, whom I, by choosing, have justified.

I I will pour My Spirit upon him,' ery nature of the soil shall be ke the wilderness in rain. all be among thine offspring, and pring up like the grass, and as wile water-side.' This is the point; e, wonderful as it is, will spring up, naturally, as grass and water-plants ow of themselves. It will not be s, or by human strength, that you , but by showing forth God within then you do this, the forces of the ll flock to you of themselves, and y agency of yours." I say, "I am the Lord's; I am lew, already in covenant with God, to renew it." Another, who as yet

mch right. "shall call himself by the

This is the way in which the Gentiles will. flow together to the Church of Christ, not by submission to a conqueror, but by voluntarily and cheerfully joining themselves to the Name of Christ, and (as is fit for every one who names that NAME) by departing from iniquity, They do it willingly and cheerfully, for the reason given by the prophet in the sixth, the eighth, and the twenty-fourth verses of this very remarkable chapter, because the Name to which they join themselves, and that only, is the Name of Omnipotence, and because the "Thus saith the Lord. Lord has revealed it. the King of Israel, I am the First, and I am the Last, and besides Me there is no God. "Thus saith thy Redeemer, and He that formed thee from the womb, I am the Lea that maketh all things, that stretcheth for the Heavens alone, that spreadeth abroad th earth by Myself, that confirmeth the word My servant, and performeth the counsel My messengers. I say to Jerusalem, Thom shalt be inhabited, and to the cities of Judal Ye shall be built."

This brings us to the mention of a very remarkable personage in Scripture, one of the very few typical personages who are predictable by name, "that saith of Cyrus, he is Manager shepherd, and shall perform all My pleasure."

us, under whose auspices the earthly a was rebuilt after the Captivity, is of those Gentile princes, such as Conand his successors, under whom the he Gentile converts "became a river, iver became a sea."

the conqueror of Babylon, (a city epresenting the typical capital of ingdom,) being an enemy to idol destroyed all the images he found in arried them away as spoils. Hence ng verse of the next proper lesson, iv. was fulfilled literally: "Bel boweth bo stoopeth, their idols were upon the d upon the cattle, (that carried them your carriages were heavy laden; a burthen to the weary beast." But, all this signifies that it is the duty subjects of the King of kings, who, s, are appointed to be His shepherds His pleasure, to hold no compromise e religion-"The idols He shall polish." But their subjects also must me; they must "cast their idols to s and to the bats, to those, that is, till children of the night and of the and they themselves must work as of the light and of the day. turally introduces the subject of the

following Sunday. "You who are doing this," says the Prophet, "you who are follows. ing after righteousness, and wish to attain it. you who have begun by casting forth from: your hearts your idols, look to the only wash in which it is possible that your object cand be attained; look to the Rock from whence ye are hewn; there it is to be found, for the Rock is Christ, your Righteousness; look 100k the hole of the pit whence ye were digged, for that is His Church; look to Abraham, your father, the typical head of the chosen seed and to Sarah, who bare you, the typic spouse of Christ." These are the father an mother of the spiritual seed; "so that one," as Cyprian says, "can have Christ his Father who has not the Church, H Spouse, for his Mother."

Here look for comfort and for strength. "I, even I, am the Lord that comforteth you who art thou, that thou shouldst be afraid; man, that is a worm, and the son of man that shall be made as grass, and forgettest the Lorthy Maker?"—Isaiah, li. 13.

Still thou art on earth as yet, not in Heaven; thou art on thy trial as yet; it is as though thou hadst attained, either already perfect, but thou wouldst aim at particular.

nember that the Lord, thy Maker, ng, was made perfect through sufthat it is sufficient for the servant as his Master. This is the object rch in choosing the fifty-third chapah for her next Epiphany Lesson, bits so striking a contrast to the pes held out by that of the Mornfor the same day.

this is always the course of the caching. She never rebukes withforth a hope, and never raises our out a timely warning. Both are us. The Protector is also the ut He is the example, not only of tof success achieved through suffice Righteous Servant" was "desrejected," "His soul was made an sin;" but, notwithstanding this, account of this, "the pleasure of d prosper in His hand," He did see of His soul, and was satisfied," and ous Servant did justify many.

is example before them, the King s subjects to follow Him through and thus to attain His success, w open to them all, without money, price, so far as they are concern14

ed, the price having been already paid by Him. This is the subject of the fifty-fifth chapter, which forms the next in the series. The Lord has been a witness to His people of what can be done by human nature through the power of God. He now declares Himself a leader and a commander to those who would do it.

And in that capacity, in the Evening Lesson of the same day, the fifty-sixth chapter, He calls upon them to exercise that power thus bought by Him, and thus conferred on them without money and without price. "Thus saith the Lord, Keep ye judgment, and do justice." He tells them that He has work, fitting and appropriate work, for all His servants, so that none of them all, not even the most feeble and barren, need be "without fruit;" "for My salvation," He says, "is near for to come, and My righteousness to be revealed."

But if they are without fruit, and this may be the case even with God's children, that turn to the fifty-eighth chapter in the next Sunday's lesson, and hear the Lord calling His ambassadors to cry aloud, and spare not to "lift up their voices as a trumpet, show God's people their transgressions,

the house of Jacob their sins." No amount of privilege will screen the sinner.

Still, "every sin is not unto death:" there is a place for repentance and return; God does not forsake those whom He has taken for His people—those who are in covenant with Him—those who have been placed by Him in a state of salvation; to those who listen to His warning, He offers renewal. He tells them that "their light shall break forth speedily, and their righteousness shall go before them, and the glory of the Lord shall be their rereward."

Such, then, are the subjects of the Lord's kingdom, such are its laws, and such its blessings.

Why, then, is not the whole world Christian at this very moment? The Gentiles have indeed "come from far—from the north and from the west, and from the land of Sinim," as was predicted; but why is the flood stayed now? Why is not the whole earth "filled with the knowledge of the Lord, as the waters mover the sea?"

Christ Himself shall give the reason. Look to the 59th chapter, and you will see that, in the case of Israel after the flesh, which is the type of us, the Spiritual Israel, it was because there was "no man to stand before the Lord:" He saw that there was no man, and won-

dered that there was no intercessor," till He Himself undertook the office, and "put on righteousness as a breast-plate, and a helmet of salvation upon His head; and thus He built up again His Church."

This is but a type of that which exists always; the same bar to the perfect accomplishment of His kingdom is felt still, and will be felt till He is pleased, by His own Almighty will, to remove it.

When He associated us with Himself in this great work of building up His Church, He armed us, as He had armed Himself, with righteousness, and with salvation. done so, and "endued us with power from on high," He sent us out to bring in the outcasts; and "the sound did go forth unto all lands, and our words unto the ends of the earth." When the Lord "gaye the word, great was the company of the preachers:" and then "kings, with their armies, did flee, and were discomfited, and they of the household divided the spoil." But that burning zeal which animated the earlier Christians has long since cooled down; the Church of Christ languishes; the Gentiles no longer flock to it; its own children leave it, and fall away into heresies and schisms; and the Lord again begins to "wonder that there is no intercessor."

This chapter is a special warning to the lukewarmness of modern times; but it is not without its promise, and that promise is precisely that of the Gospel, "Blessed is the servant, whom his Lord, when He cometh, findeth so doing." The Lord, it says, "meteth him that is righteous, and worketh righteousness." The holy cities may become a wilderness, for the Lord will remove His Spirit if done despite to, and His Churches, which did run well, may become "waste, desolate, and empty;" Ephesus, Philippi, Colosse, Corinth, may be but empty names: Rome may have erred, and fallen from her first faith. The Church of England, like the Seven Churches of Asia, may disappear, but the Lord will never leave Himself without a witness—He will always find a Church to stand in the gap before Him.

But "He will not always refrain Himself." Our own sins and our own unfaithfulness, form the only bar that prevents the accomplishment of His kingdom, and shuts us out from His visible Presence. He tells us so Himself in the 59th chapter: "Your iniquities have separated between you and your God, and your sins have hid His face from you." But it shall not be so always: the faithful shall not always be shut out from the Presence of their

Lord for the sins of the faithless. It would not be consistent with His promise that they should be. He will, indeed, wait, and wait long, that He may be gracious, for He would save all that turn to Him; but there is an end to this: "If man will not turn, He will whet His sword; He hath bent His bow, and made it ready." "The Redeemer shall come again." and when He does, He will sweep away the bar and them that make it together; and then shall be fully accomplished, that of which the visible Church upon earth is, after all, but a type the concluding prophecy of this season: "I will rejoice in Jerusalem, and joy in My people, and the voice of weeping shall be no more heard, nor the voice of crying. They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in My Holy Mountain, saith the Lord."

E SUNDAYS BETWEEN EPIPHANY AND LENT.

RENEWAL.

Rom. xii. 2.

not conformed to this world: but be ye rmed by the renewing of your mind, that ye rove what is that good, and acceptable, and will of God."

have now passed through three tides, or as, of the Christian Year—Advent, tmas, and Epiphany; each one of which whibited its own doctrine, and set forth wn duty. We have been told of the ng of our Judge, and warned to prepare udgment. We have been told of the and Life of our Lord on earth, and d to follow His example. We have told of the Indwelling of the Son of in us, and urged to manifest Him in our

see are three distinct subjects, but they are the same general character; they

depend exclusively on the great doctrine of the whole season, the Incarnation of our God and King. Throughout the whole of them, therefore, you will trace the same general character in the selections from both the Old and the New Testaments which furnish their weekly subjects of teaching, of meditation, and of prayer. It is the Advent, the Life, and the Manifestation of our King, that we have been celebrating: it is natural, therefore, that, in so doing, we should speak of the Charter of the new Kingdom, the might and the goodness of the new King, and the blessings and the privileges of the new subjects And the Gospel Prophet supplies this revels tion, which runs through these three seasor alike: while it is equally natural that t Gospels and Epistles should be so selected, to set forth, in their turns, the particular a special duties of the Children of the Light.

The general doctrine of the whole division, was the Life of the Christian for upon the Life of Christ.

We began, therefore, with the mear grace necessary for accomplishing a task fessedly beyond our natural means-Word—the Ambassadors—the Real, to Unseen Presence. We spoke of the quations indispensable to our own hearts, v

which the means of grace would fall, like rain upon the sea-sand—Readiness, Faith, Courage, Love, Purity. We then examined the earthly life of our Example, particularizing those incidents in it which furnished models for our own conduct, beginning with His obedience to the law for man.

In accordance with this general idea, we saw, on the Festival of the Circumcision, that the follower of Christ must be obedient to his Church, for his Master was obedient; then, that he must honour his father and his mother, for his God went down to Nazareth, and was subject to His earthly parents.

Then came the fruits of Faith—considerateness to friends, as shown in the second Sunday after the Epiphany—benevolence to our countrymen, and to strangers, as shown in the third—protection to dependants, and the beneficent use of authority, as shown in the fourth—and, generally, charity, love, goodwill, kindness, evinced through the whole.

All this, which we shall find summed up in the Epistle for Quinquagesima Sunday, under the head of Charity, or Love, is what Christ was on earth—the Man Who had received the Holy Ghost without measure—the Man Who had yielded His human will unreservedly to the will of God. This, therefore, is



what we, who, after Him, have been created in righteousness and true holiness, ought to be.

And lest we should consider Him only as a pattern, or example, such as Peter, or Paul, or James, or John might be, together with these instances of His goodness as Man we have specimens of His power and His glory as God; and at the very time when we are incited to rouse ourselves, and to walk in His footsteps, we are shown that we are able to do so; for, as He, Whose members or parts we were made at our baptism, was manifestly God, so we, who are parts of Him, work in the power and strength of God.

So much have we learnt hitherto. But here comes a sudden break, so sudden, as to be startling. The seasons which we have been following hitherto have had so close a connexion with each other, that each led, as it were, naturally to the threshold of that which was to succeed it. But here everything is changed; to the glorious visions of Isaiah succeed the sad histories of Genesis; while, instead of the miracles and wonderful acts of the Lord, we have His parables and His warnings.

Why is this?

Because, as the year rolls round, a new

thas been brought into view. We see the end as well as the beginning of our e, and begin to date, not from Christmas, from Easter. Septuagesima means the tieth from Easter.

is season, therefore, dates from the , not from the past; it brings Easter is doctrines before our eyes for the first and those doctrines are the Resurrecand the final classifying of the faithful he unfaithful, which is to follow it-in the accomplishment of the kingdom we have been taught daily to pray for. I not only does it manifest these awful nes; but as Sexagesima is the Sixtieth Easter, Quinquagesima is the Fiftieth Easter, so it shows us, that every of our lives, that time is drawing and nearer; it is not, as in the last seairst, second, third, fourth, from, but ieth, sixtieth, fiftieth, to; it is not departour journey, it is nearing its close. nember how we departed on that jourrough the wilderness; separated by the of Baptism from the world we had reed, with the Law of God in our hands, he Pillar of the Cloud to guard us, with ock of Waters to follow us, with angels' nourish us, with the Unseen Presence

of Him Whom all this typified and indicated to sustain and protect us, we set out, Christ's faithful soldiers and servants, to follow the Captain of the Lord's Hosts, our Guide, our Example, and our Strength.

Have we done so?

This is the subject of the present season; it is the answer to this question. For the first time we have caught a view of the Promised Land; there is the river Jordan, its boundary crossed on Good-Friday; there is the city of God, the prize of our high-calling, on Easter-Day.

But where are we? are we on the right road? We have been looking to our Saviour hithertoto our privileges, to our blessings—to the helps and safeguards which He holds out to us. We now look to ourselves. We have got Heaven and a blessed resurrection full in sight, just as this Sunday to which we have attained takes its date from Easter. How far have we ourselves been travelling in the right road, or how far have we strayed from it? This is the subject of the three next Sundays. And then the consciousness of our short-comings, when fairly and fully set before us, the difference between what we are, and what we ought to have been —and might have been, will naturally lead us to the next subject that will be presented to

win the Penitence of Ash-Wednesday, and of the mason which Ash-Wednesday ushers in. The motto, or word, for the next three Sundays is "watch;" that for the six after them is "pray." See now what you have left undone, and then you will be ready to lament it in ackcloth and ashes; for as you can reach Easter only by passing through these two seasons, so you can reach Heaven only by what they indicate, self-examination and repentance.

It is no wonder, therefore, that the whole character of the Church's teaching changes at this point, and that, instead of exulting, as we have done, in the greatness of our salvation, we be startled at the danger we are incurring by neglecting it.

But it is good for us to see this. There is no downfall so dangerous as that which arises from our fixing our eyes too continually and exclusively on our privileges and our blessings. While the idea is new and fresh, we are humble and grateful, but we soon begin to cherish high notions of ourselves as the Lord's peculiar people; we soon begin to consider these blessings as rewards, and their privileges as our rightful and inalienable property, and to say with the Jews of old, "The Temple of the Lord, the Temple of the Lord are these."

The Church, therefore, in this her season of self-examination, sets before us the fall of our first Parents, after grace given, and while the actual Presence of God frequented the garden, and bids us ask ourselves whether this fall was not the very type and image of our own falls and our own trangressions; whether, after grace given, whether, in the actual presence of the Lord the King of the whole earth, we have not sinned and come short of His glory ourselves; whether, besides inheriting a sinful nature from Adam, we have not willingly and wilfully imitated him, and, despite grace given, have fallen, as he had fallen before us, from disobedience.

The fall of Adam is a perpetual caution to us, it is a constant repetition of the Apostle's warning: "Let him that thinketh he standeth, take heed lest he fall." There really is a very great similarity between Adam's position and our own. Adam was created in the Image of God, but so have we been created; "we have put on the new man, which, after Christ, is created in righteousness and true holiness." Adam was placed in the Garden of Eden, but so have we been placed within the pale of Christ's Church. The Lord God "walked in that garden in the cool of the day," but the

Christ is with us always, even to the the world.

h all his privileges, Adam was disnt; he fell, and was cast out. Are
e disobedient? do not we fall? With
any more means of grace than Adam
we do despite to that Spirit which would
nto our minds good desires, and enable
bring the same to good effect; we follow
rst Adam, in whom all die, rather than
econd Adam, in whom all are made alive;
f, by our own wilfulness, we fall, as Adam
why are we not cast out, as he was cast

cause Christ is our Atonement as well as Example.

ue. This is the Easter-tide doctrine a we have just realised; and thankful may e that God has not opened our eyes to aults before he has opened them to the dy. Still there is a point of obstinacy, and which there is no repentance; and that ay not pass that point, the Church would us examine ourselves, and appoints this e season.

that we may see this the more plainly, the ch exhibits our state in two parables. She shows us the Lord hiring labourers into ineyard, and setting them their tasks; she then shows us the Lord sowing good seed in his field, and expecting the crop; after this she shows us the Lord opening the eyes of the blind, and the hitherto blind man following him and glorifying God.

Is not this saying to us, "Look to yourselves, examine your own lives, number up your privileges if you will, and be thankful for them, but do not forget that each new privilege has brought out a new duty? Has the Lord called you from the market-place of the world, and set you to dress the vines of His vineyard? How have you done it? Has He sowed good seed in your heart? How have you prepared the ground on which it had to fall? Has the Lord opened your eyes, so that you are no more in darkness? Are you sitting in inaction, which might be excusable enough in a blind man, or are you at work in His service, walking as children of the Light? As children of God, you have received his grace; what use have you made of it?

This season does not depend upon Christmas, or upon Easter exclusively, but on both; it looks back, and it looks forward; it is the comparison of ourselves, as we shall appear at the Resurrection, with our Example, as seen in the Incarnation; it is the link between the

for self-examination, for looking back reckoning up all those sins of omission commission, the aggregate of which makes lifference between what we ought to be, what we are; for looking forward, and g how we may—not diminish the debt, d, for that is beyond the power of those can never do more than their present—but repent it, plead Christ's atonement, determined, by God's grace, to do works for repentance, and, in virtue of the ing of Regeneration, to seek for the Relof the Holy Ghost.

t us be careful that we do not confound two things, which, indeed, are cognate whereunto He calls us. The spiritual gifts are as manifold as those which are called natural, such as health, strength, dexterity, intellect; and, like these, some are required immediately, and come into immediate operation; others, like the powers of mind and body, expand gradually, and come forth as occasion requires.

Among these last is the grace or power of Renewal. At Baptism we are God's children, and, unless we are disinherited, unless we are reprobate and finally cast out, God's children we remain. But, as we may be obedient or disobedient to our earthly parents, without ceasing to be their children, so we may, with respect to our Heavenly Father also; we may be wavering, inconsistent, unfaithful, undutiful children, but He is long-suffering, He does not cast us out, we are His children still.

As such we have the power of Renewal. It is not our own. Like Regeneration, of which, indeed, it is a part and consequence, it is a gift, the direct operation of the Holy Ghost; but it is our privilege as Christians, and we have it; and since we have it, the Church calls upon us to "stir up the gift that is in us." When, at this particular season, we are induced, by the passages of Scripture presented to us,

attern. We may not be conscious of articular acts of sin, we may feel inclined with the young ruler, "All these things done from my youth up;" but when we to actual comparison of what we are, and Christ was, we find that if we did run something has hindered us that we do bey the truth now; that without having a, directly, any one of the Command, we are not leading "the rest of our according to the beginning."

en we see this, we begin to find out our it is, "the Renewal of the Holy Ghost,"

the Apostle speaks of; the restoration hatever has been decayed by the fraudualice of the devil, or by our own carnal

for that course of discipline which, not without suffering and self-denial, shall bring us to a blessed Easter; and this, if it be so reached, and by the grace of Renewal it may be so reached, will be to us the type and forerunner of a blessed Resurrection.

H.

SEPTUAGESIMA SUNDAY.

THE WORK IN THE VINEYARD.

St. Matt. xx. 1.

"For the kingdom of Heaven is like unto a man that is an Householder, which went out early in the morning to hire labourers into his vineyard."

This parable of the Householder hiring labourers into his vineyard, is well chosen for the leading parable of the season. It describes the kingdom of Heaven, the coming of which is the subject of our daily prayer, and the advancement of which is our special duty. It speaks particularly of those who are hired to do this work of their Lord; and this, in the season of self-examination, naturally leads us to consider how far our acts and our prayers have gone together.

The parable itself admits of a double interpretation. This, indeed, is a common thing in our Lord's teaching, and in that of His Prophets; but it is much more evident and remarkable in all those passages which relate to "The kingdom of God," than it is in any

other Scriptures.

This arises from the fact that the expression itself has a double meaning. "The kingdom of God" signifies the Church of God militant here on earth against heathenism and infidelity; and it signifies also the Influence of God militant here on earth against the natural corruption which still remains in our hearts. All our Lord's expressions on this subject, therefore, will be found equally applicable to both these conditions. And thus, in the present instance, though the Householder is, in all cases, God, Who is the Lord and Master of Heaven and earth, and no less the Lord and Master of each man's heart, yet the vineyard has two interpretations; it signifies the Church of God from the beginning to the end of the world, and it signifies, no less, the heart of each Churchman from his birth to his death.

Both these interpretations are applicable to the present season. We will take first what we may call the "external kingdom," and give the adaptation of the parable in the words of Gregory: "The Master of the Household," he says, "that is, our Maker, has a vineyard, the Church Universal. This has borne as many plants as it has put forth saints, from righteous Abel down to the very last saint that shall be born to the end of the world. To instruct His people as

for the dressing of a vineyard, (imitating His Saints,) the Lord has never ceased to send out His labourers, first by the Patriarchs, next by the Teachers of the Law, then by the Prophets, lastly by the Apostles. He has toiled Himself in the cultivation of His vineyard; and every man, in whatever measure or degree he has joined good action with right faith, has been a labourer in it."

"Early in the morning," is before the flood. "The third hour," is the period from Noah to Abraham. And here we first hear mention of the market-place where men stand idle; "for," says Origen, "the market-place is all that is without the vineyard; that is, all that is without the Church of Christ." He does not now agree with them for a stipulated sum. penny agreed upon originally was the Covenant of Works which He made with Adam. The Householder does not repeat it. "What is right," He says, "that will I give you." He was prepared, indeed, to give more than the labourers could desire or deserve; but He made no express agreement with them beyond that they should trust to Him what was right for them to receive.

"The sixth hour," continues Gregory, "is that from Abraham to Moses; the ninth, from Moses to the Lord's coming. The eleventh

hour is that from the coming of the Lord to the end of the world. The labourer in the morning, at the third, sixth, and ninth hours, denotes the Hebrew people, which, in its elect from the beginning of the world, while it did zealously, and with a right faith, serve the Lord, ceased not to labour in the husbandry of the Lord. But in the eleventh hour the Gentiles are called." It is to them that the Lord, seeing them in the market-place, says, "Why stand ye here all the day idle?" they say, "Because no man hath hired us, Neither Patriarch nor Prophet has come unto us No one has preached unto us the way of Life." "Go ye also into the vineyard," said the Lond "and whatever is right, that shall ye received

We know the result—that they, the last called, received, by the grace of the Master the same wages which had been covenanted the first. Those called at the eleventh has well as those called at the third, sixth, as ninth, are made equal to the first—to state of Adam before the Fall.

But this was not till the evening of a day—the "time when no man can won Till that-time comes, no one knows what reward is, because the amount is not nanted, only the proportion. "It is accessed as his work shall be."

ms necessary to premise this, in order to that the Lord's work is the same, and eward is the same, throughout all the If the world; in fact, that the Old Test is not contrary to the New. In all alike, the work is the extension of the s kingdom; and the reward, admission he Promised Land. The only difference en ourselves and those who have preus, lies in the amount of grace given. which, with Adam, was a matter of work wages, is, in the Gospel dispensation, a r of grace and mercy. Whatever agreethere is with God now, it is one which as accorded of entire free will—"May I o what I will with My own?" t this brings us naturally to the second retation of the parable—the Influence of e Grace upon each man's heart, and the rement of each individual in His service. this is the true application for the present 1, because the question with us all is, having been hired into the Lord's vinewe have individually performed the which He has given us to do. in, then: the Householder is our d Saviour. Again: the vineyard is His Again: the market-place is the Again: He goes forth and hires us,

His labourers, who, were it not for His gracious calling, would be standing idle in that market-place, doing nothing, because able to do nothing, for our salvation. Again: He sets us each his own work in His vineyard, the Church; but this time the work is internal. That spot of the Church in which our work lies is now our own hearts; and the vines are now the different virtues which we have been learning from the last eight or ten Gospels-obedience, faith, benevolence, charity, love. "God," says Chrysostom, who is the author of this interpretation, "has placed His Righteousness in our senses, not for His own, but for our benefit.* But as no man gives wages to a labourer, to the end that he should do nothing save only to eat, so, likewise, we were not called thereto by Christ, that we should labour such things as pertain only to our own good, (pleasure, worldly good,) but to the glory of God.

^{*} This is not St. John Chrysostom of Constantinople, but a Father who wrote some two hundred years after him, who is quoted by Thomas Aquinas as pseudo Chrysostom, and by Cornelius a Lapide as St. Chrysostom vel quisquis est auctor. In truth, it was a very common custom for theologians to write under the pseudonym of some celebrated Father, by no means with the intention of deceiving, although this practice has caused some confusion and difficulty in later ages, but from modesty, and by way of professing themselves disciples of this or that school of divinity.

But if we do this, he shows us that He will give us our rewards, not proportioned to the amount of work we have time or ability to do, but to our readiness and good-will in obeying the call and doing it."

When we have fully realised this as the interpretation of the parable, the first question that arises in our minds is, "If I have myself been called, and hired, and set to work, how have I done the work assigned me? I know, even from this parable, that, whether the task set me be much or little, my Blessed Master will reward me far above my deserts. But how have I done it? heartily, or carelessly? I do not find that one of the men invited into my Lord's vineyard in the parable, idled away his time, whether it was much or little. Have I been like them?"

These are reflections which would spring up naturally in our minds, merely from having our various duties set before us, and from being now reminded by the Gospel of the day that they are duties, that is to say, task-work which we are to do because we have been bought with a price to do it, not things to be taken and laid aside as we please. But when we couple this with the change of lessons, and see the idea which our Lord must have had in His mind when He spoke of the

vineyard to be cultivated, I mean, that Adam, in the days of his innocence, had been "put into the garden of Eden, to dress it, and to keep it;" and when we are reminded of the punishment which awaited him when he was unfaithful to his trust, I say this Sunday, more than any Sunday in the year, is calculated to startle us, to awake us from our dream of fancied security, and to force us into fresh life and renewed preparation for the coming of the Lord.

We have seen, that as the householder has a vineyard to be cultivated, and as he hires labourers into it, and gives them a reward, so Christ has a work for His servants—the cultivation of the Christian virtues, and a reward in the fruition of His glorious kingdom hereafter—so far will be repeated, on the two following Sundays, as the general doctrine of the season; but the special subject of to-day is, when has He hired us?

"He went out early in the morning," says the Gospel.

From their very infancy are Christians summoned to go into the Lord's vineyard. They are summoned from the market-place of the world, and engaged to "believe all the articles of the Christian Faith, to keep God's

work set him, to be entered upon, by as soon as he becomes able to m it. The work is, to follow the examof Christ, and to be made like Him. is no set time for beginning here. As ld, he is to follow the example of the Christ, and to be subject to his parents. youth, he is to follow the example of t at the age to which he has arrived, he learn, to teach, to ask questions, to er them, but quietly, submissively; still ct to his parents; and thus increasing in r with God and man. But, as a grown he is to accept his mission in the world, o play his part in it, even as his Lord did e him, when he will find that the best ration for active work in God's service have been that quiet, and patient, and

have we always planted our feet in the prints of our Saviour's footsteps, deepening the mark for those who are to follow us?

If so, happy are we; and the season which brings Easter in sight, will be to us a fresh hope, and a fresh promise.

But how many of us can lay our hands on our hearts and say this? "But if the morning is our childhood," says Gregory, "the third hour may be understood of our youth; the sun, as it were, mounting to the height, is the advance of the heat of manhood; the sixth hour is manhood itself, representing, as it were, the maturity of strength; by the ninth, is understood old age, in which the sun descends from its height, as our age falls away from the fervour of youth; the eleventh hour is that age which is called decrepit."

This parable, you must remember, was spoken to the Jews, and did most especially apply to them; because, when they were called, individually, to enter into the vineyard of Christ's Church, the call was made to men of all ages; and whole households, in the third, sixth, ninth, and eleventh hours of their lives, were baptised at once.

In its full sense, therefore, it cannot apply to us now, for we have made our engagement in the vineyard long ago, however we have kept it. But, in one sense, I am afraid it does apply to most of us; we have not been like the labourers in the parable, who were hired. and went; we were hired, and have been standing idle, and to us the call of the subsequent hours is, not to bring us into new engagements, but to remind us how we have been neglecting the old. In His mercy, the Lord calls still. "He calls them, not all at once," says Chrysostom, "but He calls them when they would obey." But, as each of us prepares for Lent, by thinking of His past calls, he must remember that a quarter, or half, or three-fourths, of the longest life is past. "It is true," as Gregory says, "that even those who have neglected till extreme old age to live unto God, and have stood idle until the eleventh hour, even those does the Master of the Household call, and oftentimes give them their reward before the other, inasmuch as they depart out of the body into the kingdom, before those who seemed to be called in their childhood." But, lest we trust to this, and put off our calls, while the Lord does stand at the door and knock, and while, if any man will hear His voice, and open the door, He will come in to him, and will sup with him; until that hour, whenever it be,

when He, who would have come in once, will have shut-to the door, and when we begin to knock ourselves, and to say, "Lord, Lord, open unto us," will reply, "I never knew you: depart from Me, all ye workers of iniquity." Lest we should think of a course so wicked and so dangerous as this, let me remind you that there is one sentence in this parable which does not, and cannot apply to anyone here, and that is, "because no man hath hired us." You are hired; you have called yourself Christ's soldiers and His servants already; and the reason why idleness in spiritual concerns is so much worse in you than it was in the Jews, and is in the heathens, is this—they were idle, because they could not help it; no man had hired them, or given them anything to do; you were hired at your Baptism; and your Heavenly Father was so good to you, as to begin paying you your wages before you were able to do any work for Him, taking your promise that you would work when you were old enough, and giving you His grace at once. Nor have you been ignorant of what that work was; for when your Master hired you, He not only gave you strength to do the work to which He should set you, but He gave you also a Church to teach you what that work was-and in that

d that your teachers should never e removed, but that your eyes should ir teachers; and hitherto He has kept omise to the letter. Neither did He ou in doubt about the authority of these whether He had sent them, or whether ad sent themselves. From the very hen He said, "As My Father hath sent en so send I you," down to our own when the successors of those men say, ive the Holy Ghost, for the office and of a priest," He has always vouchsafed ward visible sign, whereby we may dish His messengers. were then hired for your work, you rengthened for your work, and you are

your work; and if, after this, you all the day idle, are you not convicted

wards he repented and went, that he still accepted him, and allowed him to have done the will of his Father. So is it with us. He does not wash away our sins again—there is but one baptism for that—but many a time does He repeat His call. He repeats it, by the suggestions of the Holy Spirit, every time that conscience whispers, "Is my heart right with God?" He says the same by His word every time we are warned in Scripture, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Those ministers whom He has chosen to be His ambassadors are constantly, in His Name, pressing the same truths upon us: and so does the flight of life, and so does the approach of death, and so does every funeral we see. We, therefore, if we are standing all the day idle—idle as to the most important thing, though busy, perhaps, as to worldly affairs, and even making them an excuse for not attending more upon God—we can never say, when we meet God face to face at the great day of reckoning, that no man had hired us.

"So when the even was come, the Lord of the vineyard saith unto his steward, 'Call the labourers, and give them their hire, beginning from the last unto the first;' and when they came that had been hired about the eleventh hour, they received every man a penny. But

when the first came, they supposed that they should have received more, and they likewise received every man a penny; and when they had received it, they murmured against the good man of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burthen and heat of the day.' But he answered one of them, and said, 'Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do as I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many are called, but few chosen."

We are not explaining, now, all that portion of Scripture which the Church has chosen for the Gospel, but explaining the particular lesson which the Church wishes to teach us from it to-day of all days in the year. We need not, therefore, point out how all this applied most closely to the Jew, and was a severe rebuke to him—how that holy nation, that peculiar people, murmured that others should be made equal to them in the kingdom of Heaven. No disciple of Christ ever complained that God had shown mercy unto those whom He may have received at the eleventh

hour. No disciple of Christ ever boasted that he had borne the burthen and heat of the day. We will pass lightly over this, and rest upon the last verse, which again takes up the lesson of the Sunday, and forms an encouragement to those, whatever their age may be, who will now set to work on the business of self-examination sincerely. "The last shall be first, and the first last." As Gentiles, we are last called, when compared with the Jews; and among the Gentiles our effectual call may have come late in life, but even so we may yet be among the first; for it is not who are called, but who are chosen.

The Epistle takes up this point, and enlarges upon it. It shows us that, though on earth, where many people are striving for a prize, only one can get it, while in Heaven, everyone who tries shall gain it. The last may well be first, and the first last; for it is not who has worked longest, but who has worked most heartily.

But on earth there is a great differences between the penitent, however sincere, and him who has not stained his baptismal robe. The former man is always tied and bound with the chain of his sins, be they light or heavy; and will be so till he is freed from them by Christ at the Day of Judgment; but then he will be judged according to his heartiness and faithfulness. And many that on outh seemed to be last, shall, in God's judgment, he set first.

It is not the immediate object of the parable to point out the danger of delay in turning to the service of God. Still, indirectly, the parable does point it out, and it comes in very well with the general lesson taught by the Sunday. How few do live to the eleventh hour! How few, if they do live to it then listen to a command which they have been deaf to all their lives! Fewer, still, are able to give proof of their obedience by going to do work in the vineyard. Let not the long suffering of God, which was designed to lead us to repentance, lead us to presumption, which must shut out repentance. To the deventh hour, to the very close of life, is written over the gate of mercy, "Knock, and it shall be opened to you;" but upon no man's forehead is it written, "THIS MAN SHALL HAVE SPACE GRANTED HIM TO SEEK THE GATE AT LAST, AND SHALL HAVE THE WILL TO KNOCK THERE."

And if God intended to reward those who do not decidedly engage in His service, we should not find this parable in Scripture. It tells us of a covenant, and there are two

sides to a covenant; ours as well as God's. He would not rebuke and invite those who were standing all the day idle, if all were to receive whether they laboured in the vineyard or not. Nor, if God would hereafter make no difference between him that works in His vineyard, and him that works somewhere else, should we be told, that though many were called, few were chosen.

It is quite true that we Christians run, not as uncertainly—and fight, not as those that beat the air. If we persevere, our reward is certain, for the Lord has said it. Whether we shall persevere, is not so certain. And less we should seel too confident, in our privileges as members of Christ, and children of God, the Epistle for the day shows us the example w St. Paul; how, to the very end of his life, he had his fears lest, having preached to others "he should himself become a castaway?" And thus, while the Gospel shows us the gate of mercy standing open unto the eleventite hour, the Epistle says, "Let him that thinks" eth he standeth take heed lest he fall."

H.

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WHY GRACE HAS FAILED.

St. Luke, viii. 5.

" A Sower went out to sow his seed."

have now come to the second stage of xamination. The subject laid before us Sunday was, the number of calls and inons which, at different times of our lives, ave received from the Master of the ehold, to go and do our allotted work in ineyard.

to the practical use suggested by the n. and to examine ourselves, as to how

than we have for ourselves, is standing at the door and knocking, "Go thy way for this time, when I have a convenient season I will send for thee."

Septuagesima Sunday, and the doctrine it teaches, is one call more. One call more, then, has been added to the number of invitations we have already received. We have gone home, and, I trust, have meditated upon it, and have determined not again to neglect it. And now that, after this preparation, we are again met together, the Church places another subject before us, and bids us examine ourselves upon that also.

We have been called. Perhaps we have obeyed the call, and said, "Speak, Lord, for Thy servant heareth." Good seed then was cast upon our hearts, and now the Church tells us to look to ourselves, and see what has become of the seed sown.

But time has already rolled on since the first call was made; we are already one week nearer to Lent, in the calendar of the Church. Are we one step nearer to repentance in the spiritual calendar of our lives? Be assured that, as the season of Easter is now one week nearer than it was when we first came in sight of it last week, as we call this Sunday, Sexagesima, or the sixtieth from Easter, instead

cted, has been already entered into the against us.

ave made of the means of grace, or to a once more to the figure or type of last ay, in order to connect the two. We, g been hired, and set to work in the ard, are required to ask our consciences sort of work we have done, and how we done it. To show us this more clearly, I hurch selects a fresh parable, and, in degree, varies the type.

When much people were gathered togeand were come unto Him out of every He spake by a parable."

m will see at once that this werse mainte

ble was addressed to them as such; they were likened to a field belonging to a sower, upon which he was sowing his seed. The last parable might have been addressed to any set of men whatever, showing them how the Lord would call them; this is addressed especially to those who have obeyed His call, and are already gathered together to Him; in other words, to His Church. Any man may receive calls, but it is only in His Church that the seed of grace is sowed.

"A sower went out to sow his seed, and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it; and some fell upon a rock, and, as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns, and the thorns sprang up with it and choked it; and other fell upon good ground, and sprang up, and bare fruit a hundred-fold."

You will realise the meaning of this parable more easily if you call to mind the sort of field which is common in Syria to this day; not the square, well hedged, and well cultivated field that we see here, in which the seed, as it fell, could hardly meet with other than good ground; but an open waste, only partially reclaimed, interspersed with

slabs of rock, and patches of unbroken soil, producing their natural crop of thorns and briars, with, perhaps, an unfenced combination of horse tracks, called a road, running through it; so that the seed, which falls at one cast from the sower, might very easily alight on any one of these four sorts of ground.

The question proposed to us for self-examination this Sunday, is of a deeper and more searching nature than that which was set before us in the former parable.

"Have you obeyed the call?" said the Gospel of last Sunday; and you have; then, how have you done the work set?

To an inexperienced eye, the sight of such a congregation would be like that of a springing field, promising an abundant harvest; and, in truth, it is a mistake very often made by both preacher and congregation, to measure the amount of advance in holiness rather by the number of people drawn together by the preaching, than by the regularity of the acts of worship, and the improvement in the lives of those who come to church. In the growth of the corn the farmer is not so easily elated. He likes to see the blades stand thick, but he knows how many things may happen to blight the prospect, and disappoint the promise. And so, also, He who knew the heart, knew well

how much light curiosity, how much fickleness, how much worldliness, lay hid among those hearers; how many came gladly enough to hear him, if that were all that was necessary, who would leave Him directly they were called upon to find out the real nature of His kingdom, and to learn, practically, by some piece of actual self-denial, something more real than merely sitting and hearing, that if any man would come after Him he must deny himself and take up his cross daily and follow Him.

You will see very plainly the difference

which the Lord makes between those who come to hear, and those who come to be taught. When His disciples asked Him, saying, "What might this parable be?" He said, "Unto you it is given to know the mysteries of the kingdom of God; but to others; in parables, that seeing, they might not see, and hearing, they might not understand."

Very possibly the precise reason why this passage was selected for the Gospel of the day is this, that it tends to correct an error that might easily have been produced by the picture that was set before us last Sunday; for, in truth, this picture does exhibit half of the doctrine only—it is the case of the faithful—it says nothing about those who are not faithful—there all who were hired are supposed to

broken their engagement.

explain this would have complicated the le of last Sunday, so that we might have I its principal lesson, the calls, that is, ach of us have received. But that having set before us, and meditated upon, and to heart, and, let us hope, acted upon, we another proposed to us; and this is, her having been called, having obeyed all; whether having been set to work in cord's vineyard, we have done as much in it as we ought to have done.

e last, therefore, was a parable for all; narrows the lesson to those who have come up and wither—that some come up and are choked—that some come up and bear thirty-fold, and some sixty-fold, and some a hundred-fold, though all the seed is good seed, and all from God?

This is the second question for self-examination. Our Lord seems to consider it a question of very great importance; for not only does He put forward this parable with unusual solemnity, "He who has ears to hear, let him hear," but He takes two separate methods of explaining it; He explains it by His words, and, at the very time that He does so, He gives an example of what He means. The question is set forth in a parable which is addressed to all His hearers indifferently, and that parable, rightly understood, is a complete solution of the difficulty. But it is not rightly understood by many, and it is not explained to them. It is explained to the disciples only.

Theophylact says, that this was done expressly, "in order that the unworthy might not receive that which was spoken mystically," lest they should be saved; and, harsh as this sounds, it is fully borne out by our Lord's own words, which are themselves only the repetition and fulfilment of an ancient prophecy: "To you," He says to His disciples, "is given to know the mysteries of the king-

some to be saved, and to that end ined to them His teaching, refused to in these saving mysteries to others, lest should understand and be saved.

t we overlook the fact, that though it is ctly true that the Lord refused to explain

t we overlook the fact, that though it is ctly true that the Lord refused to explain is hearers, and did explain to His dist, yet that it depended entirely upon each who heard whether he would be a disciral hearer. A disciple means simply a cr. The Lord addresses all, for all are rs, just as in His first parable He hired ho were standing idle in the market-place; He explains to those only who are willing hearners.

and accordingly, those who were His di —which simply means those who wish learn of Him—asked Him the mean the parable; and to them He gives as reply; but these were not the many, be few.

This is what Origen means when he speaking of the corresponding passage Matthew, "Not many, but few, wal strait road, and search out the way that to eternal life." Hence the Evangelia us that "he taught without the house by bles, but within by explanations to hi ciples."*

In fact, those whom he was then adda were themselves living exemplifications own parable: "Then and there He was a the seed among them." Those who real without did so precisely because they the way-side, the stony rock, and the a ground of the parable; while those who

* The idea of an outer and an inner school, derive festly, from the Greek and Egyptian philosophy, we favourite notion with Origen, who carried it, as he other doctrines, to the very verge of heresy. So long, as he placed no har or impediment between the allowed the hearer of the outer school to pass freely discipleship of the inner, his theory is in nowice that with the declarations of our Lord, that whosever, him shall be given; and that if any man shall do the if Father, he shall know the doctrines, whether they is in the state of the state o

practical explanation of the whole w let us look at it a little more Observe that the seed which the s to sow is His seed. His own seed: in His own nature, the Word of the d. The seed is not that of Paul, or f any of their successors; they sow but it is because they have received Him. Christ sows His own seed, le does it by His own Hand, or by is Apostles. He draws it from His seed, therefore, is equally good. e sows it over His whole Church The parable does not say that He in the way-side, or on the rock, or thorns as if He had done it purthat, somehow or other, the effect which ought to have been produced, and which must be produced if we are to be saved, has not been produced. And the inference is, that if so, we have ceased to be in a state of salvation.

We were once in that state; the seed was

sown upon us. At our Baptism, the Father, who adopted us, gave us that portion of His goods that falleth to us, and divided His substance; but we were all made members of Christ, and children of God, therefore He divided it to all. If so, the result must be the same in all. That which He sowed was calculated to produce fruit in all of us, as it was sowed equally to all. All must come up, therefore, and none of us can

But it is not so; we see it is not; we see that many, whom we know to have received the grace of Baptism, do not produce works

fall short of his heavenly inheritance.

which the grace of Baptism must produce.

How is this?

Because men do not retain it. Remember the rain from Heaven, without which the whole world would be one hard, dry, barren wilderness—the rain is that which redeems it from that curse—yet that rain falls on the seasand, and it drinks it up, and is as barren as

ever; and on the hard road, and the wind passes by, and there is no trace left.

So it is with the seed of God. Look how some men come to Church and read their Bible; their own state, their own wants, their own dangers are before their eyes, and they do not see them; to them their Bible and their Prayer-Book are words of course. Such men belong to the hard-beaten wayside of life; they do to-day what they did yesterday, and for no better reason than because they did it yesterday.

Take this very parable; you have heard it before—often, perhaps—always on this particular Sunday; this is God's seed. What fruit has it produced in you? none! are you mone the better for it?

Now your Saviour shall tell you the reason of this. He gave you the grace to profit by it, but you let it lie on the surface, and the Devil has taken the Word, not out of, but from off your hearts, lest you should believe, and be saved. He has taken advantage of your bad habits, and heedless disposition of mind, and has taken it from you while it was lying idle, so that now, seeing, you see not, and hearing, you hear not. Had not this been the case, he could not have done it. He is compared in the parable to the birds of the air, who can easily pick up a seed that

is lying on the surface, but cannot pick up one that is rooted and growing.

But the seed did produce its effect upon you, you may say; you were startled at your danger, and pained at your ingratitude; you did turn to God; the seed was growing, and giving promise.

Well, as St. Paul said to the Galatians, "Who did hinder you, that you should not obey the truth?"

Who? Your Saviour shall describe the state of your minds. You had some good dispositions you say; you wished to do well, and to follow the Lord; it was right, comforting, pleasant to yourselves to do so, and you did it. "Let me die the death of the righteous," you said, "and let my last end be like his." The seed was coming up.

But when the Cross came in sight, when trial and difficulty lay before you, when you had to deny yourselves in order to work out your own principles, the principles themselves did not seem so plain or so binding. The seed had come up, indeed, but the soil was too thin and too shallow to nourish it, and that which looked green in the dew of the morning, parched and shrivelled, and was lost under the noon-day sun. This is Good Disposition without Principle.

you; you have no time.

it so? Then yours is a very common the most common of all, probably; and Saviour has already pictured it to you. worldly business, this money-getting, this ion, this pushing your way through the, this providing for your families, these and riches, and pleasures of this life, are morns; they have choked the seed, you nat they have; it has brought forth no to perfection.

member you are examining yourselves
you have taken the parable of last
sy; you have said in your hearts, "I
my God that He has called me into His

or committed any crime, but has the seed, which was sowed in you, produced any good? Your Lord has given you a something—here He calls it a seed, elsewhere He calls it a talent—but whatever He calls it, He will ask for His own, with increase.

Now, what have you to show?

There is such a thing as increase. Do not say the soil is incapable of producing it. We know very well that no soil, however good, is capable of producing a crop unless it be sown by the sower; but your soil has been sown, and He who sowed it tells you that the seed is calculated to produce thirty-fold, and sixty-fold, and a hundred-fold, and that it will produce this return unless one of the three causes which He has specified has prevented it.

If you ask what the return is—we shall see more about that next Sunday—but generally it is the Christian duties and graces, love to God, love to man, charity, honesty, meekness, temperance. This is the sure test of the quality of the soil. Appearances may deceive the most practised husbandman, but the harvest is the test; if it does not bear its proper return of corn, it is not good ground. So with the heart; we cannot trust it without proof, and that proof is a holy life.

This is the point which this Sunday forces

gradually less power, if passion has vehemence, if worldly pleasures are esteemed, if worldly cares are not less we to the mind, if the affections are e and more set on things above, if, ently, we are not wiser, kinder, better were before, this parable will show us have no certain proof that the grace received on soil capable of retaining it. this is the way in which you are to urselves, and to prepare yourselves for itence of Lent. You are to examine set this week by the quantity of fruit d, as you did last week by the number given. The seed is good seed, the

the messenger of Christ, the dew and nth are the Holy Spirit; all this is the remains but to bring forth fruits meet for repentance? The seed has not come up because the ground has not been prepared—and it must come up if we would be saved—what remains, then, but that we prepare it? But this is the work of Lent; the preparation is repentance, and prayer, and holy resolution; this is why we are called upon to see our needs, in order that we may take advantage of our resources.

And thankful may we be that the Lord still vouchsafes them. Of ourselves we know we can do nothing, and, therefore, we do not put our trust in anything that we do; we trust in that which is held out to us, and we take hold upon it, knowing that the God who has helped us thus far by putting into our minds these good desires, will not rest there, but will still defend us in all adversities,* through Jesus Christ our Lord.

H.

^{*}The word adversity, in the Collect, is used in its proper and primitive sense, as that which opposes itself to our endeavours; we may expect hindrances to our amendment, however sincere we be, but the Lord will defend us from all such.

THE EYES OF THE BLIND.

1 Cor. xiii. 1.

ough I speak with the tongues of men and of and have not charity, I am become as sounding or as a tinkling cymbal."

st sight there appears to be but little xion between the Epistle of this day is Gospel; and, indeed, the Gospel itself ins two passages of our Saviour's life we should imagine have but little to do each other.

the first four verses our Lord gives to isciples their first clear intimation of His on; in the last ten He heals the blind our Helper, but we have not heard of Him yet as our Redeemer.

We shall now see the connexion. Having. up to the end of Epiphany, been taught to fix our eyes upon our Lord as our Example, and as our Helper, in the next two Sundays we are directed to turn our thoughts to ourselves; on the first of them, to see how many calls we have received from the gracious Lord of the vineyard, and to think, within ourselves, how we have obeyed them; in the second, to remember what good seed had been sown in our hearts, and to compare it with the sort of crop which it has produced there. Now, on this third Sunday, and just as Lent comes on, we are winding up our self-examination. To help us to do this, the Church, in the Epistle for the day, sets before us a picture of the crop that the good seed ought to have produced, and must have produced but for some fault of It sets before us what true Christian ours. Love is, what, in fact, the human character of Christ was; and then says, "Look on this picture, tell me how far you are like it; this is what Christ was, this is what you promised to be." Now the tree, as you have been told, is known by its fruit; it is of no use for you to think of your calls, except to be ashamed that you have neglected them, or of the good seed.

except to wish it had found a soil better prepared for it. The question is not how much you received, but what return have you made? Though you have spoken with the tongues of men and angels, and have not put on this attribute of Christ, you are as sounding brass, or a tinkling cymbal—all noise and profession, and nothing else.

This attribute is here called Charity, but the word hardly conveys to our ears the full meaning; it really does mean that universal love to God and to man, as the creature and property of God, which was the moving power of everything that Christ did and felt, which, as the Christian is a member of Christ, must the Christian does and feels.

In fact, the Epistle lays before us the actual character of Christ. As in the Old Testament, which treats most of the Wisdom of God, the attribute, Wisdom, very frequently is used to designate God Himself; so, in the New Testament, which beyond everything is the manifestation of His Love, the attribute, Love, is used to designate the Mediator, through whom He has displayed it.

If you would have the character of Christ, the sum of all you have been learning hitherto, read the Epistle for the day, and you will learn that Christ suffered long, and was kind; that Christ envied not; that Christ vaunted not Himself, and was not puffed up; that Christ did not behave Himself unseemly, and sought not His own, and was not easily provoked, and thought no evil, and rejoiced not in iniquity, but rejoiced in truth; that He bore all things, that He hoped all things, that He endured all things.

Now see what this implies on our parts. We have been made members of Him that did all this—parts, that is—we have the same nature given to us, that in Him worked these miracles; do not let us deceive ourselves, and say that we cannot do them. "We can do all things, through Christ, which strengtheneth us." It will be expected of us that we do these things, that the Lord receive back His own talents with increase, or, whatever we may call ourselves, Christ will not call us "His faithful soldiers and servants unto our lives' end."

Remember, we have promised to do so; we have already received part of our wages when we entered into His service—forgiveness of our sins, and a regeneration of our sinful nature. These we received in our Baptism—things that we had no right to expect; and, besides these, grace to help us. God gave us these wages before we were able to do anything in

ourselves step by step, in the way ch points out. Have we been always considerate towards those who might e been kind and considerate to us? ever been envious of our neighbour's rtune? Have we ever vaunted ourand thought ourselves much better v, and thanked God we were not as lican? Have we ever behaved ourseemly, that is, unbecoming our high n, even though we were doing nothing y sinful? Have we ever been tenaour rights? Have we been quarrelt of temper, sulky, passionate? Have taken delight in idle, foolish stories, neighbour's disadvantage? Have we glad, when some one we did not like.

thing wrong? and did we ever go

sometime or other. The only choice is, will we ask them now, ourselves, when we have time to repent, or will we wait till God asks them of us in the Day of Judgment, when it will be too late? One or other we must choose; we cannot avoid them. Christ gave us His grace at our Baptism, when we promised to do all these things; we cannot expect that He will fail to visit His workmen, and see what they have done for their wages.

You will now see the value of the first part of the Gospel. I need hardly ask you whether you have done these things; some of them you may have done, but you have not done them all; and all is what God has given you the power to do, and what He will require. But when the Church tells you this, or rather, when she places it before you, so that you cannot help seeing it for yourselves, lest you should despair, she places before you. at the same time, the doctrine of the Atone-Yes, you have sinned with your ment. fathers, and done wickedly; and the wages of sin is death, but there is mercy for the peni-Christ, you have already seen, has lived, that He might conquer sin; but He has also died, that He might conquer death. There is peace on earth for men of good-will —that you have seen; but there is also life

in death for men of sincere penitence. We see, in the Gospel of the day, that the disciples then understood none of these things; they could not conceive how or why the Lord God could suffer men to scourge Him, and to put Him to death, nor how or why, on the third day, He should rise from the dead. This saying was hid from them. Thank God, it is not hid from us.

This first revelation of the Atonement, and the forgiveness, which is its consequence, brings us to a very remarkable day in the calendar, and a very peculiar doctrine of the Church, one that is very often over-looked and mistaken. The day is Shrove-Tuesday; the doctrine is that of repentance after forgiveness. Shrove is an old Saxon word, that signifies absolution, or forgiveness. The Tuesday, therefore, is called Absolution Tuesday, or Forgiveness Tuesday. If you have for these last three weeks been doing what the Church commands, and examining your own lives by the rule of God's commandments, and the example of Christ's life, you cannot but have been struck with astonishment and dismay at the many sins you have found; you cannot but have been confessing them all this time to God, even if you have not required farther comfort and counsel, and have not opened your grief, as the

exhortation enjoins you, to some learned and discreet minister of God's Word. At any rate, and, somehow or other, you have been confessing your sins. In former times it was the invariable custom of all people to come to Church on Shrove-Tuesday, for the purpose of receiving absolution—that is, special absolution—for those particular sins they had found out and confessed to God.

So far, then, is nothing unusual to our ears in this doctrine. It seems natural enough that the last day of a season devoted to the examination of our faults should be set aside for the forgiveness of them. But here is the unusual point, that Shrove-Tuesday is immediately followed by Ash-Wednesday, and the Season of Lent, which, as you know, is the season for penitence. Now I am inclined to think that the modern customs of religion. would have placed the penitence first, and the forgiveness afterwards. Most men think that when they are forgiven it is a time for joy and happiness, that their sins are to be remembered no more, either by God, or by themselves. This, however, is not the teaching of the Church.

Do you remember the confession of David, and the absolution pronounced on him by Nathan?—"I have sinned against the Lord."

We forgot the 51st Psalm, him. wrote afterwards on that very oce forgot his being driven from his and all the Penitential Psalms he ut that. The truth is, David was t once, but he repented all his life. not this reasonable? Suppose we led our best friend on earth, and supent to him, and confessed the injury e we had done him, and our friend nce and freely to forgive us, should s sorry that we had offended him e showed himself so ready to forgive ould we not be more sorry than ever aw this fresh proof of his goodness? tell you that unless you repent and meet for repentance, you will not be it is that I know that no confession

forgiven. But that is a very different thing from trusting to a death-bed repentance; if it is sincere, God, no doubt, can see the sincerity, and can, and will, forgive as fully as if a whole life were before the penitent; but of all repentances, that is the least likely to be sincere, because it is the most likely to be produced by fear of punishment, not by hatred to sin; and, therefore, of all repentances, it is the least likely to meet with God's forgiveness; and whether it does or not, can never be known to the dying person, or to ourselves in this life; the only sign by which we can receive any assurance, is, in this case, withheld from us.

This shows you how very easy it is in all our self-examinations for us to deceive ourselves, with respect both to our actions and our motives; and, as forgiveness is promised only to unreserved confession and complete penitence, how indispensable it is to the work we are attempting, that our sight should be clear, and how particularly difficult it is to obtain this; in fact, that we do obtain it from Christ alone, and from Him only by honest prayer.

The concluding part of the Gospel, therefore, recounts how a blind man sat by the way-side begging; how, hearing that Christ was passing by, he called upon Him as the

of sight; how the Lord heard him, his own faith the measure of A STATE OF STREET iercy. refore, is another doctrine for us, belongs peculiarly to this Season; always answered in this manner,

to thy faith so be it unto thee," generally, according to your faith has died for your sins, but specially, o your faith that Christ will give rticular thing you are now asking ceive spiritual sight, you must beblind man believed, that the Lord the world to fulfil this promise rs, "that He should give light to sat in darkness, and should guide to the way of peace." must not only only for Chinela

sin; but now ye say, 'We see,' therefore your sin remaineth."

And if we go back to the Epistle, we shall see, by the light now given us, some very startling revelations. Though we have the gift of prophecy, that is, of preaching, though we understood all mysteries, were fully instructed in our religion, though we had faith so that we could remove mountains, it profiteth us nothing; nay, more, though we give all our goods to feed the poor, though we gave our bodies to be burned, and had not this mark of Christ, which is there called Charity, still it would profit us nothing.

Now this is very singular in these days, when so much store is set by Learning, to be told that if we, on examining ourselves, are disposed to feel happy that we are acquainted with all mysteries, and to think that enough, we are nothing; or, still more singular, when so many people tell us that Faith is the one thing needful, only have faith, only believe, and we find the Holy Scripture telling us that we may have faith so as to be able to remove mountains, and yet be nothing—what, then, must we have?

We must have a knowledge of the mysteries of religion, so as to make us value and use these mysteries, and a faith that will

produce good works. Very true, so we must; but look at the next sentence; though you gave your body to be burned, and gave all your goods to feed the poor; here are any difficult works they are these, and yet, with all this, it may profit you nothing.

How is this? You may be tempted to the pair; not learning, not preaching, not faith, tot works, can none of these, cannot all of these together give me a proof that I am in the way of salvation? How shall I know it? That can I do more than find out the meaning 'God's Word, and have faith in Him, and be ady to give up all my goods to the poor, and y body to be burned? Can anything be done are than this?

Yes, there can. It is easier, far easier, to ke up our minds to some one great act self-sacrifice, to feed the poor with our subnece, to die for our faith, than it is to ep a constant, regular, unremitting watch on all our little thoughts and feelings, and rds and actions; it is easier to do a great ng one day, than to do little things every y. A man may give his body to be burned o yet is unable to suffer long and constantly le trials of temper, such as all of us meet the every day, and to be kind through it all.

A man may have faith so as to remove mountains just when he is excited and inflamed for the time by some eloquent discourse, or some affecting passage of Scripture, who yet cannot help envying when he sees some one whom he thinks greatly his inferior, promoted to some office which he thought should have been given to him; or else vaunting himself, and puffing himself up, and thinking it is all due to his own merit, and the proper recompence of his desert, when he has got anything himself. How difficult it is not to seek one's own, that is to say, not to stand out upon one's rights, not to say such and such things are my due. and I will have them because other people ought to be made to know their own station! You all know how difficult it is not to be provoked when you are quite certain that you are in the right, and that those who oppose themselves to you are blindly and perversely in the wrong. You all know how difficult it is when you hear a story of any one, to put the best interpretation, even though that person be your opponent, and to think that though he be your opponent, yet that he acts upon good and conscientious motives, so that you rejoice not in iniquity, that is, in his iniquity; you do not care about proving him wrong, but all you want is to arrive at the truth. You may not

have thought about it, but if you do think how much is meant by the words, "beareth all things, believeth all things, hopeth all things, endureth all things," you will not say that you have got an easy task before you.

Now these are your subjects for self-examination; this is what the Church sets before you. Before she told you how great your task was, she reminded you of your invitations and your means of grace; and, lest you should say, "All these things have I done from my youth upward, what lack I yet?" she divides and explains your duties, places each particular effect of true Christianity on the soul plainly before your eyes, and says, "Have you done this?"

This, then, opens our task for Lent. There is no need for despair, for we have just heard of the Atonement, but there is every need for exertion. There is no need for despair, for the Lord has heard us, having himself once experienced our condition. Jesus of Nazareth passeth by. The Lord, as man, lived with us. "Passing by," says St. Ambrose, "He heard the blind man crying, but standing still, He restored him to sight; for by His human nature, in compassion to our blindness, He has pity on our cries; but by His Divinity, He pours upon us the light of His grace."

"Let us, therefore, not seek for false riches," says Gregory, "but for that light which we, together with the angels, alone can see the way whereunto is faith; and this will save us. He said to the blind man, 'Receive thy sight, thy faith hath saved thee;' but he who sees also follows, because the good which he understands he also practises."

"Believe, therefore, that while you are following the guidance of your own reason only, you are in darkness, but that with Him is light to enlighten every one who seeks it; and towards this light turn the desire of your heart, that the eyes of your understanding being opened, you may know the truth, and know it more abundantly; that God, who commandeth light to shine out of darkness, may shine in your hearts, and give the light of the knowledge of His glory in the face of Jesus Christ."

H.

^{*} Archbishop Sumner.

THE PROPER LESSONS.

THE FALL AND THE RESTORATION.

Gen. xii. 1, 2.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will show thee: and I will make of thee a great ration, and I will bless thee, and make thy name great, and thou shalt be a blessing."

We have already noticed the change that has taken place in the teaching of the Church, from the time when our attention was first turned towards Good-Friday, and Easter-Day—the Atonement, and the Resurrection. We have seen that, whereas we have hitherto been exhorted to look forward in our lives, and to see what we could do for Christ, since that time we have been led to look back on our lives, and to see how we have done it; that, whereas, up to that time, our hopes had mainly been directed to the prize set before us at the end of our course, since that time our fears have

been raised by the danger of coming short of it.

From that point the Gospels have changed from a manifestation of the wonders of God in Christ, to the solemn warnings given by Christ while on earth; while the Epistles have become far less the joyful acknowledgments of those Christian privileges which they used to be, than the anxious notices of the dangers we incur by misusing them.

But this change is still more striking in the Proper Lessons. These being the lections, or meditations, chosen for the purpose of bringing our minds into a tone fitting to receive such warnings, naturally follow the general character of the season. We change at once from the Prophecies of Isaiah to the records of Genesis, from the Future to the Past.

Do not imagine that this is simply because, having finished the Old Testament, it is necessary to begin again. It does so happen, that the course of Revelation, as seen in the Old Testament, coincides very nearly with that of the Church's teaching, and that, for the most part, the lessons do follow one another in a chronological order. But this arises simply from the fact that the Church, in laying out her system of teaching under the New dispen-

sation, framed it upon that which had already been traced out by God in the Old.

But the Book of Isaiah is an exception. There was a reason why that, the most perfect of all the Old Testament revelations, should have been kept back from God's people till a late period of their national existence; but that reason does not exist with us, to whom the filmess of time has come: to us God's mercies are presented first, and our own unworthiness afterwards. Isaiah opens the Christian Year, as Genesis follows, just as the eternal counsel and fore-knowledge of God had determined our redemption before the very creation of the world in which we fell.

As long as the Gospels were relating our privileges as Christians, the duties of our high calling, and the means vouchsafed to enable our fallen nature to perform these high duties, the Gospel Prophet sounded again and again in our ears those glorious promises of God; told us the office, the nature, the character of our Blessed Redeemer; showed us that though the duties required of His followers may possibly be hard to flesh and blood, yet that it was to enable us to perform those very things that that Saviour had come down from Heaven.

But when to-days the Gospel asks us how

we have performed these tasks ourselves, the first lesson shows us that we are not the first who have been placed in covenant with God, or aided by God's Protection, or enlightened by God's Presence. The lessons for the next Sunday show us that our First Parents fell. and ask us, in a voice not to be mistaken, "Have you, replaced as you have been, in the innocence which they have forfeited, have you done better?" And if the answer be, as I am afraid it must be, "We have sinned with our fathers, and done wickedly," we are brought. at once to thank our Blessed Saviour with all our hearts, and minds, and souls, and strength, that we are not, as they were, shut out from that happy Paradise, with the flaming sword barring the entrance, and guarding the road to the Tree of Life; but are permitted, with humble penitence, as we shall do next Lent, to plead the atonement that He has made, and to claim the promise that we hear each day that "when the wicked man turneth away from his. wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

If you examine the six chapters which are selected as the course of lessons proper to this season, you will see, that together they form a complete system of penitence, that they are,

in fact, a sort of rule for our devotions in the ensuing Lent.

In order to review our own conduct, it is necessary that we should first understand the claims which God has upon us; we must then see how we have rejected those claims, and what are the consequences of such a rejection; and, after that, how we are to escape the punishment due to such rejection; and how it is possible for us to be restored to the place which we had forfeited. For we must remember that Adam is but a type of every faithless and disobedient Christian; we inherit, indeed, his weakness and corruption, and, on account of this, are subject to sins of infirmity whenever we forget to look to Him who gives us strength to resist them, just as Peter began to sink the moment he took his eyes off his Saviour. But when, after grace, and strength, and spiritual health given, we sin, as Adam sinned, wilfully, we do something of our own individual selves, we, of our own accord, imitate Adam in his act of sin. And if, after that, startled at our danger, and ashamed at our ingratitude, we would recover the state of grace from which, by that act, we have fallen, or, in other words, if having been regenerated, and having fallen from our regenerate state, we would seek for the renewal of the Holy Ghost, we must fashion our repentance by the model of the Bible. We shall find our pattern in the Old Testament, or in the New, indifferently, for they both set it forth; but that which we are now considering is the particular model of it which, from the beginning, was, in mercy, traced out to Adam and his descendants, when they, falling from the state in which God had placed them, had done despite to the grace and favour of Him. who placed them in it.

This, then, is the rule of repentance which we draw from the sad records of Genesis.

We must first be made thoroughly to realise the fact, "That as God made us, and not we ourselves, we are His people, and the sheep of His pasture." Hence the first two chapters.

We must then be shown, that all we, like sheep, have gone astray; that we, the onlybeings of all creation, to whom God had given reason and free-will, were the only beings, of all creation, who had disappointed the Will of their Creator. This is set forth by the two next lessons. Having been convinced of this, and driven to repentance by the remembrance of our ingratitude, and the sense of our denger, it is necessary that we be shown that, under certain circumstances, this peaitence will

be accepted. Hence the next two lessons—the blessing of mankind in "just" Nosh, and the call of mankind in "faithful" Abraham.

This is the general plan: now let us look a little into its details.

On the first Sunday we are shown the Almighty Power of God—how "He formed light, and created darkness;" how "He made all things, and stretched forth the heavens above, and spread abroad the earth by Himself;" how "He made man, and beast, that are upon the ground, by His great Power, and by His outstretched Arm."

We are shown, also, His great Wisdom—that "God saw everything that He had created, and, behold, it was very good."

We are then shown, that He created us out of the dust of the ground, and breathed into our nostrils the breath of life, and that, by these means, man became what he is—a living soul.

Now this "living soul" was created "in the Image of God, after His Likeness;" the original says, "after His Shadow," or more properly, "Reflection," as if everything within man had been made to reflect, and give back the Image of His Creator.

He was a Reflection of God the Father, in the similitude of His Power; for "He had dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every living thing that creepeth upon the earth."

He was a Reflection of God the Word, in his reason; as is implied by the very charter of his creation, wherein the Creator took counsel, as it were, to form him: "And God said, let us make man in our own Image."

He was a Reflection of God the Holy Ghost, the Author of Spiritual Light and Life; inasmuch as, "after the Image of God, he was created in righteousness and true holiness," even as we are created by adoption now.

This was the Image which Adam lost, and we lost in him.

And from the time he lost dominion, his passions and his sins had dominion over him.

And, from the time he lost his Heavenly reason, his eyes were holden, and spiritual blindness fell upon him, and he could no longer see the right, so as to follow it.

And, from the time he lost his Righteousness and True Holiness, even when "to will was present with him how to do good, he found not, he saw another law in his members, bringing him into captivity unto the law of sin that was in his members."

Nor could he recover himself; for he had

lost something more than that—he had lost the Presence of God, which, in the days of his faithfulness, had walked in the Garden in the cool of the day—and he was unable, of himself, to help himself.

We find, from the evening lesson, that this was the more inexcusable in him, because God had not left the creation of His Hand without defence. He knew that there was a powerful enemy, against whom man, in his unprotected state, could not hope to contend: then, as now, God did not suffer man to be tempted above that he was able; so, the evening lesson tells us, that "the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground He made to grow every tree that is pleasant to sight, and good for food; the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of good and evil."

But what is meant by this? How does it apply to us? How does it form part of our rule of penitence? Let us see. The word "Paradise" implies something more than a garden. To understand what it does mean,

[•] The word Paradise occurs frequently in Xenophon's Anabasis. The Grecian army is said to encamp in the Paradise of such and such a satrap, the term evidently implying a walled and fortified inclosure, corresponding to the park and homefarm of the modern nobleman.

we must remember our Lord's own description of it—how the Householder not only planted His vineyard, but hedged it round about, and digged a wine-press therein, and built a tower in it, before He let it out to the husbandmen; who, as was said of Adam and Eve, were not simply to live in it, but to dress There is defence implied in the word Paradise—the hedge and the tower; there is preparation for fruit in Paradise, implied in the

wine-press; there is duty in Paradise, implied in the "dressing it," and in the "looking that it should bring forth grapes." And the Gospel of the day has just reminded us of the time when the Lord called us, His labourers, from the market-place of the world, and placed ma as He had placed Adam, to dress His garden! For who cannot see that the Garden Eden is the foreshadowing of the Church

planted with all manner of fruits, and watered by that river of grace which, proceeding from Christ, is brought to us through its four channels, the Evangelists—that the Presence at God walks in it—that His Might hedges round—that "as the hills stand about Jerus lem, even so standeth the Lord about His people, from this time forth for evermore—that the Cross, the Tree of Life, is in the midst of

it; and that the Tree of Knowledge, which i

it is that this glorious antitype is seen nly now. True it is that the Lord has down the hedge of His vineyard, and e wild boar out of the forest doth root and the beasts of the field devour it. is that, for years and years, the Tree wledge had been guarded by the Flamord-the unchangeable Word of God-Kings and Prophets desired to see the of God, and saw them not; and that y to it is but partially opened even to on whom the ends of the world are There will be a time when we shall d face to face, and shall know, even as known. True it is that, for years and the Tree of Life, in the midst of the

i, had drooped and withered, till it at a dry tree, and that even now it

first Adam lost when he lost the Image of God.

And thus it is that, on that the day, calls the Church, in the Gospel for the good seed upon us to see why it is that the hearts has which the Sower has sowed in our hearts for which the so poor a crop, she sets that our hearts has the church, how it was that our first which the so poor a crop, she sets that our how it was of defence, and how it was of defence, and the cour meditation, how blessings of defence.

life, and strength, in his possession, threw them aside, and, yielding to the Tempter, set at nought his Creator, was ungrateful to his Benefactor, and rebelled against his God. It matters little what was the precise at which constituted the sin of Adam, or wheth we interpret the Passage which tells us of ١ literally, or metaphorically; I mean, when Adam actually did eat a fruit which God forbidden, or whether he sought for know which God had purposely kept back him; the act was the same; it was re against God. Not content to be the the Reflection of God, he would be h God, knowing good and evil. That had cast aside was Faith, or Trust Was sufficient for him; he would h That wherein he had offended fidence, the idea that, under any c of himself.

the creature could stand by himself, so as to know good and evil, apart from the revelation, and beyond the protection of the God who made him.

This was Adam's sin. The material act by which it was committed signified little or nothing. In itself it might have been great, or it might have been small, according to the power which God had placed in the hands of him who misused it. The desire of independence was the sin; and if the act were but of small importance, that only enhanced the sin, that, for so small a gratification, he, who owed to God every blessing that he enjoyed, could wish to be independent of his Benefactor, and to set at nought the commands of his Maker.

the set at nought the commands of his Maker. Has this part of Genesis nothing to do with the? Do we never set up our wills against God's will? Placed as we are in God's vine-yard, adopted to be His children, fenced by His Presence, guided by His Spirit, nourished by His Body and Blood, do we never do despite to that Spirit of Grace, and for a light and empty gratification set at nought the Will of the Father Who adopted us, and the Love of the Son Who died to redeem us? Truly, if Adam was created once in the Image and after the Likeness of the Almighty, All-wise, and All-holy God, it is very evident that when,

after the fall, he had himself begotten a son, it was in his own image and after his own likeness that he had begotten him, and not after that which he himself had lost. Well is that warning needed which we read in Genesis: "My Spirit shall not always strive with man, yet shall he have a space of time for his trial. Is there not an appointed time for man upon earth, and are not his days as the days of an hireling?"

Well do the succeeding chapters point out this degeneracy. A few years pass over, and every trace of the divine image seems to be utterly lost, so that "God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man upon the earth, and it grieved Him at His heart."

And now that we are called upon to look back on our own past lives, now that having been shown what the Pattern of Original Righteousness is, and having been called upon to compare it with our own actual state, who is there that can say that the passage I have just quoted does not in some degree apply to himself? Who can say that if the justice of God were allowed to take its course even now,

the Flood itself would not be the next type of his own condition?

But the next type is the Rainbow.

Now consider what the Rainbow is. It is the reflection of Heavenly light through water, so that by this influence that which hitherto has been the means of destruction and punishment, becomes the sign and token of covenant and of safety.

Observe this, for wherever the type is repeated, the idea is always the same. The Israelites, St. Paul says, were baptised in the Red Sea. It was that very water, which to all appearance had hemmed them in, and was the imminent means of their present destruction, that became, by the presence of the Cloud and Pillar of Fire, the very means of their safety.

So it is in the great antitype of all this, Baptism, which, in itself, is a figure of death and burial—the very curse of the Fall. But after the Divine Presence had passed through it, leaving, as it were, the reflection of Heavenly Light upon the water, the outward and visible sign of it—that very sign, without ceasing to be a figure of death and burial, the original curse, became a "death unto sin, and a new birth unto righteousness;" a "burial with Him by baptism unto death, so that, like as

Christ was raised from the dead, even so we should walk in newness of Life."

The same type, you will observe, holds throughout, and it is exactly that which is expressed in this sixth chapter, now for the first time: that when the cloud of God's wrath comes over the earth, the bow is in the cloud, and that "God will look to it that He may remember the everlasting covenant between God and every living creature of all flesh that is upon the face of the earth;" it is, that in justice God remembereth mercy, that, through the means of death, He will make a way for the redeemed to pass over; that "His covenant He will not break, nor alter the thing that is gone out of His lips;" that "He has sworn once (for all) by His Holiness, that He will not fail David, and therefore (because He has so sworn) his seed shall (notwithstanding the FAITHFUL WITNESS IN HEAVEN, the Bow which God set in the cloud."

I have enlarged more upon this point, for this is the real object of the whole—the hinge upon which repentance turns; without it there could have been no repentance whatever there might have been sorrow, but it would have been the sorrow of Judas, not the sorrow of Peter. Repentance implies amendment, but there can be no amendment without hope of restoration, for then there would be no object for it, no reason why we should wish to amend.

God gives us this hope in His covenant of grace, and at the same time the Lessons of Quinquagesima Sunday (the Epistle of which day shows us the Perfect Man) furnish us with specimens of those men who may lay hold of it, and obtain a blessing in the midst of a doomed world. "Noah was a just man, and perfect in his generation, and Noah walked with God." Again: "Abram departed as the Lord had spoken unto him." These are the true types of the RESTORED. As the sin of Adam lay in following his own will rather the will of God, and, in consequence, dunning the Presence of God rather than seeking it, so he that "walks with God," and he that obeys the call of God, are the types of those who are accepted with God.

And this, despite infirmities and sins. Let no one who examines into his past life, and knows that he has not always been "just," or always "obedient," despair of being accepted like just Noah or faithful Abraham. There is not one word said about the fact that Noah had never sinned, or that Abraham had never been disobedient. That is not the covenant of grace which these men foreshadow; had it

been so, where would be the difference between their condition and that of Adam?

It is, if we are just and obedient at this moment, that is, if our repentance be complete and sincere, if, from our hearts we renounce our past sins, we are at this moment just, if we from our hearts are wholly turned to God, we are at this moment obedient. The covenant is, that if this be the case, God will, for Christ's sake, treat us as if we had been just and obedient all our lives.

Just look at God's words. He does not say "A covenant will I make with thee," as if He had then and there made a new and special covenant, now for the first time, and that with Noah individually; it is "My covenant I will establish with thee." Notwithstanding all this wickedness, notwithstanding this manifest breach of covenant, on the part of man, which at that very time was so great, that it repented God that He had made him, notwithstanding all this, "I will not depart from that which I have once sworn by My Holiness to Adam; and thy seed shall still bruise the head of the Serpent, and in thy seed shall all the families of the earth still be blessed."

And if we would see by what means these, the types of restored sinners, are saved. Noah is saved in the Ark, the type of Christ's Church militant here on earth; Abraham is saved in the Promised Land, the type of Christ's Church is its rest, and of our own Heavenly inheritance.

Now Noah and Abraham are the types which God has given us for our imitation; and both these were restored so as to be God's chosen people,—

- (1) On account of their faith.
- (2) By the grace of God.
- (3) In the typical Church.

This, then, is the path of our restoration.

Both these types showed their faith by their works. Noah, at the command of God, built, with his own hands, the ark that saved him; Abraham, at his own great self-denial, obtained the land which became his inheritance. So it is still—the Apostles, at the command of Christ, built the spiritual ark, which is the means of saving them and us; and we continue the building by edifying ourselves and one another. The Apostles, by toil and labour, and self-denial, inherited the earth, and established upon it the kingdom of Christ, which is our inheritance; and we, by toil and labour, and self-denial, enter it.

And thus it is, that despite the fall, and the weakness, and the corruption, and the tenlency to sin, which we inherit—despite the manifold instances of it, which we, even the best of us, must have seen, during the period of our self-examination, by Christ's help, and with God's grace, we do build up, and we do work out that which, of covenant not of merit, becomes the means of our salvation.

It is with effort that we build—it is with pain that we work out; but we comfort ourselves with the sure trust, that while we are following the steps of "just" Noah and "faithful" Abraham, we shall inherit, in all its fulness, that blessing which, on account of that fighteousness and that faith, God then, for the first time since the Fall, promised on a returning and repentant generation.

It is, by getting out of our country, the world—coming out from our kindred, those who will not renounce it, and from our Father's House, the family of the First Adam, into a land that Christ shows us—His Church and His Kingdom—that we become a great nation, that "God blesses us, and makes our name great, and makes us a blessing to all about us."

THE RULE OF REPENTANCE.

Joel, ii. 12, 13.

On ye even to Me, saith the Lord, with all beart, and with fasting, and with weeping, and weurning. And rend your heart, and not your uts, and turn unto the Lord your God: for He vious and merciful, slow to anger, and of great we; and repenteth Him of the evil."

id not choose for ourselves the Seasons. Church, they were determined by Him ruled the seasons of the year. We did ay, that in the very midst of the cold,

more of hope, and spring, and life, and energy. But so it is.

Nor did we say, that at the time all nature was in the greenness of hope and promise, Easter would come, and that then we should celebrate the death and resurrection of Him, who, by that death and resurrection, brought our own hope, and our own promise of fruit. But so it is.

The seasons of the year do correspond with the Christian teaching of Christ's Church. During Epiphany, we have been watching our Lord's Example, and forming ourselves upon it; this is like the sowing of the seed, which also takes place in this season. But when the natural seed is sown, for many days it lies hidden in the earth—buried and unseen; so often is the seed of grace in the heart of man; he has received it, but it lies dormant, waiting for God's good time.

Then comes some season like that of Septuagesima, when we first turn our thoughts upon ourselves, and our likeness to our Example. This is like the first spring dews that spear the seed; and now, in Lent, at the season when in nature we are watching the bursting forth of the grass, the first faint budding of the leaves, we think of the first spring of faith in our own hearts. Depend upon it, that first

spring of faith is always Repentance; and this is the doctrine of Lent.

Christian Repentance is a hopeful feeling, and well may be typified by the joyous young blades of tender grass, the more joyous and promising that they are wet as if with dew. We are forgiven, and we repent because we are forgiven; it is not that we are threatened with punishment, and lament because we are punished; it is that we are saved, and repent that our sins should ever have been such as to make it necessary that our salvation should cost so great a price.

In the seasons of the year there has been no sudden change, the days are brighter than they were, and the sunshine is warmer; but there has never been any sudden break; each day has led to that which followed it; and though we now, for the first time, see that the grass is springing, we cannot tell which of all these gradually lengthening days has caused it to spring. So it is with the Christian graces. No one can say, "this day or that day I began to be more faithful, more obedient, more holy." No one can say, "this or that day I received a fresh accession of grace." God's grace, like God's sun, is over us always, and is always shedding down light and warmth; and that more and more every day in proportion as we

vield to it, more and more as we more and more acknowledge its influence. Winter does change into summer, and we know that has changed; we see it, we feel it; but we cannot tell how, or when. So also with a Christian Once or twice in the Bible we read of sudden changes of seasons, so once or twice in our experience we may meet with sudden conversions; but we must not expect them. These are His miracles; while the so-called conversions that we do see, are, for the most part, not like the gentle rain that begins by a mist, and increases into a steady dropping, fertilising shower, but like a thunder-storm, that surprises, astonishes, and, without having done any good though possibly some injury, ceases as suddenly as it came on.

It would seem, however, that the natural year, and the ordinary course of seasons, is indeed a type of the spiritual, and that the more we follow the footsteps of Christ through it, and thus lay up His doctrines, one by one, in our hearts, the warmer grows our faith, and the brighter our understandings.

What I propose doing now, is to sum up the doctrines of Lent, showing how each one leads to that which follows, and all prepare us, as in no other way we could prepare ourselves, for that which Easter teaches, a blessed resurrection, and a happy meeting with Him who went before us to prepare it.

When Septuagesima, changing from the glorious prophecies of Isaiah to the sad records of Genesis, has warned us, by the example of those who fell, that God's own presence will not save the unfaithful, and that, therefore, he who thinketh he standeth, must take heed lest he fall, and that he who thanks God for having called him to this state of salvation, must pray unto God that He will keep him in the same all the days of his life; then it is that the Church put to us those home questions of the three last Sundays. She showed us the Lord of the Vineyard calling His labourers, and setting them their tasks, and asked us how we have done that particular task assigned to She showed us the Great Sower, and the seed that fell on the hard road, and on the rocky soil, and among the thorns, and on the good ground with its different degrees of fertility, and asked us which of these soils is most like our hearts. And then she showed us the "more excellent way." She pointed out to Christ Himself, under the name of Charity, or Heavenly Love, and asked us if we were like Him?

I showed you this last Sunday, how, under the name of Love or Charity, St. Paul described the Lord Himself, and His followers as they ought to be.

And this closes the Church's season of warning; this, she says, is what you ought to be; this is what you must be if you have faithfully followed the example which, ever since Christmas, has been before your eyes; this is what you must be if you wish to meet your God in peace, for "without holiness no man shall see the Lord;" and this, which she has just exhibited, is what the Lord means by holiness. You cannot hope to arrive at a Blessed Resurrection without true and heartfelt penitence, any more than you can hope to see Easter without passing through Lent.

Now, what is heartfelt penitence? for this is the question resulting from the text. How are we to know the true from the false? I will tell you what the Church thinks it is, by showing you the lessons she teaches on these, her six weeks of preparation. Repentance is a feeling of the soul, and itself cannot be seen any more than faith; but, like faith, it becomes visible by its works. The Church is teaching how repentance will, and must, show itself whenever it is sincere.

On the first Sunday she says repentance is a voluntary mortification of the flesh with its natural desires. "Then," that is, after He

was baptised, "was the Lord led by the Spirit into the wilderness," to prepare for His temptation. Then, after we are baptised, shall we be led by the Spirit (His Spirit) into the wilderness of this world; and, as our great Example prepared for His temptation, so must we.

On the second Sunday, she says Repentance is a humble sense of our spiritual weakness. Then came the woman of Canaan, and acknowledged that it was not meet to take the children's bread and to cast it to the dogs; but, while acknowledging her unworthiness, she desired even the crumbs under her Lord's Table.

On the third Sunday, she tells us that Repentance is a Firm Confidence that He who has cast out the strong man from our souls, which in former times were his palace, will still preserve the goods of which he has spoiled him.

On the fourth Sunday, she shows us the nourishment, which if a man eat, Christ shall raise him up on the last day, and tells us that real Repentance means seeking for the means of grace which will preserve us from a second fall.

On the fifth Sunday, when she first takes up the doctrine of the Passion, and begins the narrative of His sufferings, who even to the end endured such contradiction of sinners, she shows us that Repentance is the grace of Perseverance.

And on Holy Week, in which, through a variety of Gospels, she sets forth the voluntary humiliation of Christ, she teaches us that Repentance is the conforming ourselves to Him in this also, the taking up our cross cheerfully, and voluntarily filling up that which is behind of the afflictions of Christ in our flesh, for His Body's sake, which is the Church.

This is the Church's teaching, and this is the order in which we are to take it. We are not to think of God's nourishment before we have well considered our own weakness, nor are we to meditate on the defence which God vouchsafes to those who come to Him in faith and in trust, until we have first honestly. and in good earnest, mortified our vices by giving up our wills to Him. Leave out any one of these steps, and our penitence itself is a dengerous downfall. Think of God's protection without our own endeavours, and we become slothful; think of our own endeavours without our weakness, and we become presumptuous; think of our own weakness without God's defence, and we despair; receive the nourishment which Christ has provided for

our souls without this preparation, and our tables become a snare to us, we eat and drink our own damnation; leave out the grace of Perseverance, and "the last state of that man is worse than the first," for the spirit that has been cast out has returned, but not alone. he has taken to him the seven other spirits worse than himself. And take all these five steps, mortify yourselves, rely on God, receive strength from Christ, persevere, do everything that the Church has hitherto set before you, and leave out the last step, the voluntary following of Christ in His humiliation, and what will they all lead you to? Why, to the proud, supercilious confidence of the Pharisee, who trusted in his privileges rather than performed his duties, and boasted in his descent from Abraham rather than his imitation of Abraham's faith, and Abraham's obedience.

You must do all that the Church tells you, not some of the things that she tells you—you are not allowed to choose.

Heresy is not false doctrine; heresy is a Greek word, which signifies choice; heresy is making a phylactery,* as the Pharisees used

^{*} Phylacteries were texts written on vellum, and sewed on some part of the clothes, the wearer pledging himself to abide in the doctrine of that text which, in return, was to be a

to do; heresy is choosing a true doctrine, giv-

ing it an undue prominence in our faith, or in our duty, and permitting it to dwarf and overshadow the rest. This is heresy. The natural tendency of man is always to heresy, for every man will have some doctrine that suits his natural mind better than some other doctrine, and some duty that comes easier to his natural disposition than some other duty. Every man will naturally lean more to those doctrines and those duties than he will to any other, simply because he finds them more congenial, or, in other words, easier. Unless a man sets himself a rule of belief, and a rule of duty, an analogy of faith and obedience made by other hands than his own, his tendency, I may say his inevitable tendency, is to heresy. He cannot help having a choice; he cannot even know whether he has a choice or not; for, without some rule external to himself by which to measure each of those particulars which constitute his faith and his duty, he cannot tell their respective bearings, or comparative magnitudes. No heretic ever yet saw that he was a heretic; and most of those that I have ever read of have been pre-

[&]quot;defence" to him, which is the literal meaning of the word. The pledge taken by teetotallers, as they call themselves, is, to all intents and purposes, a phylactery.

eminently pious men, as are many dissenters now; but they had a choice, a distinctive tenet which deceived them, true as it might have been, a want of proportion in the parts of their faith, or their duty: they broke, possibly without knowing it, one of the least, it might be, of these commandments; and they taught men so; and thus they became the least in the kingdom of Heaven.

You may depend upon this, if the religion of Christ was a thing that anyone could pick up for himself out of the Bible, if God's Word were a miscellaneous store thrown open to mankind for all to go and help themselves out of it as they liked best, it would not have taken our Blessed Saviour forty days to explain to His Apostles "the things pertaining to the kingdom of God," or four years to prepare them for it. That kingdom of God, that Church, those Apostles founded; and it is, I do not say our duty, as that Church's children—that, no doubt, it is—but our safety also, as erring and fallible mortals, to follow that which she has arranged for our learning out of the Word of God.

You will see by the rubric that we are directed to repeat the Lent Collect after the Collect for the Sunday throughout the whole of this season. This rubric, you will see, is

not precisely similar to that which directs the Advent Collect to be said with that for the second, third, and fourth Sundays of that season; here it particularizes that it is to be said after.

There is a reason for this. The Advent Collect is intended to turn our thoughts generally to our fitness, or want of fitness, for meeting our Judge, before we pray for the special means of attaining it, suggested by the particular Sunday. It, therefore, naturally comes first.

In Lent, the Sunday Collect, by leading us to pray for the graces which we have now found necessary, draws our attention to those things which are our privileges as Christians. The Collects of this season, therefore, touch on those parts of the Christian Covenant which refer to God's promises to us rather than to those which set forth our duties to God. The Church must lead us to meditate on these things, because we feel that, without God's defence, we cannot resist temptation, and without the nourishment which Christ holds out to us, we are not strong enough even to use the arms which God has put into our hands. Still we cannot meditate on these matters without great danger of being led into that besetting sin of the Israelites which was the primary cause of all their backslidings—Spiritual Pride. If God has done so much for us, we say, or, at least, we think, then we must be worth doing so much for; we must have an intrinsic value of our own.

If this idea once takes root in our minds, we are lost; it is just that description of pride "that goeth before a fall," and it is an idea that has taken root and flourished in many a man, who, because he uses the conventional expressions of the day, and calls himself "steeped in sin," "dust and ashes," "the chief of inners," without acknowledging one single sin that qualifies him for such a place, thinks that he is humble in spirit, and appropriates to himself all the texts which relate to such a frame of mind. On all such hearts the voice of the preacher, nay, the Blessed Word of God itself, must fall in vain; it never reaches the heart at all, it never penetrates the outer case of spiritual pride: to all that such a man hears, be returns the old answer of the Israelites to the warnings of Jeremiah, "The temple of the Lord, The temple of the Lord, The temple of the Lord are these;" and his fate is like that of those whose answer he appropriates.

It is to guard us against this, that, even in the act of placing before us our mercies, and our privileges, and our means of grace, even

while reminding us of our defence against our excuses, our merciful relief, our strength, our nourishment, our continual preservation; even while putting into our mouths words whereby we pray for these things as covenanted blessings, even while she does this, she bids us "lament our sins, and acknowledge our wretchedness," in order that we may obtain the end of these things, "perfect remission, and They are our privileges, no forgiveness." doubt, and we are permitted to ask for them as such; but, if we are permitted, it is because "God hateth nothing that He has made, and has promised to forgive the sins of them that are penitent."

This is why the Ash-Wednesday Collect is repeated so often; and this is why it comes after, and not before, the Collect for the week. Though we do meditate on our privileges, this is a season for humiliation, not for self-confidence.

For, depend upon it, if our Heavenly Father did send His Son Jesus Christ to take upon Him our Flesh, and to suffer death upon the Cross, it was, as next Sunday's Collect shall tell you, in order that "all mankind should follow the example of His great humility." We are not to forget, among all the "gifts for men," that Christ has obtained and bestowed on us,

ord is unchanged; but if, as the e Collect says, we would "be buried," it must be by our own continually, our corrupt affections here on earth. pass through the grave, the gate of at is decreed to us as to Adam—but thus, we shall pass through it to a ster on that great day, and this, for Him who died and was buried, and for us—Jesus Christ our Lord.

H.

word Easter is an old Saxon word, as well as t, all of which, in one sense or other, signify

FIRST SUNDAY IN LENT.

THE FIRST FRUIT OF REPENTANCE, KEEPING UNDER OUR BODIES.

2 Cor. vi. 1.

"We, then, as workers together with Him, beseech you that ye receive not the grace of God in vain."

We have seen already that the Gospels for Epiphany-tide contained, as might be expected, as many different manifestations of our Lord's Godhead seen through His human nature, as there were incidents commemorated in them; and since that human nature was put on for us and for our example, we have learnt in each of them, as we naturally might expect to learn; a lesson for our own guidance as His members.

But these lessons, you will observe, are all of one class. The follower of Christ, if he has attended to the teaching of the Church, will have learnt, from the first Sunday, to love, honour, and succour his father and his mother; from the second, to be kind to his friends and acquaintances; from the third, to visit the sick

and the afflicted; from the fourth, to use his influence, whatever it be, to deliver those around him; from the fifth, to be long-suffering to those who do him wrong.

These, you will see, are all of them instances of that one class of our duties which may be summed up in the words, "Love your neighbour as yourself." Compare these with the duties taught in this present season, and you will see that you have opened out a different class altogether. The duties taught now are not duties towards our neighbour, but duties towards ourselves, fasting, watching, self-denial, purity.

Now the truth is, that this is a very much more difficult class of duties, than those which we have been taught hitherto; both are necessary. The one is what the Apostle sums up as "visiting the fatherless and widows in their affliction;" the other, is "keeping ourselves unspotted from the world." The Church has placed before us the easiest of these first; and, at Septuagesima, has called upon us to examine ourselves how we have performed them, before she ventures to set before us those which we shall find so much more difficult.

When, on the different Epiphany Sundays, we read of these duties, they seemed, each of them, easy. We were told to do good to all

men, to love our enemies, to pray for those who despitefully use us, and to do many such things, which, as regenerate children of God, as, not disciples only, but members of Christ, we feel we ought to be able to do. When we heard of these, we thought we could, and that we would; but the self-examination which we have just passed through, has shown us that we have not, and that we cannot.

We are, therefore, exactly in the condition of the disciples who tried to cast out the devil from the young man brought to them during their Saviour's absence, and were surprised to find themselves unable to do so. When, afterwards, they asked their Heavenly Master, "Why could not we cast him out?" they were told that "this kind come not out but by prayer and fasting;" that is to say, you are not able; and, therefore, you are not permitted to edify your neighbour until you have first attempted to edify yourself. It is a practical exemplification of the "Mote and the Bosm."

We, too, are Christ's disciples; nay, more, we are His members. In His Name we have been trying to cast out devils; but even in His Name we have not been able to do it. We examine ourselves, and find the same duties unperformed, the same offences committed. We come to Christ with astonish-

ment and disappointment. Why cannot we cast out these bad feelings? Why are we disobedient, unkind, ill-tempered, uncharitable, and, therefore, are unfit to do kind offices to others? We ought not to be, we, who have been made partakers in Christ Himself. And He tells us, as He told them, this kind comes not out but by prayer and fasting. Easy as each particular duty seems, we cannot keep on in our duty to our neighbour, because it is not a single act of goodness, or any number of single acts, that is required of us by our Lord, but a frame of mind, such as, if we really possessed it, would make such acts flow from us paturally, and, as it were, voluntarily. It is not that we must obey our parents, but be obedient to our parents; it is not that we must act kindly to our friends, but that we must be kind to our friends; it is not something that we do, but something that we are. We may, or we may not, have opportunities of doing acts of obedience, or acts of service, but our neighbours are edified by us, whether we do them, or not, because our whole life shows that we are ready, and willing, and capable of doing them. We do not make ourselves like our Master by any number of acts of honesty, generosity, or charity, but by an honest, generous, loving disposition, and habit and feeling.

But a disposition, a habit, a feeling, is something that is within us. This is the answer to the question. We have failed in our duty towards our neighbour, because we have not practised our duty to ourselves; "and this kind," says our Lord, that is, the class of faults which belong to our own hearts, "comes not out but by prayer and fasting." Before we can act like Christians towards others habitually and consistently, we must feel like Christians within ourselves; we must not seem like Christ, but be like Christ; and, therefore, we must "purify ourselves, even as He is pure." To show us how He, as man, purified Himself for our sakes, the history of His temptations is selected for the Gospels of this day, in order that we, by reading it, may know how to prepare ourselves for our own.

When, at the beginning of Epiphany, I pointed out, from Christ's Example, our duties towards one another, I told you at the same time, that these were but parts of our Christian task—that the Church then purposely withheld them, but would treat of them at a future time. I told you when that time came that I would show you the reason. This is the reason. The Church follows the teaching of Christ Himself, when He permitted the young man to speak to Him of all the commandments

he had been keeping from his youth up; she teaches us to feel for ourselves that there is something lacking yet, that easy as each one of these duties appears to be, we fail in them collectively; and then shows us that we shall fail, and must fail, unless we make up our mind to follow Christ wholly, and that means, to purify ourselves, even as He is pure.

But the duties which the Church points out in Lent are more difficult than those pointed out in Epiphany. Even so. We have made some advance in holiness; and by our advance in grace, are capable of bearing greater trials; and, therefore, greater trials are put upon us. The old Fathers used to say, that the Devil is more anxious for a victory over God's Saints, than over others. It may be so; it was so in the Old Testament, as we know from the Book of Job: and from our Lord's own temptation, of which we have been just reading, we may gather that it is not otherwise now.

But even if it is, we need not fear. In this, as in other things, we have the pillar of the cloud, the example of our Blessed Saviour, to lead the way. "Then was Jesus led up of the Spirit in the wilderness, to be tempted of the Devil," says the Gospel of the day. One remarkable point of this sentence is the word "then," which, looking back to the last chap-

ter, will show us, means after having been baptised. We, then, must expect these trials, and we must expect them the more because we are regenerate.

"Whoever thou art," says Chrysostom, "that after thy baptism sufferest grievous trials, be not troubled thereat; for this thou receivedst arms to fight, not to sit idle. God does not hold all trial from us; first, that we may feel that we are become stronger; secondly, that we may not be puffed up; thirdly, that the Devil may have experience that we have entirely renounced him; fourthly, that by it we may be made stronger; fifthly, that we may receive of the treasure intrusted to us; for the Devil would not come to tempt us, did he not see us advanced to greater honours."

We are, therefore, to expect trials, and to consider them as signs of our regenerate state, that we, as the elect of God, are of greater value to the Devil than we should have been otherwise. But we are taught that we can withstand these trials if we prepare ourselves for them.

How are we to prepare ourselves? How did our Example, Jesus Christ? "When He had fasted forty days and forty nights, He was

tasting, that is, by voluntary self-Surely, then, if we mean to do Jesus did, we must set about it as He f He is our example, and He fasted to e Himself for trials, we, who expect trials, must, if we would conquer like fast like Him. w the difficulty here is, what is fasting? hurch has pointed our Saviour's fasting, as told us to fast too, but she has not s what fasting is; and, practically, we do now how to do it. One says, "I never my pleasure, nor care about my eating, to support life; how can I fast more at me than I do at another? I fast always." er says, "I like the change of food which ally assigned to fast days, quite as well g any other food, or better; how can I

done literally by abstaining from all food for forty days and forty nights; they know that they ought to do something, however, and they want to know what.

Now all these questions I should answer in the same way. Consider what fasting is, and what is the object of it. It is the bringing our minds into the habit of voluntarily giving up something that is pleasant to us for Christ's sake, and the object of it is to discipline our minds into a habit of self-denial. We all act from habit, and when any particular trial comes upon us, we do not reason upon it, and then act; we cannot, because our mind is then disturbed by the temptation; but we act by the habit we have formed long before: if we have been always accustomed to please ourselves, we please ourselves then, and so fall away: if we have been in the habit of giving up what is pleasant for Christ's 'sake, we'do so then, and stand. The particular sin which we commit, or withstand, is only a proof to ourselves and others what is the habit of our minds; what that habit was, was known to God long before. The murderer and the adulterer are not the only people guilty of breaking the sixth and the seventh commandments, but those also break them who, known to God, though not known to us, have let their habits

THE AS PER 18 . THE e of Christ's example and the advice of The Church says Fast, but it not say in what particular, because we nder a law of liberty. And this means,

re are not commanded to do any particung, but that we are to measure each his ove for Christ by the amount of what e ready to do for Him. In that sense, e of food on particular days is fasting; e of hours is fasting, at least, if it be especially for the sake of Christ, and t us in mind of Him—not else—and do it with that intention, it will put us ad of Him, and will bring us into the of obeying Him-of course, the nearer n come to His actual example, the betminister of God in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watching, in fasting; all which things, you will observe, are voluntary acts of self-denial, instances, in fact, in which the Saint had carried out his Master's example into the practice of ordinary life, and these he classes with actual Christian graces, such as the Word of Truth, and the Power of God, and speaks of them as the armour of righteousness on the right hand and on the left. "Seest thou," says St. Chrysostom, "his self-possession of soul, and well-strung confidence, for he shows that afflictions are arms not only which strike not down, but which fortify and make stronger." That is the point. Fasting is voluntarily undergoing affliction of any kind, not because it is meritorious so to do, but for the purpose of fortifying our minds, and making them stronger. Fasting, therefore, though it certainly means abstaining from food, means something more; if it did not, it would hardly comprehend the poor, many of whom, in that sense, may be said to fast always. Now I think nothing could be a command of the Catholic Church which did not take in everybody.

To fast is to get the habit of giving up something voluntarily for Christ's sake, and

the first thing that strikes us is food, but that is not the only thing. Can you not come oftener to Church, because it is Lent, that is to say, give up some of your time to Christ? The habit is acquired that way very nearly as well as by fasting from food; and, indeed, those who do fast, ought to follow it as well. I know very well that we ought not to consider praying as self-denial, but as a blessed thing to be allowed to do; but, at any rate, giving up time is self-denial, and if you do it for Christ's sake, you will not lose your reward.

I will tell you another way—giving up any evil passion. If you have a quarrel with any one, trying to be reconciled; if anyone has offended you, forgiving them; if you have offended any one, seeking forgiveness; not wisking it, but putting yourselves out of the way to do it; this is to fast from pride. Again: by doing any little voluntary acts of service that cost you trouble, that is, fasting from ease, and if you do it for Christ's sake your minds will be all the stronger to go out into the desert of the world and to meet the Tempter and defy him.

But why should you do this in Lent? Are not these things to be practised and this habit to be acquired all the year round? Very true; and, indeed, the Church has appointed every

Friday as a fast day to be used for these purposes; but I need not remind people of business that any time is no time, that what they may do every day, and any day, is not done at all; and, therefore, it is, that though the duty ought always to be done, the Church appoints particular times for doing it; and if we do things because they are appointed, we shall, at least, have got one step in the formation of those habits of giving up our own will and pleasure that I was speaking about.

But there is another reason, and a far more solemn one. You know that Lent is the preparation for the great communion at Easter. If there ever is a time when the flesh should be subdued to the spirit, and our own wills to the Will of God, it is then. The festival of Easter represents to us the Resurrection and the great Communion of the faithful with their Head and Life, which is to take place on that joyful day. Of so great importance was that particular Communion reckoned, that the man who did not communicate at Easter, or within eight days of it, (for the festival lasts for that time,) was considered to have cut himself off from the covenants of the Christian dispensation, to be no longer a child of God, a member of Christ, or, it is dreadful to

think of it, an inheritor of the kingdom of Heaven.

Dreadful as this is to think about, when we know how many of you refuse the bidding to the Marriage Feast of Christ and His Church, the fact is so. A man must be either in communion with God, or out of communion; and if our Saviour has declared that bread and wine shall be the outward signs of communion with Him, and if the Festival of Easter does represent the Resurrection, what does a man who refuses that communion declare, but that, at the Resurrection, He is not in communion with God? I do not say that the Church excommunicates him, but he excommunicates By his own sentence he is cast himself. into outer darkness, where shall be weeping and gnashing of teeth.

But that Holy Communion is not only a means of admission into Heaven, it is a pledge on our part that we are trying to enter. We may receive the Body and Blood of Christ, and yet be in noways partakers with Christ; for the means whereby remission of sins, and these other benefits of His Cross and Passion, which are mentioned in the Prayer-Book, is

^{*}This is alluded to in the last Rubric but one at the end of the Communion Service: "And note, that every parishioner shall communicate at least three times a year, of which Easter to be one."

Faith. Is it not, therefore, more than commonly necessary that we should render ourselves faithful? Again: the Festival of Easter is not only the resurrection of the soul, but the resurrection of the body also. Is it not' more than commonly necessary that our bodies should be pure? You who have followed me in my teaching since Advent Sunday, and have watched the chain of lessons which the Church gives us Sunday after Sunday, each preparing for the next and leading to it, must be fully aware that it is not without deep reason that the Fast of Lent precedes the Festival of Easter. If you have examined your consciences, if you have confessed your sins, if you hope that you have been forgiven, if you would express sorrow for having offended your Heavenly Father, if you intend at Easter to claim the promises of His Blessed Son, and hope ever to be partakers of the Blessed Communion of Saints hereafter, when they, and we, and all who follow us, and all who are dear to us, and have gone before us unto their rest, will see God face to face—if ever we hope to enjoy these blessings, let us seek for them in the only way the Church has pointed out, by fasting, praying, self-government, and self-denial, as a preparation for the Easter Communion here; for, depend upon it, as your

Bible tells you, as your Catechism has told you all your life, the two Sacraments are both necessary for your salvation, and if you are not in communion with your Saviour here, you cannot hope to be so hereafter.

H.

SECOND SUNDAY IN LENT.

THE SECOND FRUIT OF REPENTANCE, THE CONSCIOUSNESS OF OUR WEAKNESS.

1 Thess. iv. 1.

"We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

"I BELIEVE in God the Father, who hath made me, and all the world; I believe in God the Son, who hath redeemed me, and all mankind; I believe in God the Holy Ghost, who sanctifieth me, and all the elect people of God."

The Father hath made once and for ever, the Son hath redeemed once and for ever, but the Holy Ghost sanctifieth, not once and for ever, but constantly, daily. He renews, day by day, whatever, day by day, has been decayed by the fraud and malice of the Devil, and by man's own carnal will and frailness.

Again: the Father hath made the whole world, the Son hath redeemed all mankind; but the Holy Ghost sanctifieth those, and.

those alone, who have been made God's children by adoption, and Christ's members by grace.

It is necessary to bear in mind these two doctrines, which are so carefully distinguished in the portion of the Catechism which I have just quoted, in order to encourage us for work which will and must appear more difficult, the more we proceed in it.

God calls upon us because He has adopted us; and He does so because, when He adopted us, He gave us a grace which is able to sanctify us daily; He is not a hard Master to gather where He has not strewed, but He is a just Master, and expects His own with increase.

You will see, therefore, a strong similarity between the text of this sermon, which is the beginning sentence of this day's Epistle, and that which opened the Epistle of last Sunday. Then the Apostle besought us "that we receive not the grace of God in vain;" now he goes one step farther in the same subject, and beseeches us that, as we have received, or in proportion as we have received, so we should abound.

This is an important doctrine just at present; and, therefore, to fix more firmly in our minds that it is from the Church of God, that is

to say, from those who have received from God special grace and special privileges for that very purpose, that this strict purity is required, the particular passage is selected, which forms the Gospel of the day. This relates the casting out of the Devil from the daughter of the Gentile mother, on account of that mother's faithfulness. This miracle has always been held as conveying a doctrine allegorically, and as having been intended by Christ to typify the sanctification of Christians, for the sake of their mother, the Church, who, more faithful than that of Israel, had followed Him from the homes of the Gentiles.

"This woman," says Remigius, "figures the Holy Church, gathered out of the Gentiles; the Lord leaves the Scribes and Pharisees, and comes into the parts of Tyre and Sidon; this figures His leaving the Jews, and going over to the Gentiles. This woman came out of her own country, because Holy Church departed from her former errors and sins."

Again: Augustine says, "That in order to heal the Centurion's servant, and the daughter of this Canaanitish woman, He does not go to their houses, because He would signify that the Gentiles, among whom He went not, were saved by His Word. That these are healed by the prayers of their parents, we must un-

"She prays for her daughter," says Hilary, "that is, she prays for the body of the Gentiles, possessed by unclean spirits, and, having learned the law of the Lord, calls Him the Son of David."

"Whosoever, therefore—among Churchmen—has his conscience polluted with the defilement of any sin," says Raban, "has a daughter only vexed by a devil; also, whosoever has defiled any good that he has done—in the Spirit of Christ—by the plague of sin, has a daughter tossed by the furies of an unclean spirit, and has need to fly to prayers and tears." And we may add, has, in this parable, a promise that his prayers and his tears will not be unavailing.

The teaching of Lent and its discipline, therefore, is addressed to Churchmen only. Those, and those only, who have been taught, and, to a certain extent, practised in their duties towards their neighbours, are now shown their duties towards themselves. "Furthermore, that is, besides all that we have learnt hitherto," says St. Psul in the Epistle

for this day, "we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more."

"He speaks to these Thessalonians as to Churchmen. He accepts the miracle of their firm faith," says Chrysostom, "and (thereupon) regulates their life; for this is proficiency, even to go beyond the [letter of] of the commandments and the statutes. No longer from the constraint of a teacher, but from their own voluntary choice, is all this performed. For as the earth ought not to bear only the seed that is thrown upon it, [but the seed with increase,] so, too, ought not the soul to stop at the things inculcated, but to go beyond them."

"This is the will of God, even your sanctification." This text gives us the general aim of the whole discipline of Lent. Our own personal purity, as directed last Sunday, gave us the means to this end; and that means is, cultivating by our own labour the grace already given us from Heaven. After Baptism, Jesus, led by the Spirit into the wilderness, fasted; not without an object indeed—His object was to prepare Himself for His contest with Satan.

The present Sunday directs our attention to the details of this work, and, by giving us practical examples, points out, in its two morning lessons, the two great causes of defilement; first, of the soul—falsehood—by the sin of Jacob; secondly, of the body—fornication—by the sin of Dinah.

Ye know, you must know, for I, like St. Paul, am addressing Churchmen, you must know "what commandments we gave you by the Lord Jesus." You must know that every Christian heart is, as it were, a vessel which has been cleansed and purified by our having been made partakers with Christ; which vessel has been committed to our keeping. "Before that," as St. Chrysostom justly remarks, "it was not in our keeping, it was under the dominion of the 'strong man;' but that strong man Christ cast out. Then, and not till then, the vessel was placed in our keeping; but it remains so only as long as it does the things which we wish, not those which sin commands." This vessel, you must see, is capable of being filled with holiness and goodness, but it is equally capable of receiving again, and receiving with increase, the earthly and natural passions with which it once was defiled by the sin of Adam. It is the will of God now that you should know how to possess this vessel in sanctification and honour, and that you should show, by this, the difference between those who are, and those who are not the adopted children of God—"not in the lust of concupiscence," says St. Paul, "even as the Gentiles, which know not God."

The Church has been so particular in pointing out, that it is from those who have received the privileges of grace, and help, and strength, that these difficult tasks are required. lest, at any time, we should say in our hearts, "My power, and the might of mine hand, hath gotten me this wealth, and forget the Lord our God, that it is He that giveth us the power to get wealth, that He may establish His covenant, which He sware unto our fathers, as it is this day." These are difficult duties, no doubt—the Church makes no secret of that—duties impossible to flesh and blood: glory and great honour are to be got by achieving them; but the glory and honour is not ours, but God's.

Now turn your minds to your work, and that work is, purifying your own nature. Look first at the example given you this morning. Look at Jacob, the chosen of God, him who afterwards became Israel, him who wrestled with God, and prevailed, look at his

to this. - Flesh

rhen a second time an exile, he recounts rrows to Pharaoh: "Few and evil have ays of my life been, and I have not ed unto the days of the years of the life fathers."

pehoves God's most faithful servants not to trust always in the promises of God, I Jacob did, but to trust that God will lis own means to accomplish them, withse aid of the Devil's weapons, deceit and cod, which Jacob used; and to consider to amount of faith in the end or object to sined will, in the sight of God, justify which are in themselves sinful.

not consider the self-denial which the

left, which we are to take up. But armour is not taken up for comfort, or for ornament, but to be used in actual warfare. This, therefore, is the warfare in which it is to be used. The natural man was once under the power of the Father of Lies, and still, under temptation, feels his old bias. Fight against him; use that armour against him in which the Lord Himself prevailed in similar warfare. The vessel of your heart is yours now; possess it in all sanctification, and then the fall of Jacob, which you read this day, will be your salutary warning, and your safeguard, not your type.

And this sanctification is not intended for the soul alone, but for the body also. It is not only your souls that have been purified by the Spirit, your bodies also are the temples of the Holy Ghost. Defile not the temple of God. If that armour which God has given you, and your own labour has put on, is sufficient, by God's grace, to defend the soul from the defilements of falsehood, it is sufficient also to defend the body from the defilements of impurity. This is another practical use to which you must put the lesson of self-discipline, which you learnt last Sunday.

For this, look to the evening lesson; look to the story of Dinah, and do not say that it

is an easy task, and one that requires but little

discipline, to keep the seventh commandment. That would be to boast in the spirit of the young man who said, "All these things have I kept from my youth up; what lack I yet?" The seventh commandment, like all the other commandments, is exceeding broad; it comprehends a great many things that men little dream of. See what the sin of Dinah really was. See how much, or rather, as we should my, how little of it was her own—how much belonged to circumstances over which she had no control, and which were rather the punishment of the fault, than the fault itself. "She went out to see the daughters of the and." Here was her sin, all the rest was her punishment; she went out without the knowledge of her father, for the lesson tells us he did not hear of it till afterwards. She went alone and unprotected, for we know her brothers were in the fields; and she went to a meeting of which her family disapproved, for, as Josephus tells us, "It was an annual festival, which the people of the land—that is to say, the idolaters—had instituted at a certain time;" and her brothers must have gone into the fields, not because they were ignorant of

the festival, but because they did not mean to

attend it.

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If Shechem had not met with the damsel. would her sin have been less? That he saw her, was an accident—it was no act of her own; all that followed, too, was involuntary on her part; but it is quite evident that no single deed of that dreadful succession of crimes. which we read in this evening's lesson, could possibly have happened, had she not forgotten her duty in the first instance, had she not followed her own pleasure, and gratified her own vanity, or curiosity, or love of amusement, when, without the sanction of her family, "she went out to see the daughters of the land." Her sin was in her heart, and was known to God long before; by its consequences, it became known to man. "Shechem spake kindly to the damsel," we read in the lesson; but this does not give us the full meaning, as God wrote it in His Book. The Hebrew says, "Shechem spake to her heart;" the Greek translation, more faithful than ours, says, "he spake to her mind;" that is, he suggested to her that which she wished before. Now look what our Saviour says, and you will see the use of discipline: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies—these are the things which defile a man." "Lead us not into temptation," is what we say when we we not see here more strongly, even n the former instance, the special appliof last Sunday's general lesson? We are rn to fast, we are to discipline our minds or bodies, so as to acquire a habit of selfl; and then, when we come to the ordinary usual affairs of life, the little things, as seem to us, which, little as they are, ina right and a wrong, we are able to put exercise the mastery that we have already rd. Had Dinah acquired a habit of selful, would she have done that which exd her to temptation?

he exercise of self-denial in the ordinary is of life, is urged upon us as Christians, use it is as Christians we have received the

"they know not God," and we do know Him; let us be ashamed, let us be afraid, when we are worse than they; the task may be difficult, but Christ has made it easy; it is easy to achieve truth, if we fix our minds upon the God of Truth; and it is easy to preserve chastity, if we suffer not our steps to stray from the shelter of that protection with which He always overshadows the path of our duty.

We make our own difficulties by acquiring evil habits, and then we complain that the

"ungodly is trapped in the work of his own hands." "Nothing is difficult when men are willing," says St. Chrysostom, "and nothing is easy when men are unwilling, for God has made us masters of all these things." On this account, Isaiah says, "if ye be willing and hear me;" and again he says, "if ye be unwilling and hear not." Our salvation depends, then, upon our being willing or unwilling; it is by this measure that we are punished, or are praised. Then God grant that, being of the number of those who are praised, we may obtain the promised blessings, by the grace and loving-kindness of Him "Who hath called us, not unto uncleanness, but unto holiness."

We now may understand the object of the Collect, and why, at this particular season, our thoughts are directed towards the necessity of

e, therefore, that we must not rest upon

ke, therefore, that we must not rest upon rivileges, but claim them that we may hem. If we would see God, we must defence, we shall no more be pure eart, than those who have failed be-us. When we hear, therefore, this the history of Jacob and of Dinah, we sught to pray to God to keep outwardly is bodies, and inwardly in our souls, that may be defended from all adversities that happen to the body, as in the case of h, and from all evil thoughts which, as in use of Jacob, may hurt the soul, through the Christ our Lord.

THIRD SUNDAY IN LENT.

THE THIRD FRUIT OF REPENTANCE, RELIANCE OF GOD'S DEFENCE.

Pealm, lvi. 9.

"Whensoever I call upon Thee, then shall mine enemies be put to flight: this I know; for God is on my side."

It is very sad, it is very humiliating, but it is the inevitable consequence of the fall of man, that all our efforts to do right, our successful efforts, I mean, are productive of faults, which themselves require fresh efforts to overcome. These faults, in us Christians who are living under God's grace, are like shadows, which are the consequence of light itself; they would never have been seen had there been no light, but become only more evident and more distinct the stronger and the brighter the light grows. While we are in this world, we are walking in the light, no doubt—thank God for that; by His grace, light is all around us;

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but in the midst of it all, we walk in our own shadow.

Now the shadow of Faith is Spiritual Pride; it is produced by faith, no doubt; and, moreover, it proves the existence of faith; for it could no more exist without faith, than a shadow could exist without light; but while we walk in that shadow, we cannot see the dangers before us, and are sure to be trapped into the first pitfall the Devil puts in our way.

The sad and humiliating lessons which the Church set before us last Sunday were intended for the very purpose of crushing this feeling We are God's people, inheritors of within us. His kingdom—which is our Land of Promise— His elect. His adopted, and as such we enjoy privileges that have never before been accorded to human kind. Do we believe this? We must. or how else should we thank God for His goodness? how else should we worship and bless the Lord, who died, that we might possess these privileges? In order that we should have faith in Christ, the Church is bound to teach us these things, and she has taught them.

But are not these the very things that tend to set us up, to make us proud and self-confident? is it not so even in this world? is it

THE THIRD FRUIT OF REPENTANCE, not even a proverb that "honours change 452

manners?" that those who are conscious of place, and power, and favour, and wealth, look down upon those to whom these things have been denied? and how much more when the

favour is that of the Most High, when the

place is the kingdom of Heaven, when the power is that of the Sons of God, and the

wealth the riches of eternal life?

Then comes the Church with the Apostle's warning, "Not as though I had attained, either were already perfect." Then it is that she places before us instances of those who, elect #

like ourselves, have fallen, notwithstanding their election, who, faithful like ourselves, and, therefore, doing many things well, and erring on account of their very faith, fell the moment

they departed from the simplicity of their duty. And this is the greater warning to us, because, as the Path of the Christian's duty is

the path of Christ's own footsteps, so a departure from duty is more dangerous to the

elect of Christ than it was to the elect of Israel, because, in departing from our duty, we are de

"Behold," says the Church, in the words of the Apostle, "the goodness and severity of parting from Christ. God, on them that fell, severity; but toward thee, goodness, if thou continue in His good,

ry reason for boasting that makes us to Since thy Master hath been good to lo thou, therefore, fear; for the blessings t abide by thee immoveable if thou t listless.... For thou also, he says, thou continue in the faith, wilt be cut

s is the point at which the Church left Sunday. If we did really lay to heart soon which we then received, we should we high-minded with the remembrance that God has done for us, but we should lest He who spared not the natural ses of His own olive tree, should not us either, who, after all, have been only and in."

The first Sunday urges you by prayer and by fasting—by your own exertions, that is, and your own self-denial, to prepare yourselves for amendment. The second warns you against Spiritual Pride, the natural result of your success when you feel that this amendment is beginning; and now, upon your confession that you can do nothing of yourselves to help vourselves, comes in the assurance of God's help. The doctrine of this third Sunday, then, as taken in connexion with the two preceding, is, that God always vouchsafes His defence to His faithful servants, if they have been induced to pray for it: (1) from a desire of actively and personally serving Him; and, (2) from a sense of their natural incapacity of so doing.

Now let us see how the Gospel of the day illustrates this point. Jesus, we see, was casting out a devil, and it was dumb; and when the devil was cast out, the people wondered; this, therefore, shows us, that though God is truly our defence against all our dangers, yet that those particularly contemplated to-day are dangers of a spiritual kind; and this is just what we may look for at this season. Every service in Lent is more or less directly part of our preparation for the Communion of Easter; and the dangers which we

on the merit of any great or good would not allow that this casting out devil was God's work, but called out r Blessed Saviour was working by the f Beelzebub, the chief of the devils; made light of it, and said that casting vils was no sign of Divine Power at all, lled upon Him for a sign from Heaven, s Joshua gave when he bade the sun to still, or Moses, when he divided the sea. arse our Lord could have given them gn; He had done so before, so that those d cried out, "What manner of man is that even the winds and the sea obey " but He was now teaching a point ectrine to us as well as to them, one, To show us that it must be so, and to show. also, the effect which such a victory must have on us who are His fellow-soldiers, He argues from earthly policy. If a family be divided against itself, if a city be divided against itself, every one sees that that family or that city must be brought to ruin. If a kingdom be divided against itself, common observation teaches us that that kingdom cannot stand.

One of two things must, then, have taken place; either the Jews were right, and Beelzebub had cast out Beelzebub—in which case his kingdom would not stand any more than an earthly kingdom would under similar circumstances—or else they were wrong; but in that case, the Lord must have been casting out devils by the Finger of God; and the conclusion was evident, that the kingdom of God was come upon them.

This was an argument for the unbelieving Jews. We Christians do not need it; we know that the kingdom of God is come upon us; we know that the Lord saw Satan fall like lightning from Heaven; and we say with the seventy when they returned from their mission, and we say it with reverence, "Lord, the very devils are subject to us, through Thy Name."

Now join this doctrine to that of last Sunday. Cast down, as we might have been, and ought to have been, by the sense of our dangers, we shall say now, "Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?" The very devils, those who were heretofore our masters, have become subject to us, through the Name of Him whom we follow.

And this is a lesson which applies to us now as much as ever it did to the Jews then. When a strong man armed keepeth his palace, his good; are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils; for this parable does more than merely illustrate the Lord's victory over evil spirits then, it explains the manner in which the children of wrath are made children of God now. The heart of the natural man is Satan's palace; and this expression is used much in the same sense as that which declares the heart of the regenerate to be the Temple of the Holy Ghost. As long as this strong man, armed, as he has been, by the consequences of Adam's sin, kept this palace, all that was within it, the man's faculties, and means, and time, and opportunities, all were his; all were so many weapons to be employed in the service of the Evil One: and they are at peace. The natural man is not aware of his danger; he makes no effort to throw off that which enslaves him; he feels less fear, and less anxiety, than many a humble man, who, "through much tribulation," is winning the kingdom of God.

This is the natural state of man. In this state he was born, and in this state he would remain, were it not for the protection and the defence of Christ. This defence we Christians look upon as a matter of covenant; it is one of the three things promised to us by God at our baptism; the promise is kept, the defence is offered to us, and we can lose it only by obstinately and perversely putting it from us ourselves.

But the King has not only driven out Satan; He has taken from him his armour wherein he trusted. This is a point of doctrine frequently overlooked. Christian men talk of themselves as "vile," "worthless," "reprobate," forgetting that the Lord he sanctified that nature which once was all the call it. When a man has conquered he enemy, the very first thing he does is to the from him the weapons with which he foug and by which the fight may be renew

This armour wherein Satan trusts, the consequences of Adam's fall, these goods that were at peace, the man's faculties, of which he had firm possession, all these were the very first spoils which the Lord, the Stronger Man, divided, and took to Himself. None of these things had been originally depraved. "God saw all that He had made, and behold, it was very good." They were depraved because they were under the mastery of the Devil: and now that the Devil has been driven out, and these things taken possession of by the Lord, they may be used, and are used, in that Lord's service. The very gifts and faculties which, before his conversion, made Saul a powerful and dreaded adversary to the Church of Christ, are those which, placed under God's guidance, gave him power to become its greatest benefactor.

There is something very remarkable in the first lessons of this Sunday when contrasted with those of last. There, when the Church would break down our natural pride, and presumption, and self-confidence, she shows us examples of those who, elect like ourselves, have fallen. Now, that she would comfort and encourage us, she gives us the history of one who, exposed to the very same trials, withstood them. There is something very

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significant in Joseph's answer, "How shall I do this great wickedness, and sin against—not

my master, but—God?" We hear of no such reference to God in the cases of Jacob and of Dinah. A comparison of these two passages -and the Church, by thus bringing them together, intended us to compare them-will show us why Joseph was defended in the time

of his trial, and why Jacob and Dinah were not. This is the doctrine of the Sunday, and this is the way in which it operates in removing those gloomy doubts and faithless fears which the contemplations of last Sunday, necessary as they were, have but too much tendency to raise up in us. We are not, indeed, taught here to trust ourselves, or to lean on our privileges, and say, "The Temple of the Lord

are these;" but we are taught to trust in the defence of God, the conqueror of that strong man who had tied and bound us by the chain of our sins. So long as we look to Him, we may trust to our natural gifts; for He has taken them from him who so long had held them, and has sanctified them by becoming One with us.

The doctrine, therefore, is not that God defends all His people, but that God defends those who are anxious to be defended. Observe the Collect: "Look upon the hearty desires of Thy humble servants, (the word humble refers back to the effects of last Sunday's lesson,) and because we are humble, and because we heartily desire, stretch forth the right hand of Thy Majesty, to be our defence against all our enemies." We make this prayer with confidence, because we have seen the "strong man" cast out.

But as there is no warning without its consolation, so there is no consolation without its warning. We need not fear the Devil, it is true, for we are under the defence of One greater than he; but we have not the less reason to fear lest we lose that which protects us from him: and we have not the less need of watchfulness, that we remain under the shadow of this defence; for we are never beyond a state of trial while we continue in this life. Hear what our Master says of our regenerate state, and see whether this may be safely made a state of carelessness. the unclean spirit is gone out of a man, he seeketh rest; and finding none, no other place to rest in, (for all alike have been regenerated, all alike abide under the defence of the Most High,) he says, I will return to my house whence I came out, I will seek again that man's heart from which I have

been cast; and when he cometh, he findeth it empty." Here is the point: the Lord has cast out the unclean spirit, but the heart remains empty; and if it be not filled with love, and garnished with good works done in the power of that love, the Devil finds it swept and garnished for him. Do not imagine that the relapsed Christian ever returns to his former state—that his life can ever be the same to him as if he had never been regenerate; the Devil enters into his empty heart, but not alone; he taketh with him seven other spirits more wicked than himself, and they enter in and dwell there. Is not the last state of that man worse than the first? To that which has been cast out, has he not added Ingratitude, Disobedience, Perverseness, Obstinacy, Pride, Self-will? "It had been better for them not to know the way of righteousness," says St. Peter, "than, after they had known it, to turn from the Holy Commandment delivered to them." The Lord is longsuffering, and full of kindness, no doubt: He willeth not the death of a sinner; still, every time the Devil enters into the heart of man, he is expelled with greater difficulty than before, until at last the Holy Ghost, so often done despite to, pronounces the awful sentence: "Ephraim is gone to his idols;

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let him alone;" and he remains henceforward, without defence, a helpless prey to the enemy.

Now, see the chain of doctrines that one by one have been unfolded. We must exert ourselves in God's service; we must be convinced of our own weakness; we must remain under God's defence; thus far have we proceeded step by step. And does not this lead us of necessity to the remaining doctrines of Lent? That we strengthen ourselves for our work by the heavenly food which the Lord has provided for those who have followed Him so far into the wilderness. That we persevere, that we "go on in the strength of that meat," till we come to the Mount of God. "And then," as the Epistle says, "that we be followers of God as dear children, that we walk in love as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God;" and thus, even though we are called upon to follow our Lord through His Passion; even though the Cross which is laid on us, seem heavier than we can bear, we are able to take it up in faith and in hope, rejoicing that we are "counted worthy to suffer shame for His sake;" or, rejoicing that we are thus permitted to "fill up the measure of His sufferings." And thus it is that we follow Him

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through His Passion to the end—not death, (Good-Friday is not the end, but Easter-day.) Not death, but Resurrection, where "to Him that overcometh, He will grant to sit with Him in His throne, even as He also overcame and is sat down with His Father upon His throne."

FOURTH SUNDAY IN LENT.

THE FOURTH FRUIT OF REPENTANCE, SPIRITUAL NOURISHMENT.

St. John, vi. 48, 49, 50.

"I am that Bread of Life. Your fathers did eat manna in the wilderness, and are dead. This is the bread that cometh down from Heaven, that a man may eut thereof, and not die."

In old times this day was called Refreshment Sunday, and, as it occurs at Mid-Lent, people used to imagine that it was a sort of Festival appointed by the Church, for the purpose of enabling them to undergo better the long fast of the season. It has a far deeper meaning than this. A Festival it is, no doubt, and it does enable men to undergo their sorrows more hopefully; for every Sunday, in Lent or out of Lent, is a Festival, since it commemorates our Lord's Resurrection, and our own hopes of eternal life. In Lent it is even more a Festival than it is at other times, for it teaches us even in that time of abasement

and sorrow, not to be "sorry as men without hope."

But this Sunday shows us another comfort; it is a Refreshment, indeed, but of the soul, not of the body; a nourishment it is also, not for the purpose of sustaining us through a Lenten fast to the festival of Easter, but of supporting us in our pilgrimage through the world, the barren and desolate wilderness through which lies our path, to that of which Easter is the type, Resurrection and Eternal Life.

The Refreshment from which this Sunday takes its name, is the "Strengthening and Refreshing of our souls by the Body and Blood of Christ;" not, indeed, that this day was particularly appointed for the celebration of the Lord's Supper—every Sunday and every featival was that—but that it is the day on which the Church brings this particular doctrine before the minds of her children.

Look back at the three last Gospels, and see how aptly the doctrine comes in at this particular place. We have exerted ourselves in the Lord's service; we have done our best to "purify ourselves even as He is pure;" we have seen and confessed our natural weakness; we have claimed and received the defence of the Most High; the "strong man" is cast out.

rength to bear them continually, and to them always ready for immediate service. re strong, it may be, for the moment, but must keep up our strength to the last. re ready to pursue our path, and that better hope and surer trust than ever. efore we think of "perseverance," which doctrine of next Sunday, we must think ily sanctification and daily nourishment, is the doctrine of this: "Eat again, for surney is too much for thee." We pray, ore, in the Collect, that though we detect.

e Epistle for the day is merely the intro-

adhering to the very letter of the command as it was received in Sinai, and bound no farther than that letter binds us; but that something is committed to our discretion, that we have been treated as sons, that the mind of our Father has been revealed to us in a way in which it was never revealed to the Jews; and that, on this account, though we are called upon generally to serve God with all our

hearts, and according to the Spirit of His Commandments, still we are under a law of liberty, and are left at our own responsibility to adapt for ourselves our different acts, according to the general tenor of that Will

which has been revealed to us.

This introduces the doctrine of the Gospel. Ours is a far more honourable service than that of the Jews; ours is that of children to a father, theirs was that of servants to a master; nor are we worthy of such trust till we have. followed our Lord into the wilderness, in faith and confidence. But we are not to suppose that, because it is more honourable, therefore it is less difficult; on the contrary, it is far more difficult, because it draws upon our judgment and our responsibility; and, therefore, it is, that when we begin to find this, and to faint

by the way, the Lord anticipates our wants, and gives us the nourishment which He knows

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into the wilderness in pure faith. eccived no special command to folthey did it voluntarily, and out of e the sentiment which we have just in the Epistle, they did it being of liberty.

d had led them over the sea into ess. It is significant that, both in stament and in the New, the wilso which the Faithful are led, lies on side of the water; this is not accie wilderness always typifies this St. Paul speaks of the chosen who dit, "that they were all baptised in which they had passed to it." The is continued in the New Testament,



and pitying their infirmities, took that which they had already among them, that which, indeed, belonged to them, and, without changing it, or adding to it, or multiplying it, (for we are expressly told that the fragments afterward collected were those of the five loaves and of the two fishes,) simply by imparting to it, in the act of thanksgiving, a something of His Own Nature, a something mysterious, a something unexplained even to His disciples, supplied, to those who had shown faith sufficient to follow Him thus far, sustenance sufficient for their farther journeys.

Now you will remember that this multitude had seen many miracles before this; we are expressly told that they had, but from none of them all had they recognised the Lord to be more than simply a man of God, like any of the numerous prophets that God had sent to His chosen people; but the moment they saw this particular miracle they exclaimed at once, "This is that Prophet that should come into the world;" this is that particular Prophet whom Moses had announced, who was to be raised up "from among their brethren," like himself, "THAT PROPHET" so often alluded to in the New Testament, of whom Moses, the Leader, the Deliverer, and the Lawgiver, was the special type; the Messiah, in fact, whose

they were expecting. And this is the more remarkable, when we remember that it was precisely by this means that the Lord was made known to the two disciples coming from Emmaus: He walked with them, He talked with them. He explained to them that "thus it must be," that "thus it behoved Christ to suffer," and "the third day to rise from the dead;" still their eyes were holden: but "as He sat at meat with them, and took bread, and blessed it, and brake and gave to them, their eyes were opened, and they knew Him." It was intended, therefore, that these miracles should stand distinct from the rest—that this particular type should become plainer and plainer, but always indicating the same thing; and that the thing indicated was the Real and Revealed Presence of the Lord God.

Our Saviour, therefore, in the Gospel of the day, was made known to those who had followed Him into the wilderness, by doing precisely what Moses himself, in his typical character, had done before Him, by feeding them in the wilderness with bread from Heaven, repeating, only with a more Heavenly and spiritual signification, the miracle of the manna, (called by the Psalmist "Angel's food,") by which the Israelites were supported in their journey to their Promised Land. This hap-

pened immediately before the Passover; for we are told, "The Passover, a feast of the Jews, was nigh at hand," "signifying," as Alcuin observes, "our refreshment by the bread of the Divine Word, and the Body and Blood of our Spiritual Passover, whereby we pass from vice to virtue;" for we have not to wait for death and for judgment, in order to take our part in the Death and Resurrection of Christ; even in this life there is a fulfilment of these things, and in this fulfilment we are invited to There is a "death unto sin;" participate. there is a "rising again unto righteousness;" and thus it is, only in a new sense, that "as in Adam all die, even so in Christ all are made alive."

It was always the Lord's custom to prepare His disciples beforehand for the events which were to come upon them, so that, their minds being already familiarised to them, when they came to pass, they were received at once as fulfilments of prophecies already delivered, and revelations of mysteries already received. The whole of our Lord's teaching was of this character; it was always a preparation for something that should come. "What I do thou knowest not now, but thou shalt know hereafter." "These things understood not the disciples at the first; but when Jesus was glorified,

then remembered they that these things were written of Him, and that they had done these things unto Him." All this is not without its meaning; the whole character of Religion is, Faith first, and Knowledge afterwards. Receive in faith—receive it, because it is the Word of God; mark it, learn it, act upon it, and then its meaning will reveal itself by the course of events.

Thus it is that our Lord declares Himself to be "the Living Bread which came down from Heaven, of which a man may eat and live for ever;" and "that the bread which He would give was His Flesh, which He would give for the life of the world," long before that great Passover which made Him to be all this to us; and, therefore, it is, that the Church, in preparation of that festival wherein we commemorate this Passover, places before us the miracle in which He first declared to His disciples the blessings which that Passover would bring them.

Hitherto they had understood the account of the manna merely as a fact in the history of their nation, that God, in order to preserve those who had followed His Prophet into the wilderness, had given them "Angel's food." Now they are told that all this was a type of something greater, that the manna itself was

not the True Bread from Heaven, only a figure of it; not the True Bread, because it preserved only the body, and preserved even that but for a time—"Your fathers did eat manna in the wilderness, and are dead'—but an earnest of the True Bread that was to come, of which "a man shall eat and not die." "It was not Moses," the Lord said, "who gave you that bread from Heaven; it is My Father who giveth you (Now) the True Bread from Heaven, and that Bread is He which cometh down from Heaven and giveth life

unto the world."

Now remember, all this Lent is but a preparation ration for Easter; and Easter itself, as a portion of the Christian Covenant, unfolds, like every other portion, a blessing and a duty—a something on God's part, and a something on ours —on God's part it is the atonement for our sins accepted, the inheritance to Eternal Life confirmed; on our part it is a "death unto sin and a rising again unto righteousness;" and the one we are capable of enjoying, the other we are capable of performing through car union with Christ, and in no other way whatever. As yet we have not learnt the most difficult, the most trying part of our Christian duties—we have not yet spoken of the Passian of the Lord, and, therefore, not of the Crea

that we have to take up when we follow Him in that Passion; we have heard as yet only of our natural duties to one another as members of a human society, and of our Christian duties towards ourselves as members of Christ, but this is under no particular state of external trial. Next Sunday is Passion Sunday, and we are going then one step farther in our duty as Christ's followers, for we are not to read of our Lord's Passion only as a history of what He underwent for us; we are to read it as tidings that we have something to undergo for Him: we are told in so many words that those who had called the Master of the house Beelzebub, would not spare the household, and that the history of Christ is but the history of the Christian life, such as, in one way or other, we must exemplify in ourselves if we wish to be like Him. We must, therefore, learn to follow Him now in His humiliation: we see that we must meet with crosses, trials, discouragements, opposition, unreasonableness, uncharitableness, all, in fact, that He met with; that we are to lose something, to forego something of worldly advancement and prosperity, something it may be, even of reputation and good report, in order to fill up, in our own bodies, the measure of our Master's sufferings; we are taught that through it all we are to preserve

the same patient, hopeful, faithful character, and that our duty as Christians at rest, is still more our duty as Christians under trial.

We have been learning from Epiphany to be obedient, kind, considerate, beneficent; we have been learning from Lent to be pure, humble, trustful, ready; but, as yet, we have not had a word about the inevitable crosses of life. We are now to learn to be all this among them that hate us, as well as them that love us; all this in adversity, as well as at ease; all this in reproach and humiliation, as well as in the esteem of men. It is a hard trial—hard to flesh and blood; but before we are taught that our Lord, whose example we had bound ourselves to follow, underwent Himself this contradiction of sinners, and preserved through it all the perfection of human character, even as He would have us, His followers, preserve it; before we are taught this. we are shown on this Sunday, that the very Lord who did these things, is in us, and we in Him; and that, therefore, as He liveth by the Father, so we live by Him.

This is only working out the doctrine of the Incarnation to its natural conclusion. Human: nature, once perfect, lost the power of good works, because it was separated from Godd human nature, joined to God, regains the

power it had lost by the separation; this is, indeed, God's work, not ours. We do not join ourselves to God, it is He who joins Himself to us; it is not we who "stand at the door and knock," it is the Lord God Himself; all that He has left for us to do, is "to hear His voice, and to open unto Him, and He will come in unto us, and will sup with us, and we shall sup with Him." "He that hath an ear to hear, let him hear," for this is "what the Spirit saith to the Churches." "Do not think that it is you who come to the Lord," the expression, "all that the Father giveth Me," shows that it is no accident whether a man believes or not, that belief is not the work of human thought; but that it requires a revelation from on high, and a mind devout enough to receive the revelation; but, remember also, that they are not free from blame, whom the Father does not give to His Son, for they are deficient in that which lies in their own power, the will to believe. (Chrysostom.)*

The Lord tells us, that we cannot come unless the Father draw us; but we may say with Solomon, "Draw me, we will run after

This expression would be less liable to misinterpretation, and St. Chrysostom said, "Which God has put in their own power," though, possibly, he really did use it in the sense in which the Apostle says, "To will is present with me."

Thee. The king hath brought me into his chamber, we will be glad and rejoice in Thee." It is not for us, whom the Father has not only drawn, but adopted to be his children, to waste our time in thinking how we should have been saved, had it not pleased the Father to adopt us; our duty as His children, and our wisdom also, is to think how we shall be saved, if we neglect so great a salvation.*

It is a truth that we cannot too frequently lay to heart, that every means of salvation held out to us, brings, if neglected, an additional danger; because, in this case, to our other lives we add the sin of Esau, that of despising God's grace. "He found no place for repentance, though he sought it earnestly and with tears;" God grant that it be not so with us. But the Lord Himself confirms it and give reason for it: "If I had not come and spoken to them," said he, "they had not had sin; but now they have no cloak for their sin."

^{*}Augustine's explanation of this text is this: "When a schoolmaster is the only one in the town, we say locally, 'This man teaches all here to read, not that all do learn of him, but that he teaches all who do learn.' And in the same way God teaches all men to come to Christ; not that all do come, but that none comes in any other way. All the men of that kingdom shall be taught of God, they shall hear nothing from men, for though in this world what they hear with the contents within, from light and revelation."

And so it is with us. The Lord, seeing the greatness of the trials that are coming upon His followers, "with the temptation makes a way to escape, that we may be able to bear it." In order that we, who cannot of ourselves preserve the eternal life which has been imparted to us, might live by eating that bread which came down from Heaven, He gives us His own Body, and His own Blood—that is, His own Life, and His own Nature, "He in us, and we in Him;" telling us at the time, that what He offers us is such, that they who take it not, have not life, and they who take it have life, even life eternal.

The Lord tells us this, and men make light of it, and "go their way, one to his farm, and another to his merchandise;" they put it by, "not discerning the Lord's Body." They say, with the Jews, "how can this man give us His flesh to eat?" Is this faith? Is this following when the Father draws? Is this opening when the Saviour knocks?

Remember the end of all this. Remember that you are not the first who thought this a hard saying; but that on the very day when the Lord first declared it, many of those who called themselves His disciples then, "went back, and walked no more with Him." Augustine says of them, "that they never had

been His disciples, but hypocrites, who, as far as air and behaviour went, were receiving in-

struction from Him;" and that this was the test which tried them, and proved them to have been hypocrites. Are you of this number? You are so outwardly if, when invited to eat this bread, and drink this wine, you go back. Hear what Augustine says of such as these: "Being cut off from the Body their life was gone, they were no longer in the Body, they were created among the unbelieving." And will you dare to say that this is not what Christ Himself said before time? Is this the end that you would wish for yourselves? now, too, when you are going to meditate on the Passion of Christ? The path which He trod is no easy path, or it would not be called "a strait gate," and "a narrow way;" nor are its duties light duties, or entering upon them would not be called "taking up a cross;" nor are its trials and temptations easy to be resisted, or His soldiers and servants would not be said to war "not against flesh and blood, but against powers, and principalities, and the rulers of the darkness of this world."

This path we must tread—these duties we must take up: and these powers of darkness will assail us, while we are treading this path, and performing these duties. The Lord warns

us over and over again, that we are unable of ourselves to help ourselves; that our sufficiency is of Him; that He is ready and willing to give us the strength that we want; that with this strength we shall be able to persevere; we shall be able, having done all, to stand; we shall be able to follow Him through His humiliation, and to follow Him, as many of His adopted brethren have done before us, even though that humiliation lead to death.

On every side He shows us men who have followed Him hitherto, even into the wilderness, who have walked with Him, and heard Him, and professed to be His disciples, now falling away, going back, walking no more with Him; and He turns to us, even as He turned to the twelve, and He says, "Doth this offend you, will ye also go away?"

Shall we not say with Simon Peter, "Lord, to whom shall we go? Thou hast the words of Eternal Life, and we believe, and confess, that Thou art the Christ, the Son of the Living God."

FIFTH SUNDAY IN LENT— PASSION SUNDAY.

THE FIFTH FRUIT OF REPENTANCE, PERSEVERANCE.

St. John, viii. 51.

"Verily, verily, I say unto you, if a man keep My saying, he shall never see death."

You must observe the peculiarity of this text. which is taken from the Gospel of the day. for upon it hangs the whole lesson of the fifth Sunday in Lent. The Lord does not say, a man shall never see death if he hear My saying, or even receive My saying; something more is implied by the word "keep;" it is the grace of perseverance, and therefore it is that in the Collect we are taught to pray that "God, of His great goodness, would so look upon His people, that they may be governed and preserved evermore, both in body and soul." As the important word in the Gospel is "keep," so the important word in the Collect is "evermore;" for the danger that we are more especially praying to be guarded against here, is that of going back after having made an advance in holiness. The words of the text are an encouragement, no doubt, but, taken conversely, they are a warning also: the man who keeps his Lord's saying, knows, and from his Lord's own words too, that he shall never see death; but what does that very promise imply to him who does not keep his Lord's saying?

It is hardly necessary to prove, that if we require the grace of God and the work of the Holy Ghost, in order to receive good thoughts into our minds at first, and if we require the same grace and the same work to enable us to bring them to good effect afterwards, it is not from ourselves that we have the power of keeping them there, still less of continuing in that holy state into which they have brought us; therefore it is that we are taught in the Catechism not only that we must, indeed, "thank God that He has called us into this state of salvation, through Jesus Christ our Saviour," but also, that we must pray unto Him to "give us His grace, that we may continue in the same unto our lives' end."

In order to understand this lesson more fully, let us go back to that of the Third Sunday in Lent, which speaks of God's Defence, and of the casting out of the "strong man," who by nature had made our souls his palace.

There is a warning at the end of the Gospel for that day, which we did not indeed pass over altogether, but which we touched upon only slightly, lest it should interfere with the main lesson of the day: this we must now refer to, as it forms the groundwork for the present doctrine. It is that though we are fully convinced of God's power and willingness to defend us from him who has been cast out, "from all dangers, ghostly and bodily," and, I may add also after examining into the lesson of last Sunday, though He is willing to forgive us, though He considers us parts, or members of Christ, yet, for all that, we are not to think that our trial is ended at any time before we quit this world, but

In the Gospel for the third Sunday in Lent, this is shown very clearly by the evil spirit being cast out, (as in our case happens in our baptism,) and then, not departing to any place of rest, but wandering about, trying again and again to effect an entrance into his old habitation. This type, could we but realise it, would give us a lively idea of the unseen dangers to which we are continually exposed. This, however, we are told at the very same time, the cast-out spirit never can do unless be

throughout our whole life, even to the end, we are to pray for the grace of perseverance.

find it "swept and garnished," that is to say, prepared beforehand for his reception; and the reason why he cannot, is evident enough from the rest of the Gospel, namely, that there is a Stronger Man than he continually with us. We may, however, drive that holy Visitant from us, by retaining, against our judgment and our conscience, any sinful habit whatever, iust as Judas, by persevering in a habit of covetousness, "garnished," as it were, his mind to receive the Devik who entered into him. In this case we are taught that the state of that man is by no means what it was before the casting out of the Devil, but very much worse, just as through covetousness, which he would not get rid of, Judas was driven to murder which he never intended. The Devil, who returns, takes with him seven other devils worse than himself, and, therefore, the last state of that man is worse than the first.

We shall have no difficulty in seeing that the state of the Christian fallen from grace must, of necessity, be worse than that of him who has never received it, if we examine what the great privileges are which a Christian has received at his baptism, and what these privileges become when he falls away—they are the "Communion of Saints," the "Forgiveness of Sins," the "Resurrection of the Body," and

the "Life everlasting." These, we must see, are no privileges at all, but rather cursés, if we do not continue faithful members of that

Church into which we have been baptised; it can be no privilege to us to see Lazarus in Abraham's bosom, and to reflect that there we might have been also, when our actual state is. that we have shut ourselves out from it. Forgiveness of sins past can be nothing to us when we reflect that we have, in spite of the grace we have received, committed other sins which are not forgiven; while the Resurrection of the Body and Life everlasting are so far from being privileges, that they are worse than eternal sleep to him whose body will rise to the resurrection of damnation, and whose eternity has been rendered an eternity of punishment. It is evident that it must be so, and our Lord's own words bear us out in saying it, for we must remember that the servant who was beaten with many stripes was beaten, not because he did not his Lord's will, but because he knew his Lord's will and did it "When the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live?" says Ezekiel. "All his righteousness that he hath done shall not be mentioned; in his treapass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

Now all this which we have seen already, and much more to the same effect, which we may find from every part of the Bible, leads us one step farther in our Lent duties; and that is, never to lose sight of the tenure on which we hold our Christian privileges; never to forget that they are the results of a covenant, of which, though it is quite certain that the Lord will keep and perform His part of the promises, it is by no means certain that we shall keep and perform ours. The words of the text should never be out of our mind: "If a man keep My sayings, he shall never see death;" and we may couple them with those of another, "He that shall endure to the end, the same shall be saved;" but we should qualify them both by a third, "Let him who thinketh he standeth, take heed lest he fall."

Let him, therefore, who has passed through this season thoughtfully, and who has good reason to suppose that he has made some progress in sanctifying himself, that his past sins have been forgiven, and that his soul is now defended by his Lord, and who, from this, has sound reasons for thinking he is standing, take heed lest he fall—though God has heard him hitherto, and has answered the petitions of all the Collects he has hitherto put up, let him still add this one for to-day—that God, of His great goodness, would govern and preserve him evermore.

The prayer of this petition is borne out by the Gospel in two ways; first, because it shows, more than any other passage of Scripture, the eternal nature of the Son Jesus Christ, the "same yesterday, and to-day, and for ever;" and, secondly, because it ascribes our deliverance from everlasting death, and our union to this eternal Saviour, not to the receiving of Christ's sayings, but to the keeping of them.

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It shows the eternal nature of Him whom we profess to follow, for this is one of the only two instances in which the Lord proclaimed Himself openly to be the Jehovah. "Before Abraham was, I AM"—the very words by which He had proclaimed Himself aforetime to Moses, "I AM that I AM." "Thus shalt thou say to the children of Israel, I AM hath sent me unto you." These very words are repeated, only with an addition, which in the most lively manner points out the eternity of Him who thus announced Himself. Before Moses, before Abraham, before the farthest antiquity of their records, He had been what He was then; to us who live centuries after those days, He

is what He was; to those who live centuries after our time, He will be what He is now.

How closely we are ourselves concerned in this eternity, we might not have known, had it not been for the lesson of last Sunday: then we were taught, that, by means of the Holy Communion, which He had instituted, the faithful communicant is, as it were, one with his Saviour, dwelling "in Christ, and Christ in him." When, therefore, we hear to-day of the great things belonging to the nature into which we have been engrafted, our first thought is, "This is the eternity to which I belong. This is the glory of which I am part. This is the high station to which I am called. I thank my God that He has called me to this state of salvation; and I pray unto Him to give me His grace that I may continue in the same unto my life's end. I was joined with eternity, when, at my baptism, I was made a member of Christ. I pray God that I may remain in the olive-tree into which I was then grafted; and, as I know it to be eternal, that I may remain with it unto my own life's end, until I enter into the eternity of His visible Presence, and dwell with Him for evermore." This prayer in the Catechism and the Collect for this day, mean much the same thing; both ascribing the everlastingness of

our salvation, not to the receiving of Christ's commandments, but to the keeping of them. Hence it is that Gregory says, "Let him who would understand God's words, ask himself whether he hears them with the ears of his heart; for there are some who do not deign to hear God's commands, even with their bodily ears, and there are others who do this, but who do not embrace them with their heart's desire; and there are others, again, who receive God's words readily, yea, and are touched even to tears, but who afterwards go back to their sins again, and, therefore, cannot be said to hear the Word of God, because they neglect to practise it." Compare what Gregory says with our Lord's own parable of the seed that perished before it took root; of the seed that sprang up without depth of soil; of the seed choked and overwhelmed with thorns. and you will see at once the way in which we. who had been made one with eternity, cut ourselves from it, return to time, and perish with it.

This is precisely the character of the man, to whom the prayer in the Collect acts as a warning—those who receive God's words readily, yea, and are "touched even to tears," but who afterwards go back to their sins. It puts words into their mouths, and thoughts

into their hearts, which, perhaps, otherwise might never have entered them, and leads them to reflect and to think that it is not the hearing or the receiving, but the persevering in God's commandments, that leads to Eternal Life.

"Verily, verily, I say unto you, if a man keep My saying, he shall not see death." "But," says Augustine, "since He was about to die Himself, and spoke to those who were about to die, what means this, 'if a man keep My saying, he shall never see death?" What, but that He saw another death from which He came to free us—death eternal—the death of the damned, which is shared with the Devil and his angels. That only is truly death; what we call death, is only a passage into life."

We speak, therefore, of eternal death, and "we must understand Him to say, (Origen,) if a man keep My saying for ever, he shall not see death for ever; meaning, that a man does not see death, so long as he keeps Christ's word. But when a man, by becoming sluggish in the observance of His words, and negligent in the keeping of his own heart, ceases to keep them, then he sees death, he brings it upon himself." Remember how much is implied by the word pilgrimage, or journey; that

it is going on, going on continually, till you reach the home to which you are journeying. Remember how much is shown by the common expression, walking in God's commandments, that it is going on in them step by step. "We receive God's commandment by faith," says St. Chrysostom, "but it is not by faith that we keep them; we keep them by purity of life, and that is a continual process."

In the text, then, we have the character of him whom Christ acknowledges as His own. "If a man keep My saying," observe itcherish it—live upon it—that character shall never taste of death; its real bitterness shall be unknown to him, for the real bitterness of death arises from the wrath of God, of which temporal death is the type and sign. But the Resurrection is the type and sign of forgive-The sting of death is sin, but he who ness. keeps the saying of Christ, is at peace with God. He shall indeed see the hour of death like other men; dust he is, and to dust he shall return; but that hour is disarmed of the sting that makes it terrible. On Easter Eve we shall hear the grave described in the Collect as the gate to the joyful Resurrection the commencement of a state "where there is no more death, neither sorrow nor crying." We have seen what prophets and kings have desired to see, and saw not; for to David, who asks, "What man is he that liveth, and shall not see death?" the Christian, taught by his Saviour, may reply, "He who keepeth Christ's Word."

"Were the Jews (Origen) right, then, in saying that Abraham was dead? He rejoiced to see the day of Christ—he saw it and was glad—he heard the word of Christ and kept it, as did also the prophets, who they said, also, were dead; but they, also, had heard the word of Christ when the word of the Lord came to Hosea, Isaiah, and Jeremiah. If any one kept the word, surely those Prophets did. To what extent they saw the day of Christ, we cannot distinctly tell, but they who kept God's word saw, at any rate, that which they were glad to see—that which they rejoiced in—the mercy of God in the redemption of the world, the blessing vouchsafed to all the nations of the earth." We have no reason to suppose that their souls were not allowed to witness the very fulfilment of all the promises, that Abraham did not actually see the day when, of his seed, according to the flesh, that Son was born of Whom the promise was made, and did not actually hear the angels' hymn announcing, "Glory to God in the highest, and on earth peace, good-will towards men." Then would his joy be full; then would his heart be glad, for his eyes would then have seen the salvation of his God.

How poor, how mean, how worldly after this does the Jewish view of the case appear! "Thou art not yet fifty years old, and hast thou seen Abraham?" This is the difference between the Christian and the worldly-minded; the one sees with the eye of faith, and realises at once the saying of his Lord. The other sees but the bare fact, that he, who was in the body before them, was not more than fifty years old. The one sees in Christ the Son of God, the other sees Him only as the Son of Man.

"Jesus saith unto them, Verily, verily, I say unto you, before Abraham was, I AM."

This assurance is of inestimable value to those who believe themselves to have been made members of Him—it declares, at once, that He is the Almighty God; it gives a confirmation to His assurance that they who keep His saying should not taste of death. How can they, indeed, taste of death when they have become members of One who has been from everlasting, and shall be, world without end? To Abraham and his seed were these promises made, but He who was to fulfil these promises was already in existence; was in

existence before Abraham, to whom they were made; was in existence from all eternity. And when He offers eternal life to as many as remain to the end members of Him, He offers of His own. He imparts to them that which He possessed from everlasting.

These are the privileges which we enjoy by our communion with Him; and it is to remind us that it is not a sanctification once for all effected, but a renewal day by day; that the outward visible sign of that communion is to be received, not once, but frequently. The manna, the bread from Heaven, the miraculous feeding in the wilderness of Bethsaida, and that which they all foreshadow, the Holy Communion itself, is a means to that end. Having been taught this last Sunday, we are now shown the use to which we should put the nourishment which we receive from the Lord. We have never attained, we have never become perfect, nor shall we while we remain in this life, but as we pass on from communion to communion, so also we pass on from strength to strength, towards the prize of our high calling, hoping always, yet fearing even to our last, lest we become cast-away, praying always that neither through life, nor for any pains of death, our Eternal Judge would suffer us to fall from Him.

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We have been placed in a state of salvation, let us pray to God to continue us in it. We have been endued with the Grace of God, let us so strive that we be found not to have received that Grace in vain.

H.

PALM SUNDAY.

THE SIXTH FRUIT OF REPENTANCE, VOLUNTARY HUMILIATION.

Phil. ii. 5.

"Let this mind be in you, which was also in Christ Jenus."

This day is Palm Sunday. It is the commencement of Holy Week; it looks forward to Good Friday and to Easter Day, and, as such, bears its lesson. In this light we will speak of it in the beginning of our next division. But it is also retrospective; it is also the last Sunday in Lent, and bears its lesson also as such. In this light we will speak of it now.

It affords another instance in which the doctrine of the day is principally carried out; not in the Gospel, but in the Epistle which precedes it, from which, indeed, its Collect is framed. Now this Collect is the Collect for the greater part of the ensuing week, but the Gospel is changed every day. The prayer,

therefore, of the Collect, is worked out in the succession of Gospels appointed for the Holy Week, while the Epistle for this, the first day of it, is a sort of summary. tells us, among a variety of lessons which we may learn from these Gospels, that one lesson which the Church wishes most to fix on our minds at this particular season—that one which is our best preparation for the glorious tidings of Easter, and that is, Voluntary This is our best preparation, Humiliation. because here, also, the example of our Master suggests a duty to His followers. You must never forget that all along, from Christmas up to this time, we have been tracing out the Life of Christ, in order to make that life a model for our own: we have now come to the closing scene of it; and what is it that strikes us as most remarkable here? Is it not that all this humiliation was voluntary? that the Lord chose to endure it for our sakes? "Thinkest thou that I cannot now pray to the Father, and He shall give Me more than twelve legions of angels?" Observe the force of the word now, after His agony at Gethsemane with a full knowledge of all that was coming upon Him, after having prayed, "Father, if be possible, let this cup pass from me," a all this with the full power of putting a st

to it all—thinkest thou that I cannot now. after all that is passed, put an end to these sufferings at once, and return to Heaven-"but how should the Scriptures be fulfilled, that thus it must be?" The lesson, then, that we learn from the example of Christ at this period of His life is, Voluntary Humiliation; that if He, who was "very God of very God," could take upon Him our flesh, and suffer all the indignities we are about to read of during this week, we, whose profession is to follow Him, may well be humble; and, if we hope to be made partakers of His Resurrection, we must begin by following the example of His patience. This is the idea we must carry in our minds throughout the whole week, during which, (if you take notice how the Gospels follow each other,) the complete account of our Saviour's betrayal and crucifixion, as given by the four Evangelists, is set before us.

The Epistle, therefore, brings the lesson home to us at once: "Let this mind be in you, which was also in Christ Jesus." You are going to read the whole account of His woluntary humiliation; do not read it as a story, but try to imitate it; and let this mind be in you which you will find there. Christ Jesus took upon Him that form, and underwent those trials, among other reasons—rea-

sons of a higher import—for your example. See what you ought to be if you mean to be like Him. "Being in the form of God, He thought it not robbery to be equal with God;" He was Himself the God Almighty, "equal to the Father as touching His Godhead;" and yet He, being thus, "made Himself of no reputation, and took upon Him the form of a servant."

Now this evidently alludes to the time when He laid aside His garments, and, having girded Himself with a towel, washed the Apostles' feet.

To this circumstance there are two interpretations; the one figurative, relating to the remission of sins; the other literal, as a lesson of humility. We will take the latter to-day, because it is to that interpretation of it that the Epistle refers in the words, "take upon Him the form of a servant."

The washing of the disciples' feet before supper, is, in itself, in no way remarkable; it was a common and almost invariable custom in those days, and one constantly alluded to in the Bible; so much so, that the omission of it, as in the case of Simon the Pharisee, is spoken of as an intentional slight; but it was a servant's office. The wonder was, that He should do it; that He, who ought to have

been ministered unto, should minister; that He should gird Himself in order to serve, and that voluntarily, those who called Him Lord and Master.

You see that this whole transaction, considered as an act of voluntary humiliation, explains that which was to follow; it is telling the disciples by act, "All these indignities which you are about to see Me suffer are voluntary. I put Myself in the way of them for your benefit, and to serve you."

The passage of the Epistle, therefore, which alludes to this transaction, is quoted as a key to the whole. You are learning the humiliation of Christ; do not forget that it was such humiliation as an Almighty Being might undergo without for one moment ceasing to be Almighty. His will was supreme, even when He seemed to be subdued by the will of others. "No man taketh it from Me; I lay it down of Myself."

This is the very next allusion in the Epistle; St. Paul, placing the type and its explanation side by side, goes on to say, "that being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." The same idea, you see, is carried out. It is not He was humbled, but He humbled Himself. As in

the type, He, the Master, took upon Him the office of the servant for the benefit of those who followed Him, so in the narrative, He who was the God permitted Himself to be made the sacrifice, also for the benefit of those who followed Him. How aptly, then, does the

first sentence of the Epistle come in: "Let this

mind be in you, which was also in Christ Jesus." There is another action of our Saviour's, and it happened as on this day, which teaches this same lesson; I mean, His making His triumphant entry into Jerusalem, not in the guise of a conqueror, as indeed He was, but, according to the prophecy, "meek, and sitting on an ass, and upon the colt, the foal of an ass." The Church considers it more instructive to us that we should think of this when we are preparing for the Advent, or Coming of Christ in the flesh, because it describes to us the meek and unpretending manner in which He came at His birth; and, therefore, she directs that the history should be read on Advent Sunday; but this day is really Palm

Sunday; this day is really the day on which these events took place, and on which Christ made His entry into His own chosen city. We must not forget that; and though the Church thinks it advisable to teach from othe portions of the Scripture the lesson which the action conveys, yet, learn it as we will, the lesson of Palm Sunday is, that Christ is to us an example of voluntary humiliation even in His triumph; and that we, His followers, may not be above our Master, but must humble ourselves also whenever our duty calls upon us so to do; that, so far from there being disgrace in the most disgraceful punishment estimated by man's estimation, that very disgrace is a glory; and so you read afterwards, that when the Apostles were beaten with stripes for doing their duty in that state of life in which God had placed them, they returned home, "rejoicing that they were counted worthy to suffer shame" for their Master's sake.

This is, however, a Christian lesson of far too great importance for our Saviour to leave it to chance whether we understood and applied the type. He says plainly, alluding to the washing of the feet, "Know ye what I have done unto you? Ye call Me Lord and Master, and ye say well, for so I am. If I, then, your Lord and Master, have done towards you what is properly a servant's office, I have given you an example that ye should do as I have done unto you." The disciples of Christ, by their profession, are called to many acts of self-denial, many duties

which may seem humiliating and degrading. But let this mind be in you which was in Christ Jesus; "for the servant is not greater than his Lord; neither is he that is sent greater than he that sent him." How often has this excited the Christian to works of charity, and supported him in scenes of humiliation, in which nothing except the love of Christ would have supported him!

The reason why this lesson comes in just at this season is this. We never do want a lesson of humility so much as when we are conscious of having made some little advance in piety. Now the Church takes for granted, that all these various lessons which you have received throughout Lent cannot be without their effect—that some of you, at least, have been touched, and either are better, or intend to be better for them; this very advance leads us into danger, Spiritual Pride, and to-day the Church warns us of it.

And, besides this, the very subjects we are about to consider are such as tend to raise us in our own eyes, and thus to expose us to the same danger. We are about to consider the most glorious privileges given by Christ to His Church, the hope of a blessed Resurrection; while what we have been considering is the succession of high Christian privileges

ead to it—Forgiveness, Defence, Nourishment. It is hardly possible human mind, if left to itself among rh subjects, should not think of itself ghly than it ought to think. Look Apostles themselves; it is not menby St. John, but we find it recorded other Evangelists, that on this very a there had been a strife among them pould be accounted the greatest. Do cy that the only pride of human nature of riches, or pride of power. such a thing as Spiritual Pride, far dangerous than any other, because it the appearance of religion. The differstions which the Apostles were to fill, ifferent degrees of apparent usefulness sportance in the Church, would natuive this turn to the corruption of their and be the occasion of rivalry and ry. And are we, who have succeeded as Apostles or as disciples, altogether om this danger? Are we, for instance, ave been through Lent diligently preourselves for the Easter Communion at d of it, who have felt some real and evivals of religion among us, are we lear from the danger of looking down and despising those who we think have

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made fewer preparations, or who have less seen the need of them?

If people had, all their lives, kept unstained their baptismal robe-if they had never failed to keep the promises made for them, and on which their salvation depends, they would be little exposed to danger from spiritual prideas they grew older, one truth after another would become plain to them, one mystery after another would be unfolded, and one doctrine after another understood and acted upon: nothing would be out of proportion, and "the man of God would be perfect, throughly furnished unto all good works;" there would be no room for spiritual pride, because such a man would have a full sense of his weakness. along with a full comprehension of his duties. But the case is far otherwise with one who has begun to see his errors and his duties now for the first time; the light of true religion has been let in upon him, but his eyes are not This was exactly the case accustomed to it. with the Apostles; faith was beginning to be lighted up in them. If they had not had faith, they would never have contended about who should be the highest, because they would not have thought there was anything worth-comtending about; but if their faith had been thoroughly enlightened, they would have seen

there was no need of contention. This is exactly the snare that the Devil sets from imperfect, newly-awakened, and growing

fith, and very many has he led away by it; this is all the more dangerous, as we have just said, because it bears some semblance of religion; because light really is let in upon a darkened mind; the eyes are not accustomed to it, the man is dazzled. He pitches upon some one or two doctrines which have most struck him by their being new to him—the points, as it were, on which religion first flashed in his mind—and he makes these his religion; be considers all who do not rate them as much shove the run of ordinary duties as he does himself, to be "carnal minded;" and thus it is that parties arise and divide the Church—each newly-awakened convert contends for the particular doctrines that awakened him, and undervalues the rest. Thus one man will speak of Justification by Faith; another of Works; another of Christ's Atonement; another of the Church as the means of receiving grace; and thus they quarrel and contend for their own fancies, dividing the Church into as many

factions as there are doctrines; perplexing ignorant people who cannot tell, among so many, which is right; while, in truth, they are all right, so far that every doctrine they contend for is a true one; and all wrong, too, because no one doctrine may take the precedence of all others, and be the hinge on which religion turns; there is no hinge on which religion turns, the Christian religion, at least, short of the whole Christian Creed, and "the whole counsel of God."

We have seen already that the lesson of every Sunday not only depends on that which has gone before, but also itself furnishes a step to those which come after. This part of the subject is an introduction to the Sundays after Easter—the Great Forty Days during which the Lord explained to His disciples "the things pertaining to the kingdom of God," that is, the Church; and which, in consequence, the Church now devotes to the same purpose: we shall then learn our duties as subjects of that kingdom; and the introduction to them all is humility and self-distrust, which is the surest safeguard against the sin of schism.

In the earliest times of the Church, St. Paul was obliged to correct this unchristian spirit. He writes to the Corinthians, "It hath been declared unto me that there are contentions among you. Now this I say, that every one of you saith I am of Paul, and I of Apollos,

^{*} Articulus stantis vel cadentis ecclesia.

and I of Cephas." Again: to the Philippians he says, "Some, indeed, preach Christ of cavy, strife, and contention." It was the snare which the Devil laid to turn away from their real aim those whose minds had begun to be turned toward Christ; therefore, he adds just before the Epistle of to-day, "Let nothing be done through strife or vain-glory; but in low-liness of mind let each esteem other better than themselves."

Now, remembering this, with what force does that opening sentence of the day's Epistle come in, "Let this mind be in you which was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant;" nay, took upon Him the office of a servant towards the very disciples He had chosen, and left a standing example to all who should believe in Him through their word, that they should do as He had done.

If you would fitly prepare yourselves for Easter, this is what you should do. Take each day, that portion of Scripture appointed to be read as the Gospel; every one of these portions will give you some account of the sufferings undergone by Christ at this time. As you read them, note down every mark of

humiliation; think, as you reflect upon it, this was done voluntarily: this was done for me: this was done, too, for my example. Keep the leading Epistle full in your mind at the time you read the Gospels, and pray that the same mind be in you which, you see, was in Christ Jesus. To find words for expressing such a prayer, you need not go far, for the Collect will supply them; with these thoughts in your hearts, and these words on your lips, you need not fear being led away by spiritual pride; God will hear you, and will bring you nearer and nearer to the pattern of His Son, and will mke you more and more fit for the inheritance He has promised you. "Wherefore," says the Epistle, "God has highly exalted Him, and hath given Him a Name which is above every name." And what is the meaning of the word "wherefore?" is it not because He nas humbled Himself, therefore He is exalted? Would you follow the Captain of your sal-

vation to the glory of His resurrection in Easter, it must be through the humiliation of Holy-Week. If ever you would be exalted to that place to which our Saviour Christ has gone before, it must be by treading the path which He trod while on earth. You have been considering and repenting your sine during Lent, you say; surely that must make

you humble if you have done it with an honest heart; and if it has not yet, follow through this week the consequences of them; see the miseries, the indignities, that our Saviour underwent; and why? For those very sins of ours that we have been reckoning up and repenting. Had it not been for them, He need never have undergone the sufferings of this week. Remember that He has undergone them of His own accord; remember that He did it for our sakes; and then, if you mean to be worthy partakers of His kingdom here, or hope to be admitted to His kingdom hereafter, "Let this mind be in you, which was in Christ Jens."

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THE PROPER LESSONS OF LENT.

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1 Corinthians, x. 11.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

THOSE books of the Bible, which we call historical, are not exactly history, as we should record history, nor are they exactly biography, as we should record biography. records of events in the history of the Chosen Nation, and of incidents in the lives of particular members of it, which are selected by Inspiration as bearing upon a special subject. St. John, though speaking of his own Gospel only, gives us a key to the whole Bible. "Many other things," he says, "did Jesus, which are not written in this Book; but these are written, that ye might believe, and that believing, ye might have life in His Name.". So we may say generally. Many other things were done and undergone by the men who

lived in those days, which are not set down in this Book; but these are set down as relating directly or indirectly to the Lord Christ, and to our eternal salvation.

Now, this is a key to the whole Bible; and every part of the Bible must be read with this view, if we would read it so as to profit by it.

Sometimes the incidents recorded refer to our Lord directly and expressly, as types exhibiting, as through a veil, some deep and vital doctrine. Sometimes they refer to Him indirectly, as setting forth examples of virtues to be practised, or sins to be renounced, if we would wish to fashion our lives on His; but, more frequently, they are both the one and the other, and are to be regarded as the type, or as the example, according as we are meditating on the doctrine, or practising the duty.

Now, this season of Lent, though it contains doctrines high and mysterious, perhaps the highest and most mysterious that have ever been revealed to us, is yet pre-eminently a season of duties; and for this reason. If we have been really sincere in our self-examination, and if we really do repent that we have offended One who has done and suffered so much for us, we naturally wish to show our

sincerity; and the only way in which we can do it, is by "bringing forth fruits meet for repentance;" that is, by doing those things which we ought to have done, and by forsaking and renouncing those things which we ought not to have done.

It is with this idea that, in the twelve chapters selected for Lent, the Church sets before us certain incidents in the lives of men belonging to that family which had been chosen by God as the keeper and witness of His traditions in those days, as warnings, or as examples, to us, who, as His Family, are the keepers and witnesses of His Scriptures now. No doubt these are typical personages. whose lives and actions have been the means of pre-figuring Christ's dealings with Hi Church, and every incident recorded is entitle to the more attention on that account. were in figure what we are in reality. these incidents in the lives of our predecess in election, must be studied as examples warnings, as the case may be, of those sing which the elect have been led away. therefore, may be led away now; or as instr in which the elect have returned to their. and have been reinstated in their elect saved though as by fire; or as cases they have "found no place for reper

though they sought it carefully and with tears."

These things happened to them; but they are recorded for us, upon whom the "ends" of this whole scheme are come.

The principal personages brought before our notice at this season, are the unstable Lot, the faithful Abraham, the deceitful Jacob, the polane Esau, the pleasure-seeking Dinah, the honest Joseph, and erring, but repentant Pathirchs, the hardened Pharaoh, and the commissioned deliverer, Moses. The Church does profess to give us the biography of these personages; of their lives we know little or withing; that which is set before us, is a chain detached incidents, extending over some andreds of years chronologically, but having this connection with each other, that, taken together, they form a complete system of repentance. This system is arranged by the Church, and is so presented to us, that each incident bears some relation to the lesson of the Sunday to which it belongs.

Lot, the first character that we meet with, is a summary of the whole; his life forms a perfect type of sin after baptism, of warnings neglected, of the operation of grace, of late repentance, and ultimate salvation; but salvation, at the loss of every one of those things,

for the sake of which the sin had been in curred.

Lot was called with Abraham, and with Abraham he came out, renouncing the world in which he had been born, and leaving behind him the associations of his former life. With Abraham he journeyed towards the Promised Land, and with Abraham he entered it. He, therefore, as well as Abraham, represents the elect; and up to this point the lives of these two patriarchs are types of God's election, cheerfully and thankfully accepted.

From this point, however, they diverge. Abraham becomes the type of the faithful disciple, who leads the rest of his life according to this beginning. Lot, the type of him who, under strong temptation, falls away. It is, in fact, the same type as that repeated by our Saviour, under the figure of the Father, dividing his substance to His two sons, one of whom remains with him, and the other departs into a far country, and wastes his substance.

Lot, we are told, lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, as the Garden of the Lord. Then Lot chose him all the plain of Jordan, and Lot journeyed east. And they (the faithful Abraham and the unstable Lot) separated themselves from each other; Abra-

I dwelt in Canaan, where God had placed , and Lot dwelt in the cities of the plain, the chose. But the men of Sodom were ed, and sinners before the Lord exceedingly. t, therefore, called out of the world as he been by Divine Providence, and that exly because the world had cast off God, ned to it of his own choice, notwithstandits wickedness and exceeding sinfulness; turned, and this for no other reason than ase it was "well watered everywhere as Garden of the Lord." Now, if we reber that the whole wealth of that pastoral ms represented by cattle, and sheep, and s, and camels, and that the character of puntry and climate was such, that the r of increasing these depended upon the y of water, we shall have no difficulty in standing the nature of the temptation which Lot fell away. It is a very non one—the desire of being rich and ful: we may call it either covetousness bition. But God does not abandon His while there is a probability of saving Lot is not without his warnings; he is I how much better is the case of him rested in the Lord, than of him who le haste to be rich." In the battle of the ings against the five, he is taken priso-

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er himself, and all his goods, in which he rusted, are taken also, and are saved only by the intervention of the faithful Abraham, who "overcame them, and brought again his brother Lot, and his goods, and his women also,

But this warning is lost upon him; he reand his people."

turns to the wicked cities of the plain, though his connection with them had already so nearly been fatal to him. And now comes the first lesson of Lent. The Lord sends His angel to save him. He is tried—for opportunities to repentance are held out to us all and and the wickedness around him, he is found I

altogether unmindful of his former calling; is willing even to make sacrifices in the of his duty. His penitence, therefore, is cepted, and he is saved amid a peri world; but—and observe this, for it is (portance_the Lord, in saving him, took the desire of his eyes by a stroke. saved, but with the loss of all those which had been to him an occasion of His goods are gone, his family is d

his Possessions are burnt up, and watered garden, for which he had his innocence, has become a sulphr This is our lesson; there is re and a barren shore.

mer; but repentance is no easy work: no comes before the Lord without a sacribat is, without giving up something that r to him.

Exening Lesson shows us the contrast is. Suppose Lot had withstood the ation, we might say, what would have the result of that sacrifice? for sacrifice at have been; had he remained with sam, he must have parted with much of talth. How, in that case, would he have in the world?

n shall see. If Lot was called upon to sp his possessions, Abraham was called for a much greater sacrifice; he must p his son, his only son, Isaac, whom he : but he must give up much more than he must frustrate—so it must have ap-1 to him—the whole object of his life; was only through Isaac that he could the blessings which, from the beginning, meen his inducement to leave his own ry, and to dwell in the land of strangers. am did not hesitate; the sacrifice was ted, and the faithful follower, without that which he was ready to give up, ted the earth, and drew down a blessing uself, and on all the families of the earth h him.

I know that the whole of this narrative is typical of our Blessed Lord, and of the great Sacrifice by which we, who, sometime, were afar off, are now returned to the Shepherd and Bishop of our souls; but, besides this, it has its own lesson, and that is the view in which the Church is exhibiting it now, placed as it is in opposition to the story of Lot. The lesson is, that the whole life of the Christian is a life of sacrifice—that of the faithful Christian a sacrifice for the sake of duty; that of the repentant Christian a sacrifice in consequence of past sin; but under any circumstances a sacrifice, even as his own redemption and salvation was not effected without one.

The next examples are those of Jacob and Esau—both instances of sin and punishment—the one deprived, for twenty years, of his inheritance; the other losing it irrecoverably, "finding no place for repentance, though he sought it earnestly with tears." The one the type of the erring Christian, who, for his sould health, has been placed out of communism, "delivered over to Satan, that he may learn not to blaspheme;" the other, the type of the finally and hopelessly rejected.

In truth, these are examples of real and false penitence. Esau is by no means what the world would call a wicked man; he exhibits

namy noble and excellent qualities. Judging from his behaviour to Jacob, after his return from exile, we should not be far wrong were we to consider him as an honest, open-hearted, generous character, such as this world admires. But all this is by no means incompatible with utter profaneness, with a total disregard of God and heavenly things.

This is shown very clearly by the light way in which he had parted with his birthright, an office which contained and implied the priest-hood of the coming Saviour, in which all the families of the earth were to be blessed. This he made light of: "Behold, he said, I am at the point to die—none of these blessings will take place in my day—what good will my birthright do me? Thus Esau despised his birthright." It is as if a Christian should make light of his own birthright, his regeneration in Baptism.

Now we find that Esau was afterwards sorry for the loss he had inflicted on himself. The Apostle describes him seeking it earnestly with tears; and in the narrative itself we see that when he found that the blessing which he had despised had been confirmed to his brother, "he cried with an exceeding great and bitter cry."

But this was not repentance; this was sor-

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row for his loss, not sorrow for his sin. At the very time when he was seeking with tears the

forfeited blessing, he hated his brother; he comforted himself with the idea of his father's death, and his brother's murder. "Behold," he said, "the days of mourning for my father are

Now contrast this with Jacob. His sin was

at hand, then will I slay my brother Jacob." falsehood and dishonesty; and most severely is it punished. His object, no doubt, was laudable; he valued highly the blessing which his

THE R. P. L. P. LEWIS CO., LANSING. brother had despised, and he obtained it; but, in so doing, he had sinned. Under no circum stances whatever is the end permitted to sanctify the means. Jacob is therefore cast out from his heavenly inheritance.

But now watch him when undergoing this Submitting to the chastisement, punishment.

he seeks amendment; he is deceived by others, even as he had himself deceived, that is part of his punishment; but he makes no resist.

ance, remembering, doubtless, his own case.

His own sin, however, is never repeated; he can appeal to his own honesty and truth: "These twenty years have I been with these he said to Laban; "thy ewes and thy goats have not cast their young, and the reof thy flock have I not eaten; that which torn of beasts I brought not unto thee; I be

t, whether stolen by day, or stolen by night, Thus I was, in the day the drought consumed we, and the frost by night, and my sleep departed from mine eyes. Thus have I been twenty years in thine house. I served thee fourteen years for thy two daughters, and six years for thy cattle."

This is the lesson. Esau sorrowed, but not with a godly sorrow. What he was before his sin, that he was after it; neither better nor worse. Jacob, very possibly the greater inner, set himself to do works meet for repentance; and he who had sinned through falsehood and dishonesty, is able, after a twenty years' probation, to appeal to his character as his best defence.

You will observe that these illustrations belong to the second Sunday in Lent, the Collect of which speaks of our natural weakness—both these are instances of natural weakness—we must expect such in ourselves, and we here learn that there is a return; a place of penitence for such as have fallen thereby, provided they profit by divine chastisement, and do their best to strengthen themselves in the Lord.

There is another instance of natural weakness in the elect, commemorated on this same Sunday—the sin of Dinah—but of this we have before spoken; combined with the two that we have been just considering, it signifies this, that though God will not lead us into temptation, or, if He does, will defend us in it, yet that He will not protect us from the results of our own wilful folly, though these results should happen to be such, that if we had foreseen them, we should never have thought of exposing ourselves to them.

On the next Sunday, which speaks of God's defence of His faithful followers, we have, in the proper lessons, an instance of it. Dinah went forth among the heathen, that is, into the world, alone and unprotected. And so did Joseph. But the one went forth for her own vanity and idle curiosity, the other was sent there by the dispensation of Providence in its mysterious workings. Joseph was in precisely the situation of Dinah, but the temptation was not of his own seeking, and the Lord strengthened him under it; and, you will observe, that though He did not preserve him from the temporary suffering brought about by his own fidelity and honest firmness in the path of his duty, yet that He so ordered events that "this light tribulation, which endured but for a moment, worked out for him a more exceeding. weight of glory."

Now contrast this with the conduct of Joseph's brethren, who were also forgiven. If Joseph resisted temptation, they suffered themselves to be led astray by it. They had indulged in their hearts the passions of envy and jealousy, and there was soon an opportunity of giving way to them. God "gave them their desire, they were not disappointed of their lust." They were permitted to remove from their path the brother they had hated. Nor, so far as we know, were they, like Jacob, brought to themselves by any immediate conequences of their sin. It is not till many years afterwards that the Lord's hand is laid upon them, as it was not till many years afterwards that He visited Joseph. But the course of God's Providence gradually unrolls itself, and while Joseph is rising into power and eminence, they are fast sinking under famine and starvation.

Now this is an instance of tardy and enforced repentance, just as Jacob's was one of ready and immediate repentance. It is tardy, but it is sincere; and, being sincere, it is not rejected by God. It was of their own accord that the brethren confessed their sin, and acknowledged the justice of their punishment. They had no idea that anyone could understand them when they said, "We are verily

guilty concerning our brother, therefore is this distress come upon us." It is exactly the punishment of Jacob over again. They are put in prison, and made slaves of, when they are innocent; they are treated as they themselves had treated their brother; but, though at the time they are absolutely innocent of the precise offence of which they are accused, they do not complain of the injustice, but admit that it is a just punishment for their former fault.

Now this was the point of forgiveness. It was on hearing their confession that Joseph forgave them, though, for his own reasons, he did not openly restore them to favour till some time afterwards. We have spoken of Joseph hitherto in his historical character only, as an example suited to the season of Lent; but we may consider him now as the typical Jesus, rejected by his brethren, and sold by them to the powers of this world, yet forgiving them, nourishing them, and sustaining them. Hearing their confession, Joseph turned from them and wept; yet he did not make himself known. He had forgiven them in his own mind, but he waited for works meet for repentance before he would relieve them of their trouble. But when Judah stood forth and did his best to make restitution for

nself to his brethren, whom, having tried, d found sincere in their repentance.

d, lastly, on that Sunday which teaches the spiritual nourishment of the Lord's by the sanctification of that which, from among the world, is given back to with the addition of the Divine Blessme are shown how Joseph fed his brethith the good of the land of Egypt, pre-

ith the good of the land of Egypt, preg them during their sojourn in that land e time when they would be restored to Divine Inheritance. s faintly-traced type of the Forgiving

ar opens out to us a new Lenten subject.

the parable, while the Prodigal was

shown, for the first time, the consequences which they brought upon the Lord; but along with this we have a change in the character of our Proper Lessons. We are now shown the type of the Deliverer—Moses. This same Moses whom they refused, saying, "Who made thee a ruler and a judge?" the same did God send "to be a ruler and a deliverer by the hand of the Angel which appeared to him in the Bush."

This is a Lent subject—the way in which we are delivered from the captivity of sinbut it gradually merges into Easter. have not time now to enter upon this fresh subject, and to speak of those new types which the lessons now unfold—the hardness. of our bondage to sin—the oppression of our Taskmaster—the unwillingness of the natural man to accept deliverance, and the unwillingness of his great enemy and oppressor to let him go—the Mighty Hand—the Outstretched Arm—the great wonders wrought the Salvation effected through water and the Pillar of the Cloud. All this belongs natural rally to Easter-Tide; but the Advent of it is exhibited by the Church first in Lent, because the realisation of forgiveness is the coast quence of penitence, and a part of it. It i the forgiving God meeting the sincere per

tent, and delivering him before he could hope for, or dare to ask deliverance. In the last four lessons of Lent, the coming Easter is testing its shadow before it, and giving us a foretaste of its mercies.

But along with this is a terrible lesson, to how us the consequence of God's warnings obstinately rejected. It is an awful thing to think of, that "there is a sin unto death;" that there is a sin against the Holy Ghost, for which there is no forgiveness either in this world or in the world to come; that there is ** state of obstinate and wilful resistance to the means of grace, and offers of mercy, in which the Lord Himself "hardens the heart," to that, though we continue living among livmen, being heard and seen of them like ordinary mortals, yet our day of grace has fided into darkness; so that, though the gate of mercy lies before us, we have no will and no heart to knock at it. But it is so. And no series of Lenten lessons would be complete that passed over that awful possibility.

Let us be wise while there is yet time; let us seek the Lord while He yet may be found. I cannot tell you when, and how, the gate of mercy may be shut, or how long the loving-kindness of the Lord will keep it open. Still less can I tell when the Lord will refuse to

give you the desire to seek it. All I know is. that there is the possibility of a case too hardened for repentance; there is the possibility of the Lord's retaining upon earth a condemned sinner, as a warning to those who presume upon His mercy. And when we contemplate the wretched Pharaoh, wretched in the midst of his power and magnificence, rushing blindly and hopelessly to his fate, with a heart hardened by himself, and confirmed in its hardness by the Lord God, let us shrink. back with fear and horror at the bare possibility of his state being a type of ours, and remember that the God of Mercy, and Longsuffering, and Loving-Kindness, is a God of Justice also.

H.

EASTER-TIDE.

INTRODUCTORY SERMON.

PALM SUNDAY.

THE DAY OF GLADNESS.

Cant. iii. 11.

Go forth, O ye daughters of Zion, and behold King mon with the crown wherewith his mother crowned in the day of his espousals, and in the day of the heas of his heart."

hosts of which the Philistines were but the are going forth to the fight, and are shoutfor the battle. They have set their army ray, principalities, powers, the rulers of the tness of this world, spiritual wickedness in places—the Scribes, the Pharisees, the f Priests, Annas, Caiaphas, **Pontius** And the Lord is about to meet this r alone. It is the last conflict into which will ever enter. It is the last suffering can ever feel. The strong crying and , now; the tears wiped from the King's , as from the servants', then: the wineto be trodden alone, now; the multiof the Saints and Angels that cast 37

their crowns before the Throne, then: the feet of the great High Priest touching the edge of the Jordan, now; and the rivers of the flood that make glad the City of God, then. Yes; the host, as of old time, is going forth to the fight, and is shouting for the battle.

But what is this? The struggle not yet begun, and I already hear of a crown? "Being in an agony, He prayed more earnestly," on the one side; on the other, "the day of His espousals, and the day of the gladness of His heart." This is a great mystery. Therefore let us, like Peter, cast ourselves into this sea of wonder; if, like Peter, we may thus attain to the knowledge of Jesus.

"Go forth." And from what? It is as if the Holy Ghost said, "Let it suffice thee, O man, at other seasons to follow thy own desires, to be engaged in thine own business, to go thy way to thy farm or to thy merchandize. Go forth from these things now. The Lord of all went forth from the bosom of the Father, from the glory that He had on high before the world was—went forth into a world that hated Him—went forth unto His own, and His own would not receive Him—went forth doing good and bearing ill—went forth speaking as never man spake, and being called gluttonous and a wine-

, a friend of publicans and sinners; and chold, He is going forth again to His 1, going forth to the Pavement, to the ent-seat, to Calvary, to His last sleep hard bed of the Cross; and will not lso go forth with Him, go forth of res and pleasures, go forth of thine if also, go forth to weep with Him in afferings, go forth to fight under His s?"

very time tells us as much; the very cries out, "Now or never. Go forth the Cross; or, it will be, Go hence, er, from the Throne." The trumpet uncertain sound in calling us around undard. The goodly fellowship of the ses speaks to us with one voice of the of their Master. The noble army of points us with one accord to their Teacher of the Apostles, Martyr of

s, we will go forth to Him, we will the with Him, but we will cling to Him a dearer title yet, we will remember le is the One Hope, the only refuge itents.

l now, who shall go forth? Many. harisees will go forth with their—"We to king but Cæsar;" the Chief Priests o forth with their—"He saved others,

Himself He cannot save." Simon the Cyrenian will go forth; yes, and will follow after: yes, and will bear the Cross; but grudgingly and unwillingly, and so will lose this world, and not gain the next. It is to none of these that the Prophet speaks. "Go forth." saith he, "O ye daughters of Sion." And Sion. being interpreted, is expectation. When the same Prophet would send a message to His Lord as He is now, far above all principality. and power, and might, and dominion—then it is, "I charge you, O daughters of Jerusalem. if ye find my Beloved, that ye tell Him that I am sick of love," for Jerusalem is the Vision of Peace. But now, as yet, all is expectation: we are on the eve of a great battle. and if we hope for that we as yet see not. namely, victory, then do we with patience wait for it.

We are standing, as it were, on the brink of a dark valley, and the path that the Lord has taken, and that we must take, lies right through the midst of it. Very dark it is—very rough—very sorrowful to flesh and blood. But, behold, Easter Day, like a glorious mountain, rises on the other side, and glitters with the rays of no earthly sun, is bright as with the light of a stone most precious, even like a jasper stone, clear as

down to the bottoms of the tains; yet shalt Thou bring up our life destruction," the True Life, the Life of als and of our bodies, "yet shalt Thou up our life from destruction, O Lord od!"
o forth, O ye daughters of Sion, and beking Solomon." And why are we to at our Solomon now? Why not rather I our David, how He shall drink of the in the way, and therefore shall lift up ad of the giant? Why not rather our

t our Solomon now? Why not rather I our David, how He shall drink of the in the way, and therefore shall lift up ad of the giant? Why not rather our m, when, bowing Himself with all His, He shall die with the Philistines, and ead that He shall slay in His death, he more than they that He slew in His Why not rather our Gideon when the

Wisdom that is thus about to build her house: the Wisdom of which destruction and death say, "we have heard the fame thereof with our ears." For thus it shall come to pass that Goliath shall be slain by his own sword; the Egyptian in the pit shall perish by his own spear; the head of Holofernes shall be smitten off by his own faulchion, that "out of the eater shall come forth meat, and out of the strong shall come forth sweetness." "I will declare," saith the Lord to us now, "hard sentences of The types and shadows are bursting old." into light; old things are becoming new; ancient story is reviving into a living and an everlasting meaning; the trumpets of the Old Testament will melt into the harps of the New; those old solemnities that the one commenced will give way to that eternal feast whereof David speaks: "I will sing a new song unto Thee, O God, even praises unto Thee upon a ten-stringed lute." What new song, save that of those that have gotten the victory over the beast, and over his image—against whom, as at this time, our Lord went forth to war?

Rightly, therefore, if for this cause only, must we now go forth to behold our truer Solomon; but also, because He is our peace. He it is at Whose birth peace was sung;

Whose death, peace was bequeathed—Whose resurrection, peace was prol. He it is also in Whose days Judah ael shall be many, as the sand which he sea in multitude, eating and drinklamking merry; that countless Judah ael which shall be gathered out of indred, and tongue, and people, and eating and drinking at His table in gdom; making merry when they shall brained joy and gladness, and sorrow hing shall have fled away.

how are we to behold Him? "With wn wherewith His mother crowned the day of His espousals." For now dding for the King's Son is at hand: hile He is sleeping the sleep of death, ne side of the Second Adam will be the spotless bride; now He will betroth limself at no less price than the effusion own Blood; and He will have a meet for such a bridal. The place—that rom which, when He is lifted up from th, He will draw all men unto Him; wn, not of silver, or gold, or pearls, but ns: yet such thorns as shall hereafter orth into everlasting blossoming, meet eternal spring of the kingdom of

"Wherewith His mother crowned Him." A hard and cruel mother was the synagogue. persecuting Him in His lifetime, hunting Him to the death, standing by and reviling Him on the Cross. And yet, even then, she confessed Him a King; when He wore the purple raiment, when He held the reed for His sceptre, when they bowed the knee before Him, when they put the Crown on His Head, when they set up over His Cross the title, "Jesus of Nazareth, the King of the Jews," she crowned Him, little knowing it, King of kings, and Lord of lords; she crowned Him, little fearing it, as the Monarch who would dash her in pieces like a potter's vessel; she crowned Him by anticipation of that more glorious crown which shall encircle Him in the completed number of the redeem ed, when the last saint of myriads shall hav been gathered into His reward; when the la of innumerable penitents shall have been r membered in His kingdom. Thus, of time, the Ark, His great type, had a crown gold set upon it; thus, in the days of patriarchs, the substituted ram was crow with thorns before its sacrifice.

Such a Bridal, such a Coronation, we now to draw near to behold. And if word more than another can show forth

length, and breadth, and depth, and height, and can cause us to know that love of Christ which passeth knowledge, it is this which follows: "The day of the gladness of His heart." "I am content to do it," says David, speaking in the person of the Son of David. "I have a Baptism to be baptised with," said He Himself, "and how am I straitened till it be accomplished?" But here, most clearly, most strangely of all, the Holy Ghost tells us of the greatness of His love, by calling the day when His sweat was, as it were, great drops of blood, the day of the gladness of His heart.

And why gladness? Because from the Cross, as from a watch-tower, looking into the long year of futurity, He saw the lines of His bllowers taking up their own crosses, and treading in His steps; because He saw sin werthrown, death destroyed, the kingdom of leaven opened to all believers. This was the one pearl of great price, to buy which He hid down all that He had. This was the by beyond which there could be no other; by enough to sweeten even the bitterness of that Passion; joy enough to turn the Via Dolorosa into a passage of gladness. He, for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.

To which Cross we have now come; and it is for us to see how we can most meetly, at this time, approach it. God's priests throughout the world are, each in His own way, calling on God's servants to play the man for Christ's sake; are reminding them that it is a faithful saying, "If we suffer, we shall also reign with Him;" and demanding "What! shall we receive good at the Hand of God, and shall we not receive evil?" Shall we exult in Christmas, and Easter, and Whit suntide, but shrink back from Passion-time Thus, as with one voice, they are speaking thus also I would speak, and He, Who spe as never man spake, shall Himself, by actions of His Saints, teach us of His c sufferings.

And, therefore, it was that, having been taught, I called you to look on Him as Solomon of a better land than that of Cas That ancient Jewish king spake three sand proverbs—but what untold stortypes and lessons has our Prince of Peaup for us! All the whole Bible is shadowings out of His Passion, just as whole world is full of the types Cross. To bear out that analogy,

re business of this week, in its morning ervices; and, as we then shall see the Lord's Passion in His servants, so in the evening we will trace it in the writings of His Evangelists. Thus, the Head not without the members, the members not without the Head; thus the Captain of our Salvation will be, s it were, girt round with His followers; and Moses, and the Prophets, and the Aposthe together, will teach of the Cross. And this, we may bear in mind, is the day of dadness in another sense; the triumphal procession is entering into Jerusalem, the streets of the Holy City are full of them that crv. "Hosanna! Blessed is He that cometh in the Name of the Lord:" they are strewing the paths with palm and olive, and, if the multitude should hold their peace, the very stones would immediately cry out. A bright sun-gleam before a dark stormcloud, but a day of gladness still. It will pass, and we shall have entered the dark valley.

And so may we hope to behold Him—the most faithful of the faithful, the most beloved of the beloved, hanging on that same Cross. So, like the dove, we may make our nest in the clefts of this only and True Rock, secure that the storms and tempests of this world

cannot approach thither to molest us. we shall see the Prince and Chief of all tha bear the Cross, hallowing, by the touch o His own most sacred Body, that tree of Life turning the symbol of torture and dishonou into the sign of the Son of Man letting Hi prayer for His murderers be set forth in the sight of the Father as incense, and making the lifting up of His Hands the true evening sacrifice. We shall draw nigh to that Cross which was the footstool of the dying Son of God; the ladder by which His saint ascend into Paradise: the Altar whereon the Sacrifice of the world was offered; the balan where the sin of man was weighed again the Blood of God; the ark that bears us from the waters of the Deluge; the gol urn, with its manna; the mountain of my and the hill of frankincense, whereof the F speaks in the Song of Songs. And t watching now at the foot of the Cross. grant that some day we may be co worthy of the Crown, for the sake of who endured the one courageously, an wears the other triumphantly, Jesus our Lord, to Whom with the Father an Ghost, be all honour and glory # Amen.

MONDAY IN HOLY WEEK: MORNING.

THE ROD OF MOSES.

Exodus, xiv. 16.

"But lift thou up thy rod, and stretch out thine had over the sea, and divide it: and the children of limit shall go on dry ground through the midst of the sea."

Am we, like the hosts of Israel, are encamped on the edge of the Red Sea. Behind us, as then the army of the Egyptians, so now the recollection of past sins, the remembrance of former slavery to Satan, the threatening of that vengeance which is pursuing after us. Before us, that Sea of Death, which seems to be a barrier against all hope for the future; which seems so to shut us in, so to "entangle win the wilderness" of this world, that, whether we look forward or backward, there is nothing but misery and despair.

Now let us see what God appointed as the means of salvation; for He, Who is the same yesterday and to-day and for ever, has or-

dained none other for us now. "Lift thou up thy rod."

And so, at this most holy time, how shall we not look to that Cross which was lifted up, to that Cross by means of which only we can hope to pass through the Red Sea of death, by means of which only our spiritual enemies and spoilers can be kept aloof?

But, before we look more closely at this great miracle, let us first see what was the history of this rod. Moses stood before the bush that burnt with fire, and that was yet not consumed; and there God appointed himhim whom the children of Israel had rejected to be their prince and their saviour, to bring them out of Egypt, and to lead them into the good land that flowed with milk and honey. And now, what was to be the sign and the means that this, God's promise, should be full filled? "And the Lord said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent and Moses fled from before it." And in manner, by what means was that salvation at the world, which God had promised so loss before, more and more clearly, as the fulness of the time drew nigh, to be brought to pess? Was it not by that Cross, which, till then, had

the sign of all shame, of all pain, from h men shrank as from a disgraceful and some thing, the Cross which was used as m of cursing, the Cross which was the h of slaves, and of the lowest malefactors? notice this also: this Rod. turned into pent, devoured the serpents of Pharaoh's icians, itself, in all outward appearance, one of them. The Cross of our Lord, 1 His death had been accomplished by it, ath, to all outward appearance, like the h of any other man, became the means of roying death, according to that saying, death, I will be thy plagues; O grave, I be thy destruction." And further note as the cross was the punishment employr the greatest malefactors, so our Lord, mering for awhile to have come under the r of "that old Serpent, called the Devil Setan, which deceive th the world," did d crush that serpent's head, and so cast 1 the accuser of the brethren. s fled from before it:" he fled from that h was to become the means of the salvaof his brethren, which was to become the is of his own exaltation and glory. And ce manner, it is written of our Lord that, now in full view of that Passion on which ar hopes hang, of that Passion which, so far as He was man, was to give Him a Nan which is above every name, He prayed that it were possible, the cup might pass from Hin

And now notice how, when Moses ha fled from the face of this serpent, God con manded him to take it to himself. the Lord said unto Moses, Put forth thin hand, and take it by the tail." That is, Mose was enjoined to seize it in the very wa in which, according to the ordinary cours of nature, a serpent would have had the most power of injuring him. And, in like manner, our Lord, when it had been for ordained that He should be nailed to the Cross, chose for Himself to undergo sufferings of that Cross in the hardest wa of all, when He refused the vinegar and the myrrh, which were given to Him to lighte His pains.

And if we go through the ten plague wherewith God afflicted Egypt, it was the same rod which, while it destroyed the Egyptians, delivered the children of Israel It would be too long now, to show he each of those plagues typifies some one those destroying sins, which chiefly cast men to perdition, and which are chiefly the bidden by the Ten Commandments. Yes may remind you, that before any others.

could fall on the land of Egypt, which they depended for the eir fields, for the carriage of their t for the sustenance of their life rned into blood. In like manner, emptation can have power over to hurt him, the virtue of his st be, in some sort, injured or d not the least striking is the in the last plague but one, to rment but one which falls upon ent_darkness, even a darkness be felt. And this it is which ffects: to the one it, like the the Cross, is the savour of life o the others, also like them, it of death unto death.

gain, in this passage of the Red not know that there is a more in the whole of the Bible, than tells us how the "pillar of the went before the camp of Israel, went behind them: and it was a rkness to them—the Egyptians—e light by night to these—the that the one came not near the e night." For does it not tell Holy Ghost, Who, to His own is a shelter from the heat, and

a light in the darkness, is to His enemies a cloud of unutterable blackness, a separation from all that is elect, and all that is holy, according to that saying, "Whosoever shall speak a word against the Son of Man. it shall be forgiven him; but whosoever shall blaspheme against the Holy Ghost, it shall not be forgiven him." And notice this also: that the cloud which went before the children of Israel, did not remove and go behind them, till they had fairly entered the Red Sea. Whence we may learn two things. In the first place that, since God only gives His protection when it is needed, there are no enemies in that land to which His true servants pass through the sea of death; so that though there may be adversaries pursuing after them, there are none then, as there have always been till then, before them. And, secondly, that this cloud did not become the enemy of the Egyptians, till they also had gone down into the Red Sea itself. Whence we may gather—it may be a desperate comfort, but it is a comfort still—that no man's case (except in those few instances which are known to God only,) is utterly without hope until he is, so to speak, in the border land between this life and the next. Also we may learn, that we are no more to

The secret things belong to the lour God. And, therefore, it is our parts duties, however hopeless to human eyes se may seem, never to cease praying, trying, and helping, till that border is passed—once and for ever—beyond hall the prayers of all the Church, if a has died out of grace, can give him no You may have heard of that epitaph notoriously wicked man, (and if it were rue in his case, it might have been true, it contains a great possible truth,) who killed by a fall from his horse:—

[&]quot; Betwixt the stirrup and the ground,

I mercy asked, I mercy found."

ad, observe further, that this passing of

filled that which is written: "He that is nnjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." That is, then, the grace of the Holy Ghost, which might have been the help of sinners to lead them into the Heavenly kingdom, will, having been rejected and despised, be that which, above all other things, shall shut them out from eternal life. The wheat and the tares may grow together till the harvest, but not afterwards: the Egyptians and the Israelites may—may? must—go down together into the sea of death, persecutors and persecuted: those that reviled, and those that were reviled; those that railed, and those that were railed on; but after that—"the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." And all this is brought to pass by the stretching out of one and the same rod of Moses—by the lifting up of one and the same Cross of Christ.

For the very Wounds, which, when He shall come again in the glory of His Father, and of the Holy Angels, to judge all kindreds, and nations, and tongues, will be the sign and seal of the salvation of the righteous, will cry with a voice more terrible than heart can

think, against those who might have fled for refuge to their succour, but would not—will plead, with language that cannot be gainsaid, for the damnation of the unjust.

And now, before I end, one word for our comfort, who are still called to the trials and the temptations of this world. "So that the one came not near the other all the night." And what is this life but a night, in which the Sun of Righteousness seems to be withdrawn from us; in which all is so dark and so cold; in which there are so many riddles and puzzles; in which there are so many mistakes; in which we see, if we see at all, so darkly? I have no doubt that the hindermost of the Israelites. all through that long and weary night, all along that rough and new road, thought themselves in the power of the foremost of the Egyptians: but it was not so: "the one came not near the other." He, Who sees all things with an eye that cannot be mistaken, knew that the weakest of His people was safe from the strongest of His enemy. And so it is with us. We may be, and a saint like St. Paul could tell us that we are, "perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." And this is the lesson that we are to learn from this most holy week; and which, if we do not learn, we

may as well not pretend to observe it at all. This, that there is no sin from which the Cross of Christ cannot absolve us; this, that there is no danger, in which the Cross of Christ cannot defend us: this, that there is no slavery, from which the Cross of Christ cannot ransom us; yes, and this also, that there is no death, from which the Cross of Christ cannot raise us to life.

If I preach otherwise, if you hear otherwise, of that most blessed Cross, "then is our preaching vain, and your faith is also vain."

And now to Him, Who as at this time took up that Cross for us, be ascribed with the Father and the Holy Ghost, all honour and glory for ever. Amen.

J.

Norm.—The same types are used to prefigure death and beptism, because baptism itself is a type of death, namely, a death unto sin. Hence St. Peter, speaking of the Red See, says, "the like figure, whereunto even baptism doth save us." While a the other hand, the scene of our Lord's baptism is the Jord's that unfordable river, which must be crossed by the class people before they could enter into the Promised Land, that to say, death.

MONDAY IN HOLY WEEK: EVENING.

THE SCOURGING.

St. John, xix. 1.

"Pilate therefore took Jesus, and scourged Him."

As we begin to go down into the shade and the sorrows of this week, it is needful that we should have a golden clue that may guide us through them, and that may guide us out of them. Let us find it in that Gospel of St. John, where the account of the Passion, if I may make the comparison without irreverence, seems, from that time to this, to have been dearer to the saints of the Most High than the relations which the other blessed evangelists have left of our Lord's sufferings. Multitudes of them that are now before the throne, of them that came out of great tribulation, and washed their robes in the Blood of the Lamb, have departed out of this world with the words of this Gospel for the last earthly sounds that fell on their ears. They fell asleep, hearing of the mocking, and

reviling, and buffeting endured by the Man of Sorrows, by the Prisoner acquainted with grief—they woke up to see the King in His beauty, to behold the Land that is very far off.

Therefore let us also, in this week of love, follow him that is the Apostle of Love. Let us, while others are shrinking back from drawing nigh to the Passion, be with the only Apostle that was found beneath the Cross. Let us draw from the treasures of him who, leaning on the Bosom of Jesus, learnt there more than any other of the length, and breadth, and depth of His love.

"Pilate therefore took Jesus, and scourged Him." THEREFORE: a most wonderful word. What was it that had been done, what was it that could have been done, that, therefore, the God Who made all things, the Lord Who was come to redeem all things, should be scourged? This, and this only, that the peaple could in no other way be satisfied. "I find in Him no fault at all," said Pilate. this man, but Barabbas!" shouted the multitude. "Pilate therefore took Jesus, and scourge." ed Him." And see how different God's there fore is from man's. It is written in the. Psalms, that Israel believed not in God, and : put not their trust in His help: therefore, He commanded the clouds above, and opened the doors of Heaven. Here, the Lord had spoken as never man spake, had done deeds of love that never man had done: "Pilate, therefore, took Jesus, and scourged Him." Man sins against God: therefore, God loads him with kindness: God takes upon Him the form of a servant for man's sake: therefore, man scourges God.

"And the soldiers platted a Crown of Thorns, and put it on His Head, and they put on Him a purple robe: and said, Hail, King of the Jews! and they smote Him with their hands." See, then, how all that happened to Adam as a punishment for his sin, is here borne by Christ, the Second Adam, that He may turn many to righteousness. "Cursed is the ground for thy sake," God had said: "thorns also and thistles shall it bring forth unto thee." And behold Christ takes these thorns on to His own most holy Head, and changes the curse into a blessing. That which was the thame of man, is now turned into the glory of God: cursed was the ground for the one, blessed shall the earth be through the other. And so again, as Adam by his fall lost the robe of innocence, and needed other garments, so our Lord, by wearing the purple robe, changed the mark of sin into the stamp of glory. Now was fulfilled that which is written by the prophet: "The shield of his mighty men is made red, his valiant men are in scarlet." First and Captain of that gallant host who should a thousand times in coming ages resist unto blood—there He stands, in the garb of war, as well as the garment of victory.

At that Crown of Thorns I yesterday called you to look: and now they not only set the Crown on His Head, but they put the reed in His Hands. They meant it in mockery: but to us it is the golden sceptre of Ahasuerus, which assures peace, and love, and forgiveness, yes, and the offer of a throne to every poor trembling Esther that shall draw nigh and shall touch it.

"The sea is His, and He made it," and therefore, now the stormy passions of these soldiers are but obeying His will. Truly He ordains and constitutes the services of Angels and men in a wonderful order. The twelve legions of angels that were ready, that were eager, that were on fire to fly to His succour, these He forbids to serve Him; the soldiers that hate Him, that despise Him, that shell slay Him, these He commands to do His bidding. He was the King that should come, as Isaiah had said long before. "As I live, saith the Lord God, every knee shall bow before Me, and every tongue shall confess Me." So

ation: and we shall presently see the y title set over His Head, and written in hree chief languages of the world. There stands with the Crown, the helmet in h He fought with the old Dragon, the in which, as a good High Priest, He al Himself to God.

Pilate, therefore, went forth again, and

unto them, Behold, I bring Him forth unto that ye may know that I find no fault in." That ye may know that I find no fault in! Was it thus that Pilate was wont to the innocent? Scourged He had been, sed and crowned with thorns He had and all "that ye may know that I find

saith unto them, Behold the Man!" Can them be any fear from such a King? from a man so despised and rejected? from one bleeding from the scourge, defiled with the filthy spittings of the soldiers, one so marred more than any man, and His Form more than the sons of men? Danger from Him? "Behold the Man!"

What He said blasphemously, we, God's Priests, proclaim at this time as the mos true, as the most comfortable words that can be spoken. If you feel something of the guil of your sins, and know not where to tur because of God's anger—"Behold the Man There He stands to pardon you: there I holds the sceptre of His grace: there I manifests the full abundance of His Lo Or, if you go on hearing, and yet live by day, as if the matter concerned you no the least—having no feeling of sin, no lov God, no care about the things that below your peace—"Behold the Man!" Die stand thus for His Own sake or for If for you, why for you? Was it all less? For God's sake think of this. what I am telling you is true bey truth, or it is a lie beyond all lies. a lie, what are we doing here? Why pretending to keep this day holy? J

lie let us eat and drink-let us speak our own words, and do our own works. But if it be true—as it is true beyond the power of words to express—then what will become of you if you pay no heed to it? You must behold That Man again—eye to eye, face to face -in your flesh you must see God. A fiery stream will issue and come forth before Himthousand thousands will minister unto Him. and ten thousand times ten thousand will stand before Him—the judgment will be set, and the books will be opened. But that will not be the most terrible sight. The most terrible sight will be those Five Wounds which He will show you; it will be the very thing which might have wrought out your salvation—but will then plead with a most fearful voice for your damnation. After every sin you now commit, God might say to you, as to Cain, "What hast thou now done? The voice of thy brother's blood crieth unto me from the ground. Thy brother—thy elder Brother, Jesus Christ, Whose blood was poured and spilled for us miserable sinners, and for our salvation."

So, I say to all of you, "Behold the Man." If you are in sickness, "Behold the Man" That Himself took our infirmities, and bare our sicknesses! You who are poor, "Behold the Man"

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Who, though He was rich, yet, for your sakes, became poor. You who are sinning with high hand, "Behold the Man" now, Whom you must behold hereafter. I say it now—I shall have nothing else to say, if it please God that I should stand by the death-bed of any of you—"Behold the Man!" Trust me, you will be willing enough to look to Him then. The question is, if you will not behold Him in your life, whether He will behold you in your death?

"When the Chief Priests, therefore, and Officers saw Him, they cried out, saying, Crucify Him! Crucify Him! Pilate saith unto them, Take ye Him, and Crucify Him: for I find no fault in Him."

Shall I tell you what were crying there, "Crucify Him! Crucify Him!" besides the voices of the Jews? but with a voice which that Man heard—and with a cry which your Lord knew most plainly and clearly. Your sins. Every single sin. That which you committed yesterday, that which you have committed this morning. It may be a sin of thought some one of you have committed since I began, just now, to speak to you. We it is who may be called His slayers and murderers.

"The Jews answered him, We have a law,

and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more straid."

Afraid, indeed! It is no sign that we are God's servants, a mere fear of committing sin. He was the more afraid; yet, in a few moments, he did it. He was the more afraid; yet he we most afraid of the Jews. In like maner, when St. Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said—What? "Go thy wav for this time." So also now that I am speaking to you of these things, now that I am setting forth to you, on the one side, the Ark of the Covenant, prepared to save you -on the other, the judgment and fiery indignation which shall devour the adverstries—will this be all? Pilate's fear—Felix's vain and idle promise? Pilate's effort—Felix's more convenient season?

"And went again into the Judgment Hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer."

A most righteous silence. Pilate had first commanded the Lord to be scourged, and allowed that He should be crowned with thorns; and then, after all, he asks the question, "Whence It Thou?" I know not but that this silence

of our Lord is the most dreadful thing which can happen to any one. If we have been all our lives despising and rejecting Him, daily crucifying Him afresh, adding sin to sin without care or fear—what if some day, when we call upon Him at our last gasp, it should be -" but Jesus gave him no answer?" We read of such: "Then shall they call, but I will not hear; they shall seek Me early, but they shall not find Me." What if it should be said of us, "Such an one cried earnestly for a place of repentance, sought it bitterly with tears, but Jesus gave him no answer; he pleaded the merits of His Precious Passion and Death, all He had done, all He had suffered, all He had promised, but Jesus gave him no answer; he came nearer and nearer to the grave—he cried more earnestly, he wept more bitterly. but Jesus gave him no answer: the darkness of death came over his eyes, the dust returned to the earth as it was, and the spirit went back to God Who gave it, but Jesus gave him no answer. The harvest was passed, the summer was ended, and he was not saved."

"Then saith Pilate unto Him, speakes Thou not to me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?"

It is so, O Pontius Pilate; and, therefore,

me shall stand in the Creed to the end of **the enemies of Christ—"Suffered up**ntius Pilate"—" was crucified also for us Pontius Pilate." "Have power to crucify and have power to release Thee." Even w thine own words, thou shalt be con-In the Day of Judgment, when the teous judge shall be judged righteously, he Condemned Prisoner shall sit on the Fof His Glory, what would not Pilate at those few short, simple words—that stence—had never been spoken—that never acknowledged how, having power use, He chose unjustly to condemn? that would the Roman governor have mild he have foreseen that all over the in countries of which he had never heard be pleasant valleys of England, in the bethern shores where ice-fields grate ind continually, in the burning sands of in the deep, rank forests of Brazil, bedside of the dying, in the assemblies faithful, in the solitary prayer, in the h's school, eighteen centuries after his ye, and to the end of all time, his name be, as it were, a household word of reand contempt—"Suffered under Ponate?"—"I am innocent of the Blood of st person," says the governor. Night

THE SCOURGING. and day, through Feast and Fast, in her hours of prayer, the Holy Church throughout all the world gives the lie to the excuse, with 34 Learn the end, then, of pleasing the world, " suffered under Pontius Pilate." even so far as the world is concerned. Pilate

"88W that he could prevail nothing, but that rather a tumult was made." Pitate was will ing to content the people—and this was his

reward! Let that one verse speak to us of both of our Lord and of Pilate: of the judge and the Prisoner—the tyrant and the Sufferer

_the governor and the Accused_our Lord in its exact words Pilate in its exact opposites

"This was He whom we had sometimes derision, and a proverb of reproach. We find

counted His Life madness, and His end to be without honour. How is He numbered with

the children of God, and His lot is among the Saints."

To which lot God bring us all, for Jes Christ's sake: to Whom, with the Fother's

the Holy Ghost, be all honour and glory, ever. Amen.

TUESDAY IN HOLY WEEK: MORNING.

THE VALLEY OF ACHOR.

Hosea, ii. 15.

"I will give her . . . the valley of Achor for a door of hope."

In the midst of a season of sorrow, I am to speak to you of hope. But it must be hope—not such as the world gives; and, thank God, not such as the world can take away. Deeper and deeper as we go down into this dark and and valley of Lent, more and more firmly we must grasp that hope which we have, as an anchor of the soul, both sure and steadfast. Therefore the text fits the time; and may the God of Hope cause us to understand it.

"Why hast thou troubled us? The Lord shall trouble thee this day." So it was that Joshua spake to Achan, who had taken of the accursed thing at Jericho, before he and all that appertained to him were stoned in this same valley of Achor. And notice this, there-

fore. It is not as if that valley were only dim and gloomy in itself—only a place of sorrow; it was a place of punishment for crime, a place of sin, a place of death. There Achan not only died himself, but brought a curse upon all his children, and involved them in his own ruin.

And now see what it was that he had done. For wonderful it is throughout all Holy Scriptures, to notice how every part is linked together by a thousand little chains that we are often too careless to observe—how the Holy Ghost spake here in the prophets, and there the Psalms, and here in the histories, with a and the same intent. Achan says, "W I saw among the spoils a goodly Babylor garment, and two hundred shekels of sik and a wedge of gold of fifty shekels weigh then I coveted them, and took them." have we not read of another offender before the time of Achan, who not only stroyed himself, but all his posterity, and because he also coveted three things? tree was pleasant to the sight—there is and good for food—there is another; tree to be desired to make one wise—that is third. It is the same thing in both; the of the flesh, the lust of the eyes, the prid life. It is the same threefold tempt

r which Adam and Achan fell; the same fold temptation which, as at this most time, the Second Adam so gloriously A goodly Babylonish garment is the lust of the eyes. These gs on which we set our minds, these things h seem so bright, and pleasant, and ting—the exceeding high mountain, kingdoms of the world and the glory of -whence do they all come but from plon, the true Babylon, the mother of ission, the World? And what are they all so many garments, liable to be fretted consumed by the moth, according to that The world passeth away, and the thereof; but he that doeth the will of abideth for ever?" There, also, were the hundred shekels of silver, and here we the lusts of the flesh; and the great ge of gold, and here we have the pride of

o it was: the temptation was yielded to. an saw, and coveted, and stretched forth hand, and took; and the end of these gs was the valley of Achor.

nd yet God says, "I will give you the you factor for a door of hope." And t is that valley of Achor of which He here ks, and of which we here are to be

taught? And, first, I think of that huge and mighty valley in which the sin of Adam was visited upon himself, and upon all his posterity. It is a valley, if we could but so see it, filled with the remains of those who have come under that sentence, "Dust thou art. and unto dust shalt thou return." It is a valley, cold enough and dark enough. God knows: colder indeed, and dark to some, and now and then cheered up with bright sumbeams: it is indeed a valley of trouble. for is part of the dominion of death, and it is subject to all the pains, and distresses, and fatigues, and fears, that lead down to death itself. And the name of this valley is—2 World. And yet it is given to us for a det of hope. And why? Because those Blen Feet walked in it, which, wherever They was were beautiful with the tidings of peace; cause, if we are called to tread the gloss and darkest part of it, we are but follow them; because, He That is our Head well acquainted with the sorrows and the that beset this valley, bore them all of quered them all, bore and conquered them for our sakes; and so made a glorious en when He ascended up from darkness to from passing sorrow to eternal joy. Hope Why, everything is full of hope since He

. Poverty, for He That was so poor as to have where to lay His Head, is now Ited to receive blessing, and honour, and ry, and riches. Contempt, for He That was very scorn of men, and the outcast of the ople, has now the Name that is above every Pain, for He on Whose back the longhers ploughed and made long furrows, me now not only done with suffering for ever, but has wiped, by the merit of that suffering, every tear from every eye of His followers there. Labour, for He That took so many weary steps for us men, and for our salvation, he now Himself entered, first and chief of all His people, into everlasting rest. "The valley of Achor for a gate of hope." I remember once, in the South of Europe, descending about sunset into a deep solemn valley, circled in by precipitous mountains, and shadowed over with dark pine groves. It seemed as if we were about to lose sight of the day, and of the gladness of nature, and to descend, with Jonah, to the bottoms of the mountains. But, in the perpendicular rocks on the opposite side, there was a deep breach, or cleft, and right up to this our path pointed. Now, through that rift the setting sun was pouring such a golden glory, that it seemed the path to a better world; and I though

then, and I think now, that the deep gloom of the valley, and the brightness which we could not reach, save by descending into it, were no bad types of the light affliction which is but for a moment, and the far more exceeding and eternal weight of glory hereafter.

"The valley of Achor for a door of hope." And now let us think of that garden, to which we shall be so soon called to draw nigh—that garden which was a true valley of Achor. where was such tribulation and distress as the world never saw before, no, nor shall ever see again; where, "being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to ground." Is not this indeed a door of hope and us? Whatever we may think of it now, die pend upon it, when we come to our own dead agony, we shall have that door of hope, or shall be shut out from hope altogether, sh go down helpless and comfortless into next world, shall find that the harvest past, and the summer is ended, and we not saved. There is a sort of awe in sayi these words,—and what, then, must it be to them?—and to know that, for the dying by whom we are standing, if they are: true beyond all truth, they must be

th! Christ, That rose again the or thee, lift up thine head to ife!" Nothing less than such a do then; nothing less-they are , but they are a part of the th_than the agony of a dying the hope and salvation of dying e set before thee an open door, can shut it. No strength, of angels, of Satan himself and all close that door which the Blood nus opened. The flaming sword very way to keep the way of the e, is now put aside. Sin may r path to oppose us; Satan may right hand to resist us; angels, powers, things present, things to



ruptible and undefiled, and that fadeth not away.

And I can yet tell you of another valley of Achor—then truly so called, now the portal of all blessedness. What was that new tomb in the garden of Joseph of Arimathea? How did it differ in outward appearance from the thousands and millions of those tombs, where earth had returned to earth, where ashes ashes, dust to dust; where the image a likeness of God had been defaced by worm; where men had said to corrupting "Thou art my brother;" where these bodi of our humility had been sown in dishone sown in weakness, sown in despair, so amidst tears and lamentations, sown, so the wisdom of the old world, never to again? And behold! that one tomb has: ceived the Body of the Conqueror, as He : awhile from His labours, ere yet He enten His triumph. Behold, in that rock thes demption of the body is wrought cut. Himself is laid there, subject to correspond For this also is a part of the Catholio Ri that the Son of God, as for our sakes He so for us also He took a corruptible be and that, but for the special power of upholding it, it would have begun to self: clamminess of death. But now, "The

buried with the door of hope? Did there go forth virtue from that one most Sepulchre, which has hallowed all sepuls, which has sanctified all cemeteries, which imparted itself to all corpses?—which imparted itself to all corpses?—which imparted itself to all corpses?—which is with those who are mouldering away in sy churchyard graves, with those who are ed up in the pits of a field of battle, with who have been committed to the waves are sea, in sure and certain hope of the rrection to eternal life? Well and truly

hey say in the burial office of the East, e earth is the Lord's, and all that therein The earth is the Lord's, because that comb was then tenanted by the Lord; and at therein is, because the Head conquered, the members might share in the triumphs. which whispers to us, as we look at the pale quiet face that we have loved—"Perhaps he therefore departed for a season, that thou shouldst receive him for ever;" that hope which has led feeble children through the valley of the shadow of death, which has abided with dying men on the field of battle, which has nerved women to embrace death, and tortures worse than death, and shame more dreadful than tortures, for the sake of the God of that hope; that hope which speaks in all languages, to all ages, whose sound is gone out unto all lands, and whose words unto the end of the world; which tells us, in the children's hymn,

"We must not weep too bitterly Over the happy dead;"

which prays, in thousands and thousands our village congregations,

"Teach me to live, that I may dread The grave as little as my bed;"

which has animated so many saints with the hymn of victory, which now so shortly will begin to take on your own lips,

"The Royal Banners forward go,
The Cross shines forth in mystic glow;"

which proclaims exactly, in the noblest stand

joins in the Song of Moses and of the b, "When Thou hadst overcome the mess of death, Thou didst open the dom of Heaven to all believers."

The valley of Achor for a gate of hope." what if we should turn these words to valley of humiliation in which we now What if in them we should see the and aim of this Lent—its straitness. d, its roughness, its gloominess—but the r beyond also? What, if knowing we were to exhort each other to play the for Christ's sake? What if, seeing how loly Church throughout all the world is season of her mourning, how the Priests eeping between the porch and the altar, the preachers are reasoning of righteoustemperance, and the judgment to come, the remote incense of the prayers of Saints ascends in a thicker and more int cloud to the throne of God, how are more frequent labours for Christ's how there are more blessed alms to t's poor-what if we say with that soldier of the earthly David, "The Ark, srael, and Judah, abide in tents, and my Joab, and the servants of my lord, are med in the open field; shall I then go to puse to eat and to drink? As the Lord liveth, and as thy soul liveth, I will not do this thing." So this our valley of Achor will indeed become our gate of hope. For it is a faithful saying, "For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him."

And does this promise seem too glorious to be true too blessed to be fulfilled? Notice. then, these words:—"I will give her." "L even I, am He that comforteth you: who are: thou, that thou shouldst be afraid?" "And Its will give her." The gift of God first and now, indeed, our own, because His gift. And vet, see how God works together with us. is written in the Psalms that they—His tension servants—going through the vale of misers as use it for a well. He gives, but we must take He holds out the medicine, but we may stretch forth the hand. He speaks the work but we must take up our bed, and walk, says, Come, but we must walk upon the wat to go to Jesus. And not only of future hop but of present peace. For so it is written another prophet—" The valley of Achor el be a place for flocks to lie down in." Lord joins the two: "In the world ye sh have tribulation:—" "Peace I leave with ye My peace I give unto you." So the B that could find no rest for the sole of

n the yet heaving waves of the Deluge, nor the floating corpses and wreck of Creation -yet came home in the evening with an dive-leaf plucked off in her mouth—an oliveeaf, the sign of peace, gathered amidst a garlen of havoc and destruction. So we also, if, true doves, we find no rest in a world where we are strangers and pilgrims, shall return in the evening, in that glorious evening, when the long and weary day of life shall be an end, carrying the olive-leaf, the olivein, not only of peace, but of triumph, to the Tree Ark, the Lord Jesus Christ, to Whom we shall be received, the Hand of God directing us, and in Whom we shall have rest for EVET.

Now, once again:—to whom is the promise? "I will give her the valley of Achor for a door of hope." Her, the spotless Bride of the Bridegroom, even the Church. About her there is no doubt: "The gates of hell shall never prevail against her." Over and over again, she has been troubled on every side, yet not distressed: perplexed, but not in despair: persecuted, but not forsaken: cast lown, but not destroyed. But for you—but breach of you—are the words true? And that the question, the one great question, which his Lent ought to help you to answer. This

valley of Achor we all have. Trouble enough in this world, one way or another: trouble to God's true servants, as well as to His enemies. David was greatly afraid and distressed: so were the Egyptians, when their chariot wheels were taken off, so that they drave heavily. Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory. I know it:-but then the whole force lies in that word. Our. There is many a Lazarus in this world who will never be in Abraham's bosom in the next. The Egyptians went down into the Red Sea as well as the Israelites. Ahab fell in the battle as well as Josiah. But once cast in " your fortune and lot with the Apostle, so as to be able with him to say, our light affiction; so that, serving one Master with him, we, therefore, look for our reward; so that treading one path with him, you look to one ending; and then you may go on, which is but for a moment, to the end, even glory.

"The valley of Achor for a door of hope."
And you may notice that the First Sacrament.
—that is to say, the first outward visible sign of an hidden promise of which we read was the Sacrament of Hope; aye, and only so, but of Hope in trouble. "The token of the covenant that I make the

tween Me and you"—"I do set My bow in the cloud, not anywhere, mark you, but in the cloud." And then follows the promises true, a thousand times more than the literal meaning of this word. "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." And what is this, in other words, but "the valley of Achor for a door of hope?"

The First Sacrament, then, and the last book in the Bible, are those of Hope. For, as holy men have taught us, St. John, in his three works—his Gospel, his Epistles, and his Revelation, teaches us the three great Christian graces: Faith, Hope, and Charity. Faith, in the Gospel; Charity, in the Epistles, which are, as it were, made up of Love:—Hope, in the Revelation. "The greatest of these," St. Paul says, "is Charity;" yet, in one sense, the last is Hope.

"If we hope for that we see not, then do we with patience wait for it," says the same &t. Paul. And that shows us what kind of hope. Of earthly hope, it might more truly be written, then do we with impatience wait for it. Not so with this. This sure and certain Hope, knowing on Whom it is fixed, is persuaded that He is able to keep that which semmitted unto Him against that day; that

His time is the best; that all things shall work together for good to His servants; that the bow may always be seen in the cloud; that, in the darkest night of this wilderness, the Pillar of Fire will go before to direct and to guard us. And, therefore, it looks on patiently from things temporal to things eternal; from the Cross to the Crown; from the Valley of Achor to Mount Sion, the City of the Living God, the Heavenly Jerusalem, the innumerable company of Angels, and the general assembly and Church of the First Born, written in Heaven:—among whom may Christ Jesus, for the sake of His bitter Passion and Death, grant us a portion.

And now to God the Father, God the Son, and God the Holy Ghost, be all honour and glory for ever. Amen.

DAY IN HOLY WEEK: EVENING.

" LIFE OR DEATH."

St. John, xix. 11.

inst Me, except it were given thee from above."

t is, perhaps, no verse in the Bible, the ng of which has been so often mistaken t which I have read. Most people seem nk that our Lord intended to say, "Ex-God allowed thee to have this power, it not be thine." But from above does not nean from Heaven: it means from the h senate, which had put the power into 's hands. What follows shows this: refore he that delivered Me unto thee the greater sin." He that delivered Me signify the Jews. Nevertheless, we may hese words in a very true and very comg sense. When we are met by any ity, any temptation, any danger, any zs, we may boldly say, "Thou couldst have no power at all against me, except it were given thee from above." All such trials are God's servants—doing His work—attacking us only so far as He allows them, having their bounds set, which they cannot pass. They are sent, because God sees that they will work together for our good: they are sent, because He knows that without them we could not enter into the kingdom of Heaven; but not one step further can they go, not one pain more can they give, than He, as a most tender Father, permits. Remember this, when you are threatened by any enemy of any kind, and say bravely to it, "Thou couldst have no power at all against me, except it were given thee from above."

"And from thenceforth Pilate sought to release Him." He sought, that is, as so many of us seek to save our souls. He would have done it, if he had dared to be at the trouble and danger of offending the people. He might possibly have done it, had there not been old accusations which would have been brought forward, old offences for which he would have been called to account, an evil conscience for the past; and so, the natural consequence, a greater sin to conceal a less. And we also seek to be saved—we perhaps take some little trouble about it—we may go so far as to over-

not always, because we ask amiss, but use we seek with half our hearts, whereas kingdom of heaven can only be attained all the efforts of all the soul. The mertman, when he had found one pearl of t price, went and sold—not part of what ad, but—all that he had, and at no less a could he have bought it.

But the Jews cried out, saying, If thou let man go, thou art not Cæsar's friend."

Ind these Jews, the worst subjects of the an Emperor, always rebelling, always

man go, thou art not Cæsar's friend."

nd these Jews, the worst subjects of the
an Emperor, always rebelling, always
nuring, hating their bondage, and looking
temporal king who was to deliver them
it, can now profess all love and duty to
ir. But their threat to Pilate—changing
name only—is the same threat that has

mead again and again from that time to

have an example how we ought to answer all such threats, how we are able to triumph over all such temptations. "If it be so, our God Whom we serve is able to deliver us but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." And to come nearer home, a martyr of our own Church has left us a pattern how we may apply these words, and how, applying them, we may resist if needs be, unto death. "I know my God, Whom I serve, is as able to deliver me from this sea of blood as He was to deliver the three children from the furnace, and (I most humbly thank my Saviour for it) my resolution is as their's was: they would not worship the image which the king had set up, nor will I the imaginations which the people are setting up. Nor will I forsake the temple and the truth of God, to follow the bleating of Jeroboam's calves in Dan and in Bethel."

"Whosoever maketh himself a king, speaketh against Cæsar."

It depends what kind of king. As the old hymn of the Church says:

"He takes not earthly realms away,
Who gives the crown that lasts for aye."

Our Lord's kingdom was one that Casar

remarkable facts in Holy Scripture: thou nothing to do with that Just r I have suffered many things, in a his day, because of Him." For, as n of old have asked, by Whom should am have been sent? Was it by God? n, how should it have urged Pilate to which, if he had done, the work of lvation, humanly speaking, would have an end? Was it from Satan? But. w should he, who has always thirsted blood of the martyrs, have sought to k a slave of his own from shedding d of Him Who is the Martyr of marand, therefore, those great saints and who were filled more abundantly as

ment of Annas and Caiaphas, he was but working out the pre-ordained plan of grace. By how much the more his devices had hitherto prospered, by so much the nearer man drew to His salvation. And so it was, that in the last hour, he would fain, if so he could, have preserved the Lord from the Passion which He was about to undergo. And in this same sense, those Fathers also explain the question, which hundreds of years before God had put to Job, "Canst thou draw out Leviathan with a hook?" The bait, they say, was our Lord's humanity, which Satan saw, and hasted to swallow: the hook which Satan saw not, was the Lord's Divinity; and by that he was drawn forth from his strong fortress, the human heart and the world, which till then had been his own, and so lost his empire.

Pilate had said himself, "I find in Him no fault at all." And what answer can there be to this? A very easy one; as the world goes, a very sufficient one: "Whosoever maketh himself a king, speaketh against Cæsar." That is enough.

"When Pilate, therefore, heard that saying..."

Let us stop there, and see how like to Dilate we ourselves are. Satan, and the gra Confessor—whether he would, in after be spoken of as St. Pilate the first martyr, o, most likely, in the fury of the Jews, he have been,) or whether he would be d down to all generations as Pontius Pihe unrighteous judge, or Pontius Pilate estroyer of the Lord, or Pontius Pilate hed the innocent blood, and thought, by a water, to wash away the deed. I what turned the scale? Why this: on Pilate therefore had heard that sayone sentence shall make all the differtruly it is written, death and life are in over of the tongue.

I how with us? When we have been ed in a hard struggle with some sin, not sometimes been so, that a single to endure hardness, to take up our Cross boldly and manfully, and to follow Christ, and then some one came in with his arguments and reasons why such a work should be put off till a more convenient season, and we, when we had heard that saying, gave ear to the tempter. And what, if we have been the speakers, and others have been those that were in temptation? They were resisting the Devil, they were fighting the good fight of faith, they were running with patience the race that was set before them, they were taking the kingdom of Heaven by violence, and we, wilfully and carelessly, threw in a word on Satan's side, and they, when they had heard that saying, resisted the evil, or pursued the good no longer.

Now the struggle is over in Pilate's heart. The grace of God is quenched. Satan has prevailed. His path is chosen, and he will tread it without hesitation. The Just One shall be condemned; the Prince of Life shall be slain; the Spotless Lamb shall be offered up. Yes; Pilate has chosen his part. It might have led him to an inheritance incorruptible and undefiled, and that fadeth not away: it shall lead him to the lake that burneth with fire and brimstone, where the worm dieth not, and the fire is not

"LIFE OR DEATH."

nched. "When Pilate therefore heard; saying..."

and now to God the Father, God the, and God the Holy Ghost, be honour glory for ever and ever. Amen.

J.

WEDNESDAY IN HOLY WEEK: MORNING.

THE "LITTLE WHILE."

St. John, xvi. 16.

"A little while, and ye shall not see Me: and again, a little while, and ye shall see Me."

SEE how the same text applies to a season both of triumph and of agony. The Lord spoke these words as to-morrow; but the Church reads them in Easter-tide, when she calls to mind His departure—not to the cross, but to the crown. A glorious departure that was for Him, when He went up to Heaven with power and great glory, and a cloud received Him out of the sight of His Disciples. But a sorrowful parting it was for them. They were to be with Him no more; they were themselves to bear the burden and heat of the day. He would be at the Right Hand of the Father, Powers and Principalities being made subject to Him: they must still suffer a while for His Name's sake.

same text applies to our Lord His Passover, and just before His to the time of His greatest d the time of His greatest glory. nows how completely all that He e with one end-for us men, and ation. We know, at least we have often enough in our mouthsour hearts or not-that He sufthat He wore the crown of thorns He was nailed to the Cross for us; e seem less easily to recollect is, imphed for us, He rose again for ended for us, He sitteth at the of the Father for us. And see se has to do both with His shame s honour.

while, and ye shall not see Me."
to His Disciples on the night of faundy Thursday. That is, "A and I shall have bowed the Head, up the ghost; I shall have been the grave-clothes; I shall have the new tomb; I shall have had tone rolled to the mouth of the al will have been fixed, and the have been set. But again, A and ye shall see Me. I shall f alive by many infallible proofs.

I shall be forty days on earth, teaching the things concerning the Kingdom of God. I shall be seen of above five hundred brethren at once. I shall be known to you in breaking of bread." This is the sense in which our Lord's words were then taken.

Take courage in this time of grief, and let us remember their other meaning. "A little while, and ye shall not see Me: and again, s little while, and ye shall see Me. For a little time I shall be away from you. I shall have entered into My Kingdom; I shall be at the Right Hand of the Father; My Church will be still on earth, persecuted, afflicted, distressed—sometimes all but destroyed. again, a little while, and ye shall see Ma For I shall come to judge the quick and the dead. I shall come in the clouds, and every. eye shall see Me, and they also which pierced Me. I shall come, and My saints shall be taken home to Me, and so they shall be ever with Me." MIN

The verse teaches us, then, that our Lord's absence from us is but a little while. A little while! you may say. Why, He has been away these one thousand eight hundred and fifty-six years, and no signs of His coming again yet. A little while! Even our out lives, do you call them a little while? The

sixty or seventy years we have lived on earth. how much we have done, how much we have felt_how much pleasure, how much pain we have had! And yet twenty or thirty such lives would not make up the time Christ has been gone from us. And do you call this a little while? We should not—but He does. He speaks to us as we speak to children. Promise a child any great joy on the next day, and he thinks the evening and the night can never have passed. Promise him anything in the next week, and what a vast length of time it seems to him! So we—these lives of ours—nay, all these one thousand eight hundred and fifty-six years which seem so long, are not a moment in comparison of eternity. One of the greatest saints that ever lived, preaching on this very text, cried out: "O, Lord Jesus, what a long little while is this!" So we should say, if we felt as saints do. What did David say? "When shall I come to appear before the presence of God?" Is there any one of us who could say so from the heart? Is there any one of us who would venture to use St. Paul's words, "Having a desire to depart and to be with Christ, which is far better?" God knows.

"Again, a little while, and ye shall see Me." It is strange what awful things may be going

THE "LITTLE WHILE."

on around us, and we all the while knowing nothing of them. I will give you an example that has just now happened. There is a group of bright stars, called the Pleiades. You read of it in the Book of Job; some of you may know it when you see it in the heavens. Night after night you may have seen it rising over the church, and slowly travelling across the sky. Well; many centuries ago, one of these stars was observed by astronomers to grow brighter than it had ever been. In a few days it became so bright that it was scarcely possible for anyone to help noticing it. Gradually the brightness lessened and lessened, until it became duller than usual, and then it went out altogether.

Now, as you all know, each of those stars is a world, much larger than this. No doubt, in that star, this brightness was its Day of Judgment. The earth, and all the works therein, shall be burnt up. So it was there—so it might have been here. The little while that our Lord is to be away, might as well have come to an end in the one case as in the other. Then all that now seems so great and important in the world, then all our own private cares and pleasures that we think so much of, will be as completely at an end for us as they are for them.

understand, more than we can now do, how true is the saying, "Again, a little while, and ye shall see Me."

And so it is true of the death of each particular Christian. So it is true of him who. but a few hours ago, knew no more of what that unseen world is than we, after him, know.... but who now knows it all. To-night will be no night to him. He is beyond the going down of the sun—where, we cannot tell—how, we cannot tell: a great gulf being fixed between him and us. At this time vesterday, he knew no more of what it is to be with Christ, of what it is to be in the Land of Spirits, than you now Now he could tell us more than the wisest man on earth has ever learnt, or ever will learn in the flesh. Four hours ago, and I tried to teach him: now, how awful a thing should I feel it to be, if he could teach me the tenth part of what he has learnt! It is impossible to stand by a death-bed without feeling that there is a greater power there than any earthly king—namely, death. Then it also ought to be impossible to stand there without feeling the exceeding excellency of His greatness, Who, by His Death, hath destroyed death, and, by His rising again, hath restored to them that are in the tombs, eternal life.

Again, "A little while, and ye shall see

Me." His little while has gone by; and others will some day say of us what we now say of him. But, because there is but a little while which we have to work out our salvation. what follows? Why, any of you that have been used to labour can tell me. If the sun is getting low, and a man has so much hedging or so much ditching to get through—if it is time to light the candles, and a woman finds that she has so much sewing to get through —what follows? That they must work all the harder. That is what I want you all to feel. "Again, a little while, and ye shall see Me." A little while to all—a very little while to some. A little while, and He that shall come will come, and will not tarry. A little while, and there will be no more Sacraments, no more prayers, no more sermons, no more means of grace: "As the tree falls, so it will lie."

Now then go, remembering this, and then, if you dare, follow the example of Judas on this day, and betray your Lord afresh. Betray the strengh He gave you at your Baptism to the temptations of Satan. Betray His Name, by which you are called, to the contempt of His enemies. Betray His Grace, with which you are endued, to those that hate Him. Betray His Likeness, in which you

remade, to the defacers of that Liketray the souls and bodies which He med, to that roaring lion, whom He mouer. Buy with the reward of this he pleasures of sin. Heap up such is you may, here, and wrath against f wrath, there.

nheritance to which we have been d then remember that it is written: nich Judas by transgression fell, that to his own place."

w to God the Father, God the Son, the Holy Ghost, be all honour and ver. Amen.

WEDNESDAY IN HOLY WEEK: EVENING.

BEARING THE CROSS.

St. John, xix. 13.

"He brought Jesus forth, and sat down in the Judgment-seat in a place which is called the Pavement, but in the Hebrew, Gabbatha."

An unrighteous judgment-seat—a pavement not so hard as the hearts of those that had brought our Lord there. Now was fulfilled that blessing of David's, which is written in the first Psalm: "Blessed is the man," even He that is truly Man, as well as truly God, "that hath not sat in the seat of the scornful." In that seat Pilate sate; before that seat Jesus stood.

"And it was the preparation of the Passover." But, you may say, how could this be? Had not our Lord eaten the Passover the night before? Had He not expressly commanded His Disciples to carry the message, "The Master saith, My time is at hand: I

eep the Passover in thy house with My les?" Had He not Himself declared. h desire I have desired to eat this Pasawith you before I suffer?" And do we hear of the preparation for what was y passed, and find the Jews afraid to go the judgment-seat, lest they should be L but that they might keep the Pass-So it is. And here is another inof that Wisdom which mightily and y ordereth all things. All through a History, it would every now and then n that there was a dispute as to the lay for the Passover: just as in the lic Church, before astronomy was unod as it is now, there was often a dif-7 as to which was the true Easter. It o when our Lord suffered. The one would have it that the Passover began set on the Thursday, and ended at suna the Friday: the other party affirmed it began at sunset on the Friday, and at sunset on the Saturday. sees were for the Thursday; and our showed that they were right by keeping h them. The Sadducees were for the day; and, as the Chief Priests were of sect, the greater part of the people kept they did.

And now do you see why this must needs have been? The Passover was a type, not only of our Lord's sacrifice on the Cross, but a type of the sacrifice of the Holy Eucharist; and, therefore, it was fit that both our Lord should suffer, and that the Holy Communion should be instituted, at the very time when the Paschal Lamb was slain. How could both these things be? And God so made the disputes of mortal men to work out His own predetermined counsel, that at the self-same hour when the true Passover was eaten, the great Christian Sacrifice and Feast should be instituted; and at the self-same hour when the Paschal Lamb of the popular belief was slain, the Lamb of God should be offered up for the sins of the world.

"And about the sixth hour." It was the sixth hour of the sixth day. Man was created on the sixth day; man fell, it is the belief of the Church, on the sixth day. Therefore, on the sixth day the Son of God shall die, that man, being redeemed, may rise from His fall.

"And he saith unto the Jews, Behold your King!"

He had said before, "Behold the Man!"
Now he said, "Behold your King!" And
there was a deep meaning in this. It is as

he had at first called the Jews to look on im, who, though He were in the form of od, yet for their sake came in the likeness a man to save them: and had afterwards led them, if they could not be touched by love, to remember that hereafter He ruld return as a mighty King to judge them. I did not mean this; but we, at least, may more it from His words. Yet neither love nor would touch the hearts of the Jews. It lows:—

*But they cried out, Away with Him! away
th Him! crucify Him! Pilate saith unto
m, Shall I crucify your King?"

One last feeble effort He made, if it can be led an effort; and once more the High iests rejected their King, saying,

"We have no king but Cæsar. Then deered he Him, therefore, unto them to be weifted. And He, bearing His cross, went th."

St. John tells us this; and the other Evanlists tell us more. Let us stop a little, and ten to them.

It is not expressly written in Holy Scripture at our Lord, wearied out and exhausted, fell neath the heavy weight of His cross. But hat we read of Simon of Cyrene, would seem tell us as much, even if we knew it in no

other way. The belief of the Church is that He fell three times; the last time being as He began to go up Mount Calvary.

All the actions of our Blessed Lord. from the cradle to the grave, are lessons to us: most of all those which He did in His Nothing that happened in a work so tremendous can be of small importance. The Saints, who, as they followed Him more closely than others, so also by the help of the Holy Ghost were enabled to understand His actions better than others, have each for himself, taken delight, when in any manner of trouble, to turn to some particular part of that Passion for strength and comfort. One, for example, felt a more particular love for His Agony in the garden; another, for the pieroing of His hands and feet; another for the opening His Blessed side with the speed And so of other parts of His life. I remember to have read of a holy woman, who had His glorious Ascension in her mind continually. and who was constantly repeating those words, "While they beheld, He was taken up, and a cloud received Him out of their sight;" and who, at last, in Church, on Ascension Dep while these words were read in the Epistle was called into the joy of her Lord.

But, indeed, this Passion is like an armoury,

His servants may arm themselves at all the assaults of the Devil. We cantetempted in any way in which He was mpted: therefore, however Satan assaults are we shall find what is needful to prose. And to this armoury, so to speak, reat warriors of Christ, His saints and read warriors of Christ, His saints and read warriors of the christ, His saints and there found that strength which has enabled to do their mighty deeds. The grace comes from the Passion of our Lord, ample which He left us in it, are able to a the same victories.

v our Lord's falling beneath the Cross
as a lesson which ought to be of great
t. He was willing, He was desirous, of
ag all the weight of His Passion for our

He was ready to drink the bitter cup: dregs. He was ready to tread the ress of God's wrath to the uttermost. ret, one particular part of that Passion I not undergo. To say it with all reve-He attempted to do it, and He failed. ras the custom of the Romans that, when factor was condemned to be crucified, ruld bear his cross to the place of his

Thus, also, it was with our Lord. e are not to think that His being unable r it is a thing that we are to pass over

as if it were no concern of ours. Even the least circumstance of His Passion was fore-ordained before all ages, and this, therefore, among the rest.

But our Lord was now setting us an example of how we are to understand His own merciful words—almost the last that He spoke to His Apostles before He was betrayed. "The spirit truly is willing, but the flesh is weak." And one of His Apostles explains it yet more fully. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

For so here. Our Lord offered His whole Passion to His Heavenly Father as an atonement for the sins of the world. And yet there was one part of it that He did not really ascomplish, because, in so far as He was man He had not strength. And truly, if we adore the greatness of His Love in what He did for us, we may also bless His mercy in what He did not do. It is as if He spoke to His peer afflicted servants, who long to do something for Him, but have not the strength and the health. It is as if He told them that He accepted the will for the deed: as if He said to them, as di old time to St. Mary Magdalene, "She had done what she could." He left one part His Passion unfinished, and thereby He teaches

hen we cannot serve Him from weakot only are we accepted by Him, if we
to do His work, but—mark you—that
ry weakness actually makes us the more
m. To many of you this ought to be
rt. If you can only say, "Lord, Thou
t all things; Thou knowest that I love
Lord, Thou knowest all things; Thou
t that I desire to do Thee service,"
u may comfort yourselves by thinking
taking away the power of doing His
le is giving you the opportunity of bemore like Him.

God by being weak? Yes, truly; for t said, "The earth is weak, and all the res thereof, I bear up the pillars of it," able, at this time, to bear the weight ross. There He consecrated weakness service: there He showed Himself the 'the weak, as well as the God of the

Pain, we know, makes us like Him; w weakness makes us like Him; and g this, what can we or ought we to do with pride? We must say, as St. d, "If I must needs glory, I will glory; things which concern mine infirmities." gain, "When I am weak, then am I

see how this weakness of our Lord

gives strength. He was not able to bear the Cross, that we might be able to bear ours after Him. He condescended to fall that, when we fell, we might not despair. He That in a very few hours should conquer the Devil and all his hosts on that same Cross, was not able to bear that Cross to its place.

And now let us attend to the one sentence which our Lord is recorded to have spoken as He was on His way to Calvary. It is written in St. Luke. "Daughters of Jerusalems weep not for Me: but weep for yourselves, and your children."

We often lose much of the meaning of our Lord's words because we do not take into account when it was, and to whom it was, that He spoke them. In everything that is said by everyone, this makes all the difference in the world, the answer to two questions—when did he say it?

I will give you an example or two. We read that our Lord said, "I am the Door;" but we do not see the full force of what He meant till we look at the place where He was when He thus spoke. He was in the porch of the Temple called Solomon's Porch. Now this Porch had a door, so richly adorned, and curiously carved, that it was called the Beant tiful Gate. Looking, then, on this, He and

the Door." Those that stood by must aderstood Him at once. As that Beauate led into the earthly temple, so He, as Door, is the only way by which man ar into the House not made with hands, in the Heavens.

another instance; and it is more strik-I will speak of it a little at length, it has to do with this holy Passionnd because I dare say that you have sen it explained.

n our Lord had, as on to-morrow night, the Apostles' feet, He spoke all those of comfort, which are written in the nth chapter of St. John. That chapter us: "Arise, let us go hence." And the egins, "I am the True Vine, and My is the Husbandman." Now we can at e no particular reason why our Lord then have likened Himself to a vine. seems probable that, when He was thus g. He was standing by the Temple. tainly was not in the room where He en sitting at the Last Supper, for He Arise, let us go hence." Neither yet e in the Garden of Gethsemane, for a me afterwards, we find, that "when He oken these words. He went forth with isciples over the brook Cedron, where

was a garden, into the which He entered." Therefore, He was still somewhere in Jerusalem; and where so likely, as near the Temple, to which He and His Disciples were so constantly going up? Now see how naturally all follows. It was evening: but it was the night of the full moon, (else it could not have been the Passover.) They went along, then, to the great Porch of the Temple, saying, probably, nothing—for the Disciples' hearts must have been heavy with grief. They stopped at the Porch, and looked at it, as men will look at a thing they have seen hundreds of times before Now, on the outside of the Porch, there was I moulding of vine leaves, very beautifully an deeply carved. Now mark. The moon w then directly in the east: for it was about hour after sunset, and, as I said, the night the full moon. This Porch was on the east a of the Temple: so the rays of the full me must have fallen directly upon it. You v have never been in those hot climates, have idea how intensely bright the moon there something quite different from what we see here. This moulding of vine leaves, must have glittered in the moonshine, Disciples stood looking at them: and our: drawing a type, as He so often did, from was before Him, "I," He began, "ar

Vine, and My Father is the Husband-

do, in the text I read you just now. It unly believed that, as our Lord was to ascend the Hill of Calvary, He was His Blessed Mother and Saint John. expressly so said in Holy Scripnt we know that they, with the other omen, stood by Him at the Cross: and w that they were not with Him before judgment-seat. It was probably then, le was met by St. Mary, that our Lord s. Now Simeon's prophecy was fulat a sword should pierce through her art also. But she was not like the that bewailed and lamented Him. nurch believes that all the time she h Him on His road up to Calvary, the time she stood by the Cross, she utter one word of sorrow till our ad commended His Spirit into His hands. Turning, then, from her to n, our Lord said, "Daughters of Jerureep not for Me: but weep for your-

He knew that that fearful prayer, shood be on us, and on our children!" on heard and answered. He knew all ries that would come upon Jerusalem dreadful siege by the Romans. He

knew that the famine would be so great; it no other famine would ever be like it: tha woman, a tender mother, a high-born law would kill and devour her own child: knew that some of those there with H would live to see all this fulfilled; and the fore He said, Weep for yourselves.

And these words we may apply to ourselv If, at this time, our Lord sees that we going on in the practice of sin—if we has something that we cannot give up, some tentation which we will not overcome, while with our mouths we are professing to some for Him, while yet we are really perhaps fees a kind of sorrow, would He not say, "V not for me, but weep for yourselves?" pains He bore ended in His glorious vic and won for Him a Name which is above name: the pains we shall have to bear, persist in hardening our hearts, will be e

Weep for yourselves, indeed: weep for worm that dieth not, and the fire that shall be quenched. But for Him "we the lion of the tribe of Judah hath pre Or weep, if you will, but not with sorrow: weep, if you will, over Him takes up His cross; but then do your up your own cross, or else such vaint never bring you to that place when

and sighing shall flee away. Esau may weep as well as Peter; but the one shall find no place for repentance; the other, by thrice confessing, shall have his pardon sealed for his thrice denying.

God grant us all to sorrow after such a sort that, after we "have suffered awhile" in this Holy Week, He may "make us perfect, stablish, strengthen, settle us" on Easter Day, for Jesus Christ's sake; to Whom, with the Father and the Holy Ghost, be all honour and glory for ever. Amen.

MAUNDY THURSDAY: MORNING.

THE CAKE OF BREAD.

Judges, vii. 13.

"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."

And here, again, is a day of gladness in the midst of a week of sorrow. Here, between the two most fearful days which the work ever knew, the betrayal and the Passic comes that on which was bestowed the greest gift which the world ever saw, or can see the flesh of the Son of Man to be our timeat, and His Blood to be our true drawn And this, in one sense, was the end of the carnation: insomuch that, after the Sacrat of the Holy Eucharist was instituted, an

He had offered Himself up on the Altar he Cross, our Lord could say, "I have ified Thee on the earth: I have finished work which Thou gavest Me to do." we are directed by the Holy Ghost Himspeaking by the mouth of one of His hets, to that history of the Old Testawhich was to be a type to us of those things which, long after the history itshould be bestowed on the true Israel of For Isaiah, in the very same place e he speaks of the Nativity of our l in these words, "For unto us a 1 is born, unto us a Son is given;" and e he also speaks of the empire of His s, "And the government shall be upon shoulder," refers us to this very hisin the Book of Judges, by saying, ou hast broken the yoke of His burand the staff of His shoulder, the rod lis oppressor, as in the day of Midian." l again in another place, the same procomforting God's people, tells them , "The Lord of Hosts shall stir up a rge for him according to the slaughter fidian."

Vell, then, with such a guide, we are sure to go wrong in our interpretation. And are four things inseparably connected

with this day which all have their counterparts in the principal events of the story of Gideon. For, in the first place, the gift of Maundy Thursday sends us back, by its very nature, to the Incarnation; for, unless God had taken a body in the womb of the Virgin, how could this Man have given us His Flesh to eat? Then, again, the humility of our blessed Lord on this day, is the crowning point, as it were, of all the long course of His humility in this world. It is the expansion and development, so to speak, of the humility of the Incarnation, that He should thus have vouchsafed, once for all, to wash the feet of His Apostles; that he should thus vouchsafe, yet not once for all, but again and again, thus to feed us now as He fed the twelve then. Furthermore, there is the gift of His Body and Blood, and the virtue of the Sacrament, as well as the Sacrament itself. And, lastly, it is the golden link between the Passion and the Ir carnation, anticipating the one, as it develor the other.

Now all these things I also find set for in the history of Gideon. We all know the the most remarkable type to be found in Old Testament of our Lord's Incarnation, that sign when there was dew upon the flo y when there was dryness upon all the t of the earth: the miracle foreshadowing ; that in after ages the time should come, en, by the miraculous infusion of the Holy ost, the blessed Virgin, in a way unparald from the beginning to the end of the id, should become a mother. And then in, we have the lesson of humility and denial in those three hundred who were sen to save Israel, because they contented nselves with lapping the water, instead of, their companions, drinking their fill. the we have the strength and virtue of the Eucharist set forth in that cake of barbread which, as I just now read to you, sturned the tents of Midian. And. just the Institution of the Sacrament of the d's Supper had place in the night on this night—before the Passion, so tents of Midian were thus smitten on night before the breaking of the pitcher, which that Passion was so wonderfully forth.

These two last types will be enough for us morning; and just let us consider the am which one of the Midianitish soldiers, the hearing of Gideon, expounded to his ows. And first, notice that the hour of dream was the very hour at which the

Holy Eucharist was afterwards instituted. For, as the final attack on the camp of Midian was made, as we read, when they had newly set the midnight watch, and Gideon, after hearing the dream, had to return from the valley to the top of the hill, to marshal his little host, to distribute the lamps among the pitchers, and to lead them down to the combat, we cannot imagine that his first visit to the camp could have been later than from nine to ten o'clock. And observe this also, that the season at which he first went down was a time of doubt and dread: "If thou fear to go down, go thou with Phurah thy servant down to the host. Then went he down with Phurah his servant unto the outside of the armed men." And so, of all the times, from the beginning of the world, when Christian men might well say, "Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me," the most fearful was on that night when the Apostles were gathered together in the large upper room on Mount Sion. All those vague and indistinct -and the more vague and indistinct, the more dreadful—warnings, that the Son of Man must be betrayed into the hands of the Gentiles—those words, I know not whether more affectionate or mysterious," With dealer

I have desired to eat this Passover with you before I suffer"—that prophecy into the fulness of whose meaning the Church on earth will probably never enter, "I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God"—above all, that terrible command, "What thou doest, do quickly,"—how could all these things have failed to cause the hearts of God's greatest saints to die within them?

And that it was so we have proof enough. God proportions the comfort to the trouble: and this trouble—only because it was the greatest ever known—found also the highest consolation that man can ever receive, in those chapters of St. John which have been the stay and the triumph of so many of God's servants from that time to this, in the prison, on the rack, before the stake, in the presence of the wild beasts. Such words, I mean, as, "Let not your heart be troubled," spoken by the Almighty God, who was yet the Man of Sorrows. Such a petition—a petition that has in itself the nature of a demand, (for to desire, with the Eternal Son, is to have,) "Father, I will that they also whom Thou hast given Me may be with Me where I am." Such an argument—and we may well say that the love displayed in such reasoning is wonderful, passing the love of women—"In My Father's house are many mansions; if it were not so, I would have told you." Such a bequest as, "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you." That such consolation was given, shows what must have been the trouble which needed it.

And yet, even in the very midst of their darkest affliction, there were some rays of comfort for the Apostles. For, before any of those words of our Lord had been spoken, the disciples had, in the most soothing and comforting of all earthly music, the sweet Peregrination,* sung that hymn which showed how, in some mysterious manner, with that their season of affliction, was connected the deliverance of God's elect. "When Israel came out

nd the house of Jacob from among people, Judah was His sanctuary, His dominion. The sea saw that, ordan was driven back." And in r, even when Gideon was going the dark valley, he and his servant dat the innumerable hosts of his ill there was the comfort that he on God's errand, that he had God's final success; and not only so, but and should be strengthened before ng of the conflict.

what was the dream? "A cake bread tumbled into the host of Therefore it must have been by rnatural power—therefore it must guided and directed by some sdom. And notice the utter ruin ought along with it: "It smote it fell;" that was much, but not verturned it, that the tent lay nd then the interpretation: "This else save Gideon, the son of nan of Israel." What! a loaf of ing else save a man? How can s be? Truly we have heard the ion thousands of times since then. side: "How can this man give us to eat?" On the other, "This is My Body, This is My Blood." On the one side, "Except I shall see, I will not believe." On the other, "The things which are impossible with men, are possible with God." On the one side, "This is a hard saying, who can hear it?" On the other, "Is the Lord's Hand waxed short?" "Thou shalt see now whether My words shall come to pass to thee or not." And we do see it day by day: we do feel it day by day: into His Hand hath God delivered Midian and all the host. "We have heard with our ears, and our fathers have told us." And, "Now we believe also, not because of their saying," but because we have felt it ourselves, that this loaf of barley bread can win for us the victory over all our spiritual enemies, can enable us to do deeds of valour in God's service, can give us all the strength in which God's saints have ever beer arrayed, or ever to the end of time shall b able to assume.

And now, then, let us come to the fin assault. And so we find Gideon arranging I three hundred chosen warriors in three co panies around the host of Midian, with try pets, empty pitchers, and lamps within pitchers. Truly every word is full of mean

Pitchers, formed of clay; empty piers, to the eyes of the world, worthless

; empty pitchers containing lamps, erefore, to human sight, worse than because restraining that light which xtherwise have illuminated the dark-And further, the means of victory: hers must be broken before the conlamps could shine out. And what : here but that saying of the prophet, ath no form nor comeliness. He is and rejected of men?" What have but that Body of our Lord which d for awhile the splendour of His , but which, when broken and torn e Cross, caused that Godhead so gloto shine forth, that "the earth did and the rocks rent, and many bodies laints which slept arose—that the veil Cemple was rent in twain from the top bottom"—that the very enemy testi-Certainly this was a righteous man." this was the Son of God?" Yes; it "from the sixth hour there was s over all the earth until the ninth namely, as at three o'clock to-morpitcher was entirely broken; then d's divinity was wholly made manien, descending into hell, He went sched to the spirits in prison, that so ht return with them to that blessed place whence He had Himself come down alone.

And yet we have omitted one thing. And why? Because, the example first, then they who are to follow the example. So far as we are concerned, pitchers and lamps are not enough, we must have trumpets also. And wherefore this? Because it suffices not that with the heart man should believe unto righteousness, unless with the mouth confession be also made unto salvation.

And now, on this great day, I might well ask, as the prophet of old, "What could have been done more that God hath not done?" The host of Gideon know this day that the cake of barley bread can overthrow the tents of the Midianites; to-morrow they shall understand how the pitchers being shattered, that light shall shine forth which shall make Easter Day, the Season of all seasons, the Festival of all festivals, the Lady and Queen of all days. And so, did I not speak the truth when I said, that between the Wednesday and Friday, the great and wonderful and Holy Thursday, was the season of gladness also? Did you never see, on a stormy day, between the masses of black clouds, the sun pour out through s narrow rift, an intensity of brightness, the more intense, because of the darkness on either So, I take it, is that brightness which Sun of Righteousness pours on us this

id now, to Him, who not only gives Himto be our ransom, but is Himself our shment, be ascribed with the Father and loly Ghost, all honour and glory for ever.

MAUNDY THURSDAY: EVENING.

THE FELLOWSHIP OF CHRIST'S SUFFERINGS.

St. John, xix. 17.

"And He, bearing His Cross, went forth into place called the place of a skull, which is called in the Hebrew Golgotha."

We saw how our Lord fell beneath the Cro Let us follow Him still;—it is not far that have to go. The end is drawing nigh. Luke tells us that the soldiers found a ma Cyrene, Simon by name, coming out of country; him they compelled to bear Cross.

We may be very sure that it was no pit our Lord's sufferings which made the so do this. Their cruel desire to see Him made them impatient of all delay: and was also another reason. The next dethe Passover: and as soon as that be would have offended the Jews that body should hang on the cross.

YELLOWSHIP OF CHRIST'S SUFFERINGS. 95

sh day began at sunset; therefore the lover began at sunset on the Friday.

wit is generally believed that the day on ich our Lord suffered was the 25th of inch. On that day the sun, at Jerusalem, ems to set at seven minutes after six. It is necessary, then, by that time, that all ould be over, and the bodies taken down. Ow the death of the cross was often a very igering one, so that it was not an uncommon ing for a malefactor to live ten or twelve, or en fifteen or sixteen, hours after he was illed to it. That being the case, and as it is now drawing on to twelve o'clock, the ldiers had no time to lose.

Simon, who lived at the city of Cyrene, in frica, but who was then, perhaps, coming up Jerusalem to keep the feast, met the multide; and the soldiers, having probably some adge at him, compelled him to bear the oss. Whether he carried it altogether himle, or whether he carried only one end, while r Lord bore the other, (which seems the raning of those words of St. Luke, "On n they laid the Cross, that he might bear it ter Jesus,") we have no means of knowing. It is little can we tell who he was, or what was. One thing we may notice about him, at St. Mark, who afterwards preached the

Gospel in Cyrene, is the only one of the Evangelists who mentions something further concerning him—namely, that he was the father of Alexander and of Rufus: as if those for whom he wrote knew very well who these two persons were.

If we know nothing of Simon—at all events, in the history of the Passion, his name stands before us as a very solemn warning. See now what it might have been. If he had seen our Lord fainting under the Cross, if he had himself come forward and offered to carry it, if he had faithfully endured all the mockery and insults of the soldiers, how glorious would his name have been now!—The first man to bear that Cross, which such thousands and thousands of righteous spirits, now before the Throne of the Lamb, have taken up daily: the first man to tread the way, by which all God's servants must attain their rest:—the first man to walk in the Lord's footsteps:—the only man that took a part in His Passion. Why is it, then, that we do not thus honour him? Why is it that Simon of Cyrene, who carried the Cross, is not a more glorious name than Simon Peter, who denied his Master? One little word explains all.

"Him they compelled to bear his Cross."
He did it then because he was forced.

only submitted, because he could not help. He, no doubt, was ashamed of the burden. He, no doubt, was enraged with those that hid it on him. He, no doubt, fretted at the length, and heat, and steepness of the way. He bore shame indeed, but it brought him no glory. He bore pain indeed, but it did not end in rest. He did his task as a task: he was glad when he was rid of it. And, therefore, it won him no favour in the sight of God; and the glory which he might have won was lost for ever.

Now do you not see how this may apply to w? Whether we are God's true servants or we must have tribulations in this life. The thieves bore their crosses as well as our Lord. And Simon of Cyrene is set forth as a warning to us how we bear them.

Perhaps we are suffering from the unkindness of our neighbours, or the malice of our enemies. They think and speak harshly of us -they act cruelly towards us. As David says, "They daily mistake my words: all that they imagine is to do me evil." Well; here is a Cross laid upon us, that we may bear it after Jesus. What did those, who were His friends, do to him? "They all forsook Him, and fled." Of His Chief Apostle it is written, "Then began he to curse and to

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swear, saying, I know not the Man." He might have said, like Job, "To him that is afflicted pity should be showed from I friends: but ye have forsaken the fear of the Almighty. My brethren have dealt decis fully as a brook, and as a stream of brocks, they pass away; --- what time they wax warm they vanish; when the sun is hot, they are me moved out of their place." Or, as He Himsel spake, "Have pity upon Me, O ye M friends." And as to His enemies, what need say of them? They pierced His Hands and # Feet: He might tell all His bones. gave Him gall to eat; and when He thirsty, they gave Him vinegar to drink. cup, then, of unkindness, if we have it to be we must bear it after Him—oh, how infinite after Him!—for what malice or slander was even like that which He endured? And yet it the same kind of thing, only in a less measure. Let us look well to it, then, that we bear it the He did, Who, when He was reviled, reviled not again, when He suffered, threatened but committed Himself to Him that judget righteously. But if we return evil for evil a we injure, because we are injured, and reals; because we are reviled, and do all the hard we can to others, because they have done the harm they can to us, this is to bear sent

goes like Simon, not like Jesus. Him they compelled to bear His Cross; and we are com-

relled too; and fret and chafe under it;—and be such a bearing of the Cross, what reward an we expect? Again, is it bodily pain or sorrow that is mr cross? That, again, is after Jesus. He, mr Great Physician, died for us upon it. But we complain and murmur, what thanks have re? If we charge God, as Jonah did—if we

er sufferings, if they make us angry and ritable to all around us, what then? This, ho, is to bear our cross like Simon, not like eens. Or is it poverty that is our trial? I know

hink—though we may not like to say the wrds—that we deserve much better treatent at His hands, if we are impatient under

ow easy it is to talk about that. It is very my, I know, to say that poverty is a blessed state. It is very easy to remind the poor of ar Lord's sayings concerning the danger of ches; to tell them that God hath chosen the por of this world, rich in faith, and heirs of k Kingdom of Heaven. But, also, I know, nat it is easy and natural for you to think, Ah, they are all very fine words; but if you ad once known what it is to want a piece of

read, and not to know where to turn for it,

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then you would understand something more of what this poverty is." At all events, if I do not know from my own experience what it is, our Lord did. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." He that hung naked on the cross, He that had for His last bed one long narrow plank, knew what it was to be poor. In bearing this cross, then, you are bearing it after Him. But how? If it makes you discontented, envious of the rich, thinking God's government unjust, because they have more than they know what to do with, and you have not even enough for your every day wants-or if it makes you grasp and gripe at every penny you can turn, unwilling to do anything that you are not paid for, willing to do anything (whatever it makes you give up) that you are paid for, this is to bear your cross like Simon, not like "Ye know the love of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor." Simon, on the other hand, was probably thinking that his business would suffer, that the interruption and time it took up would cause him to get behindhand, and would throw out all his engagements. Which would you wish to be like?

Or again, whatever it is from which we are

suffering, if we are always talking of our hardships, complaining that we have never known any one else so afflicted, that we cannot think why this is sent upon us—that we are sure we have always tried to serve God—that we have been as good as our neighbours, and yet they are not afflicted; or, if we think all this in our minds, and take a kind of pride in saying to ourselves, "Ah, if people did but know what we suffer!" this also is to bear the cross like simon, and not like Jesus. He, no doubt, when he was compelled to carry it, took care

that, at least, it should be known he had not deserved it. Very possibly he compared him-

and yet not carrying the cross; he himself, and yet not carrying the cross; he himself, not the malefactor, and yet carrying it. Very possibly he thanked God that he was not as other men are, extortioners, unjust, adulterers, or even as this man, whom they are now going to crucify. Is this the spirit in which we should wish to meet our tribulations?

We may notice this, that in our Lord's Passion three different kindnesses, so to speak, are recorded in Holy Scripture as having been done to Him: One by an angel, in His agony. "There appeared unto Him an angel from Heaven, strengthening Him." The other by Simon, when he bore the cross. The third,

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by those who offered Him wine and myrrl deaden the pain of His crucifixion. them was from a subject, another from enemy, the third from one who was quite different to Him, neither a friend, nor ye But in Holy Scripture we enemy. nothing of any human creature that for and devotion's sake offered Him comfort. are told, indeed, by other writers, of a woman, (she is generally called St. Veroni who, seeing the sweat upon His forehea He was toiling up Mount Calvary, gave her handkerchief; and it is further said when He returned it to her, there was, were, a picture of His face painted the So He can reward the least good work for Him. If this tradition be true, the was women that went to anoint His F the Sepulchre, as it was a woman to He first appeared after His Resurred it was a woman who offered Him t kindness shown Him on His last sad to Mount Calvary.

This well-known tradition is to be rather as a parable than as a history, that the slightest and most necess vice, if rendered in a true Christ may leave upon the character a and abiding impress of Christ.

And now we have only the last scene of all. to which we keep to-morrow holy: and then. by God's grace, we will draw near to that also. In the meantime, Simon has taken up the cross: the procession begins to move on more quickly; the horsemen and the soldiers, the Scribes and the Pharisees, and the Elders, the multitudes that go before and that come after, are hurrying on towards the foot of Mount Calvary. In the houses of the streets brough which they pass, the Jews are prepuring for the Passover, and removing the leaven out of their houses, and making ready the lamb to be slain. They know not that now the True Passover was come; they knew at that this was the very Paschal Lamb, appointed to be slain from the foundation of the world; they knew not, while they put away the leaven of bread, how closely they clung to the leaven of malice and wickedness.

And now, to God the Father, God the Son, and God the Holy Ghost, be all honour and glory for ever. Amen.

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GOOD FRIDAY: MORNING.

SAMSON.

Judges, xvi. 30.

"And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death, were more than they which he slew in his life."

THE cock crew: the Lord looked: Peter wept. And what preacher is there who, on this most holy day, would not speak with the full confidence, that He shall bring in many souls to Christ? But it is He only that can give the tears of repentance; and we are but the instruments in His Hand. Without the glance of His Eye, our words must be in vained Our words? yes, and His own words also spoken by His own lips, must be, and were, in vain. For on that last evening—on this very last night—the Lord Himself spake seven different times to Judas, if even then the traiter

ould have listened, and have been touched. ut the words of Christ fell dead on his ears; eter denied three times, and Christ never poke to him. Only the cock crew, and the spostle went out and wept bitterly. And hy? because Jesus looked on Peter, we are ot told that He looked on Judas. It was hat look which, like the rod of Moses, struck he rock of Peter's heart, "that the water ushed out, and the streams flowed withal." et us look then to Him, that He may look nus; let us look to Him this morning, folwing Him, as it were, afar off in the type of me of His servants; let us look to Him this mening, entering more boldly into the sanctuy of His own Passion.

"So the dead which He slew in His death, were more than they which He slew in His &"

Here we have the work of a whole life summed up in a glorious death; therefore the ext is fitting for the time. For our true lemson, who did such mighty works as none ther ever performed, crowded into the few set hours of His mortal life, an epitome, so to peak, of all the deeds that He had wrought, aring the thirty and three years in which He ad dwelt upon earth.

We have been speaking, we have yet to

speak, of the humility of the Son of God. This type of Samson may teach us something more about it. In many respects Samson was a man of sin, and yet Samson was a type of the Lord. Even so. Who among us all is not a man of sin? and if the Lord so far condescended, that any of His creatures should be His type, must it not be of necessity that the Lord of all righteousness and holiness, must have been typified by the acts of a sinful man?

The explanation of this is, that it is only a familiar mode of expressing ourselves, when we say that Abraham, or Isaac, or Moses, or David, or, as in the present case, Samson is the type of Christ; it is the acts done by these men, not the men themselves, which are the types. Abraham and Isaac did many things throughout their lives, but these are not all typical, it was the Sacrifice, and that only, which conveyed the figure.

But in Samson's case the very act which typified the death of the Lord, was the consequence of Samson's own sin. Even so. And was not the act by which Jonah typified His resurrection, the consequence of Jonah's own sin? and yet it is the Lord Himself who point him out as His sign. If God can turn ew the wickedness of man into His glory, as we

when the Jews crucified the Lord of much more can He make the consequences i's sin to be His types. Perhaps the most table type of the Resurrection, with the reception of that which we have already oned, is to be found in the history of m at Gaza, when he lay till midnight, sen burst the bars of the city, and carried stes away with him to the top of the hill. these cases, it is wise and holy advice of reatest of the Fathers: let us abhor the nt let us not quench the prophecy.

he dead which he slew in his death, were than those which he slew in his life."

ord also slew His enemies in His death. even a heathen writer has told us that by our enemies when we make them our ls.* And, even in this sense, the Lord His enemies; but it is still more evidently n His case, who died in order to kill and fy all vices in us; so that every one of us 1 He has turned to Him, He has, in so; rendered dead to sin, buried with Him ptism, and risen with Him to newness of

w, in this sense, "the dead [to sin] whom lew in His death, were more than those 1 He slew in His life." And this day

^{*} Xenophon.

tells us the same thing. For after all that the Lord had done, after all His teaching, His journeyings, His parables, His miracles, when He had fed the five thousand with five loaves, and had raised the dead to life, might one not have expected that the whole world would have gone after Him? And vet, after He had ascended into Heaven, the number of the names together, was about one hundred and twenty. But let ten days only have passed by, and there shall come in first, five thousand, and then four thousand; pass a few years, and there shall be a great multitude from all kindreds, and people, and tongues, and nations, who shall make it their boast to tread in His footsteps, who shall count it their glory to suffer His reproach. who shall be called by His name, and shall worship Him as their Lord and their God. These are they whom He, who would have so few followers in His life, gathered together as an elect people at His death. For we are not to think that, "Father, forgive them, for they know not what they do," was only said as an example to us. How should not the first prayer offered on the altar of the Cross, be heard by the Father? Doubtless most of those who believed the teaching, and followed the faith of Peter, so believed, and so followed

a of Stephen had virtue to bring to pass aversion of Paul, what must have been wer of that prayer which the God of an thus uttered? It is well written, "The dead which He slew in His death, more than they which He slew in His

d vet all that life of Samson's, how marasly it set forth the history of the truer on! From the time that His birth was nnced by the Angel to his mother, and ith failed not, while that of her husband red, and was nearly destroyed; from the that, leaving his father's house, He went into a strange country, there to work the deliverance of His people; from the that He was bound, not by the Philisbut by the Jews, who yet would not inselves kill Him, but delivered Him up to in most cruel enemies; what was there # did not set forth the true Judge of the E Israel, Jesus Christ our Lord? And again: as we may see Christ's Passion

And again: as we may see Christ's Passion figured in Samson, and that not once or ice, but three times, namely, when he was it in at Gaza, when he was bound on the of the rock Etam, and when he died with Philistines—so also we may see the Lord's

temptation in the wilderness set forth in story of Delilah. Three times was Same tempted to betray the cause of his people "If they bind me with seven green withsthey bind me with new ropes—if thou weav the seven locks of my head with the we So, in like manner, Satan would fain he bound our Lord with the ropes, as the propi calls them, of the seven sins, which are heads and fountains of all sins: "And brake them from off his arms like a three How the Philistines were "upon" this Same we have been commemorating for these! forty days: their first and greatest assault see to-day. In the meantime, it may well said of him, "His strength was not known

And notice that though we read the parlars of that temptation in the wilderness, the last temptation to which our Lord exposed is nowhere expressly recorded. Devil, it is written, departed from Him season: manifestly, therefore, he came "The Prince of this world cometh an nothing in Me," said the Lord Himself first Maundy Thursday. That tem then, whatever it was, fell in this week holy men have asserted that it came! lips of the Pharisees:—"Let Christ, to Israel, descend now from the C

we may see and believe." This, then, might be our Lord's fourth temptation: Samson, who had resisted three, gave way at the fourth: Christ triumphed over that also, and then crushed the power of Satan for ever. "So His strength was not known." That is to say, the limits of His strength were not known.

That great banquet in the house of Dagon -what is it but the exultation of the evil spirits, when, as on Wednesday, the thirty pieces of silver were paid, when the band was parshalled with swords and staves from the Chief Priests and Elders of the people, when was arranged so that there should be no proar among the people, when they had chosen the place, the Garden of Gethsemane, when they had fixed the time, the midnight before the Passover began—truly those hosts of evil angels then said, "Our god"—even the god of this world—"hath delivered into our hands our enemy and the destroyer of our country which slew many of us." And not only they, but the Chief Priests, and Scribes, and Elders, but the Pharisees and the Sadducees, but the governor and the soldiers were gathered together to the spectacle, little hinking that the more illustrious the assemplage, the more complete the victory.

That page from the Book of Judges might be a page from the conclusion of the Gospels. "And it came to pass, when their hearts were merry that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house, and he made them sport." "Then the soldiers and the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they bowed the knee before him, and mocked Him, saying, Hail, King of the Jews." And yet, by that very sport, the five lords of the Philistines were paving the way to their own destruction.

Then there is Samson exposed to the ridicule of the people: his arms stretched out, his hands grasping the two main pillars of the house; their triumph, to all appearance, complete; their enemy, to all human sight, at their mercy.

There, then, lifted up to the reproach and contempt of the people, His arms stretched out on the wood of the Cross, hangs the Lord, as the companion of thieves, as the Man of Sorrows, as He, against Whom all that passed shoot out the lip, and shake the head. But His Hands, also, are grasping the two main pillars of the House of Satan: the name of the one is Death, and the other is called Sin.

He—for a greater than Samson is here that Israelitish chief could not see. mediate consequences of His own Sacribe Salvation of all the elect to the end of that should be brought to pass by the of His Passion, the utter destruction of by the means of His Death: according t saying, "I will stand upon My Watch, * me upon the Tower." And will you e that there was no similitude between ro things, the temple of Dagon and the P But I say to you that they may be almost one and the same: for, up to ime, the Cross had been a very temple gon; had been the place whence the of thousands and thousands of male-L leaving their torn and mangled bodies I them, had departed to have their with the spirits of darkness, in that where there is wailing and gnashing of This, therefore, is the merit of the Passion. He not only by it overed His enemies, but by it He also ied the temple of Dagon, and made it e the sign of the Son of Man, the badge His people, the banner of all His s, the hope of all faithful souls to the the world.

L like his Lord and ours, Samson



the Anti-type of Samson to ourselves, wh blessed and happy prayer will that be, wl ever we are able to use it, "Remember m pray Thee, and strengthen me, I pray T only this once," that is, at the hour of de For then—if it be so by God's great ge ness-all temptations, and trials, and c culties, and fears, and pains, all but one, be over for ever. Then the good fight have been fought, the course will have I all but finished, the faith will have been k We may see the waters of Jordan overflow all their banks, for so it is written, "Jos overflowed all his banks all the time harvest," and what harvest is that, save first ingathering of souls to God? But shall also begin to see, then, no more through

glass, darkly, but with something of the d

ingdom—and strengthen me, I pray only this once. Only this once, behis once will make such strength needethe future. Only this once, because his life ended we may hang up all our in the Temple of God's everlasting

Only this once, because, however st-tossed, and attacked by pirates, our may have been in this life, then the us Lord will be unto us a place of broad and streams, wherein shall go no galley cars, neither shall gallant ship pass Only this once, because "when corruptible shall have put on incorrupand this mortal shall have put on imlity; then shall be brought to pass the which is written, Death is swallowed victory!" And what is this, but the prayer in other words, "Father, into Hands I commend My Spirit?" endation is the "only this once;" and wer, all is well and blessedly over for

nd then Samson said, Let me die with hilistines:" and then the truer Samson "It is finished." And the two sayings a same. Death with the Philistines, that the if by it the power of our enemies is n, is the fulfilment of the Lord's work,

is the completion of the world's salvation, is the manifestation of all the types, is the sealing of all the promises. So also with the members as it was with the Head. "Let me die with the Philistines." Let me die, if only my sin dies with me. "He that is dead hath ceased from sin." That glorious opening of God's best promises to His people tells us as much. "Speak ye comfortably to Jerusalem:" and when can consolation be needed if not in that terrible struggle by which the soul delivers itself from the "body?"-" and cry unto her" -that the failing ear may catch that sound, if it can catch nothing else-"that her warfare is accomplished, that her iniquity is pardoned? the warfare first accomplished, then the iniquity pardoned: because, even to the last breath, sin will cleave to us, and cannot be entirely separated from the soul till that is separated from the body. And so we say with Samson: let the earthly house of this tabernacle be dissolved, if into the building which shall arise upon its ruins, nothing can in anywise enter that defileth; let me go down cheerfully into the depths of the Red Sea, if the Egyptians whom we have seen to-day, we shall see them again no more for ever. Let me leave behind me all that I have known and loved in this world, so that I also leave

thind me those enemies who have never cased to hunt for my destruction; let me cast off the body that is now a part of me, if I cast them off also; let me die with the Philistines.

"When He had cried with a loud voice, He bowed His head." He bowed it, not in the weakness of death, but with all the strength of full life. He therefore cried with a loud wice, to show that no man took that life from him, but that He laid it down of Himself, that He had power to lay it down, and that He had power to take it again.

"He bowed Himself with all His might, the house fell." It did indeed. "The of that house was great." All the wily temptations of Satan, from that first, "Ye all not surely die," to the last which shall be resisted before the coming of the Son of Man—all his assaults on God's people, all the tyrants whom he has raised up to work his own will, all the pains he has inflicted on those who would not worship the beast and image, all the devices he has plotted for the overthrow of God's kingdom, all are at an together. "He bowed Himself with all His might"—nothing less would do—"and be house fell." Fell upon Satan, and overthelmed him—fell upon Death, and destroyed him-fell upon the grave, and The house fell, and in its steac the Holy City, New Jerusalem, comin from God out of Heaven, and I heard voice out of heaven, saying, Behold t nacle of God is with men, and He v with them, and they shall be His peo God Himself shall be with them, and God; and God shall wipe away all te their eyes, and there shall be no mo neither sorrow nor crying, neither sh be any more pain; and He that sat Throne said. Behold I make all this And so He did. He that was thus the Throne of the Cross, destroye Temple, raised up the Church of God, shed out of His most precious Water and Blood, to be the sour nourishment of the new life: and ac in Himself the Antitype of that of the year in which He suffered, promise, "Awake, and sing, yethe ground, for thy dew is as herbs, and the earth shall cast or made all things new, and made. and triumph of all, that new sor sing who stand upon the sea were, mingled with fire before t' "He bowed Himself with

and the house fell." "He bowed His head, and gave up the Ghost."

And now to God the Father, God the Son, and God the Holy Ghost, be all honour and glory, for ever and ever. Amen.

J.

GOOD FRIDAY: EVENING.

"IT IS FINISHED."

St. John, xix. 18.

"Where they crucified Him, and two others with: Him: on either side one, and Jesus in the midst."

WHEN three o'clock struck this afternoon, I wonder what we were doing, and of what west were thinking? Suppose that I could have looked into each of your houses, what should I have seen that you were about? Suppose that I could have looked into all your heating what would have been the thoughts with which they were filled? Would it have been that this same hour, the most wonderful thing thinks the world ever saw took place?—that the God of the spirits of all flesh gave up the ghost; the Prince of Life suffered death; the Holy One leaving a corn and mangled body to the party nership of the thieves, and the care of the soldiers had done with the griefs, and caree and afflictions of this life, for ever? Let u

o on with the story: "It is good for us." vid says, "to hold us fast by God." e top of Mount Calvary was about a mile the hall of judgment. The Jews believed Adam was buried in this place: and, init was meet that he who brought death he world, and He by Whom death was ome, should be buried in the same spot. it is at least quite certain that Mount ry is the same as Mount Moriah; that the great type of Christ, Isaac, carried ood for the burnt-offering, two thousand before, there Christ should carry the now: that where Isaac was bound on ltar, there Christ should be nailed on the of the Cross: that where the ram was t in a thicket, there Christ should bear is Blessed Head the Crown of Thorns. you may remember that, when Isaac had left to go free, and the ram was offered his stead, then "Abraham called the name place Jehovah-jireh: for he said, In fount of the Lord it shall be seen." shall be seen? The destruction of , by the death of our Lord. The sal-The fulfilment of all the L of man. The greatness of God's love. sceeding sinfulness of sin. The malice The greatest battle that the Devil.

world ever knew, fought. The greatest victory that the world ever saw, gained. Of all, and each of these things, it might be said, "In the Mount of the Lord it shall be seen."

We read of many other mountains into which our Lord went up, and always to perform there some mighty work for our sakes. Once, to overcome a temptation, when the Devil took Him up into an exceeding high mountain, and showed Him all the kingdoms of the world in a moment of time. Once, to teach, at its very beginning, the Gospel: when "seeing the multitudes, He went up into a mountain, and when He was set, His disciples came to Him." Once, to intercede for His Church, when "He continued all night in prayer to God," before He chose His twelve Apostles. Once, to show Himself in all His glory, when He was transfigured on Mount Tabor. But all these things He did yet more gloriously on this hill. Here He overcame, not one temptation, but all temptations put together. Here He taught all ages to come, by His seven sayings on the Cross. Here He founded His Church in the Blood and Water that flowed from His Side. Here He showed Himself in more glory than on Mount Tabor, when the sun was darkened, and the earth quaked. This is the hill of which Isaiah prophesied: "In this mountain

shall the Lord of Hosts make unto all people a feast of fat things;" even His Body, which is mest indeed, and His Blood, which is drink indeed. "And He will destroy in this mountain," Isaiah goes on, "the face of the covering cast over all people, and the veil that is spread over all nations:" that veil, namely, which prevented the heathen from seeing and knowing the things which belonged to their peace. "And it shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us: this is the Lord, we will be glad, and rejoice in His salvation. For in this mountain shall the Hand of the Lord rest." Rest, by being nailed to the Cross. Rest, also, because its work shall be accomplished, and its victory won. I may say of these words, as St. John of another text, "These things said Esaias when he saw His glory, and spake of Him."

But why it was that our Lord suffered not in Jerusalem, but without the city, St. Paul explains to us. "Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate." He teaches us, that if we would really follow our Lord, we must come out and be separate from the pomps and vanities of this wicked world. The way by which our Lord went up from

Jerusalem to Mount Calvary is shown to this day. It is called the *Via Dolorosa*; and a Painful Way we shall find it, as our Head found it, before we can attain to the glory which He has promised to them that love Him.

"On either side one, and Jesus in the midst." Still our Lord was a King even in death; setting forth then a type of that day when He shall come in the glory of His Father, and of the holy angels, to judge the quick and the dead. Here He divided the good from the bad, as He will divide them then; here He set the penitent thief on His right hand, and the impenitent thief on His left. Now was fulfilled the type which we read in the history of Joseph, when, himself being unjustly condemned, he foretold to the butler that he would be restored unto Pharach's favour, and to the baker that he would be hanged.

Now was fulfilled that which was spoken by Habakkuk: "I will stand upon my watch, and set me upon my tower." The cross was this watch-tower, where our Lord, hanging between earth and Heaven, foresaw all things that should be brought to pass by the virtue of His Passion; foresaw the salvation of the elect, that should be wrought by His mercy;

inesaw the loss of the wicked, that should be dunned for their own sins.

In that vast crowd of things and persons, from that day to the end of the world, of which He had full knowledge, He saw us, as we now are,—us, with what we are now thinking of,—us, with what we are intending to do, you who listen, me who speak. And thence He invited us, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

And He would have the world see Him. It follows: "And and know Him also. Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE Ing of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin." There it was: the exact truth. No one could have said more precisely what our Lord was. A wicked man may write a good book; and, miserable sinner though he were. Pilate's title was the truth. He confessed our Lord to be & Saviour, in the word Jesus; he confessed Him to be separate from sinners, in the word Nazareth, which means separation; he confessed Him to be the King, not a king, like the kings of the earth; not a king to be clothed in purple and fine linen, and to fare sumptuously every day; but the King, the King of kings, and Lord of lords; the King Whose dominions should be from one sea to the other, and from the flood unto the world's end; the King Who died for His rebellious subjects; the King in Whose hands are all the corners of the earth, and the strength of the hills is His also. And the King of the Jews. Not of the people of the Jews, but of those who, as St. Paul tells us, are the true Jews. For the word Jew means one that praises; the

King of those who set forth His praise, not

only with their lips, but in their lives. "This title, then, read many of the Jews." Yes; and what were they the better for it? They read it; they stood by the cross; they reviled: and we also read it; we know its fall meaning; and what then? Truly, it might as well be written in Hebrew and Greek still for any benefit that many of us gain from it. If we read of a Saviour, and rush headlong into all the sins from which He died to save us: if we read of One that was separated from sinners. and wallow ourselves in all iniquity: if we read of a King, and break all His statuteswhat else are we doing but heaping up to our selves wrath against the day of wrath, and revelation of the righteous judgment of God?

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cost lots for it, whose it shall be: that the Scripture might be fulfilled which saith, They parted My raiment among them, and for My vesture they did cast lots."

I do not wonder that they wished to gain those garments. They knew how virtue had gone forth from them by a touch. These were the spoils of this war. He spoiled principalities and powers, and made a show of them spenly; they, for their parts, took His garments, and divided them. And there is a lessum in this. The first Adam sinned, and lost the robe of innocence, and needed other vestments; the second Adam died, and restored man to better than his first state, and what further need of His garments?

"These things therefore the soldiers did."

It is well said. It is as though St. John told us, These things the soldiers did, and after that, had no more that they could do: these things the soldiers did in mockery, but they were indeed accomplishing the purpose of God. These things the soldiers did, but

the armies of heavenly Angels were worshipping in wonder that God should thus suffer from man; these things the soldiers did, but the holy Church throughout the world at all times, but more especially in this most holy day, and most holy hour, blesses and praises Christ for the mercy thus shown to her.

After this...

As we draw to the end of this history, each word seems to have its own wonder. If we did not know what followed, could the wisest or holiest man have guessed? After thisafter God had been judged by man, mocked, reviled, crowned with thorns, nailed to the Cross, what then? We might have imagined that fire would have come down from the Lord, and slain those murderers, and hurst up their city; we might have imagined the the twelve legions of Angels of whom our Lord spake would have hastened to confour his enemies. Yes, and we might has imagined that the Heaven should have roll asunder like a scroll, and the elements show have melted with fervent heat. It is that one of the wisest men of old, who how, contrary to the whole course of net the sun was darkened at the Passion of Lord, cried out, "Either the God of Na is distressed, or the frame of nature is

dissolved." And so it was, when there was darkness over all the earth from the sixth hour until the ninth hour.

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."

This, to say it with all reverence, is the only complaint which we hear that our Lord ever made. They nailed His hands and His feet to the Cross, and He only said, "Father, forgive them, for they know not what they do." He was hanging in agony, and He said, "To-day shalt thou be with Me in Paradise;" and yet He, Who had been silent as the Cross, now complains of thirst.

Why? Surely by this, He sanctified all bodily sufferings whatever. Hunger and thirst! we might have been ashamed to think that, if they were borne in His service, He would reward them. But so it is. Nor yet would He have complained even then, but that the Scripture might be fulfilled. Which of us in agony of body and mind, would think of such a reason for speaking, or being silent? "That the Scripture might be fulfilled, saith, I thirst."

And yet, holy men have thought that they could discover a deeper meaning in these words of our Lord's. "I thirst not for that

water of which, if a man drinketh, he shall thirst again, but for the salvation of those souls which none could redeem but Myself, and which, unless I thirsted to redeem them, would have gone down into that place where the worm dieth not, and the fire shall never be quenched."

"When Jesus, therefore, had received the vinegar, He said, It is finished: and He bound His Head, and gave up the ghost." "Ir is finished." With those words, that most blessed Spirit left its earthly sufferings for ever. Now the labour, and misery, and weariness, and watching, and fasting of thirty and three years are over; now the body can feel no more; now the blood is ceasing to flow from it; now it is putting on the paleness of death; now it is growing cold and stiff, and they that stand by the cross, see and say that all is over. Yet even then, it is the belief of the Church, fully borne out by the implicit confidence of her who "pondered these things in her heart." who said, unhesitatingly, "Whatsoever He saith unto you, do it," that while the others doubted and were sore distressed, the faith of St. Mary never wavered for one instant. The sword pierced through her own heart, and she suffered so, that holy men have called her the greatest of all martyrs-but doubt she did

soil are thus separate, we must remember how it is a part of the Catholic faith that His Godhead remained in both: that it went with His Soul into the place of departed spirits: that it was also present with His Body. For our Lord's Body, as being truly man, was like our bodies, naturally subject to corruption, and would have corrupted in the grave, but that the especial power of His Godhead preserved it, according to that saying, "Thou wilt not suffer Thy Holy One to see corruption."

"It is finished." Not those sufferings alone—at once and for ever—but the empire of Satan—but our sins—but all our fears—but all our hopes—but everything that we ought to care for in this world or in the pext.

"It is finished: and He bowed His Head and gave up the ghost." And notice the order of these words, not He gave up the ghost, and bowed His Head. But He bowed His Head first that He might make manifest the truth of His own saying, "No man taketh My life from Me, but I lay it down of Myself: I have power to lay it down, and I have power to take it up again."

" It is finished." And how can we end this

wonderful day better, than by repeating the words? The suffering is finished this evening the rest remaineth for to-morrow: the glory for Easter Day. To which glory, God vouch safe to bring us all, for Jesus Christ's sake: t Whom, with the Father and the Holy Ghos be all honour for ever and ever. Amen.

J.

EASTER EVE: MORNING.

THE END OF ST. JOHN XIX.

St. John, xix. 31.

"The Jews therefore because it was the Preparatim, that the bodies should not remain upon the Cross in the Sabbath-day, (for that Sabbath-day was an high the besought Pilate that their legs might be broken, at that they might be taken away."

the how, long before, God, foreseeing the sactifice and death of His Son, had given a law concerning His burial! It is written in the Book of Deuteronomy, "If a man be put to teath, and thou hang him on a tree, his body thall not remain all night upon that tree, but thou shalt in anywise bury him that day." And this that was written must now be fulfilled. The Sabbath, that is, the Saturday, Easter Eve, was not only holy as the Sabbath, but, in that year, the Passover fell upon it, and this made the Jews the more anxious that the law should be fulfilled.

"Then came the soldiers, and brake the legs

of the first, and of the other that was crucified with him."

And we may well imagine the revilings and taunts that the Penitent Thief, in the midst of His earthly agonies, must have had to endure. "Lord, remember Me when Thou comest in Thy Kingdom." The Lord was gone: He had died, to all human appearance, the death of any other malefactor. His Kingdomwhere was it? His promise—what was it worth? His coming again-who would dream of it? Yet the thief's faith failed not. Christ. That had so lately hung in His own agonisa, would not leave the companion of those agenies in his last moments. The thief knew in Whom he had believed, and like St. Panl. was persuaded that He was able to keep that which was committed unto Him. He had committed all—his life—his faith—his body -his soul: all hung on that one promise, the promise of a dead Man's lips. Yet he had some confirmation of his faith: he must have seen the darkness that was over all the carth from the sixth hour to the ninth—he must have known of the earthquake—he must have heard the voice of the centurion, "Certainly this was a righteous Man."—" Truly this the Son of God."

And very shortly after, leaving behind him

all the wickedness and misery of this life, he obtained the promise. "To-day," our Lord had said; and, like a generous Master, He made the day short. It is certain that the thief was in Paradise before sunset, because at sunset the Sabbath began; and before the Sabbath began, the bodies were taken down from the cross, and that was not till after death.

There, then, he found a blessed exchange: passing from the cross and the blaspheming crowd on the hill of Calvary to "Mount Sion, the City of the Living God, and to an innumerable company of angels, to the general assembly and Church of the First-born, which are written in Heaven, and to Jesus, the Mediator of the New Covenant."

And herein was that saying fulfilled which is written in the Book of Judges, "They that are delivered from the noise of the archers in the places of drawing water." For who was ever so delivered from the spiritual archers, those that sought after his soul to destroy it, as this thief?—and who was ever so delivered at such a place of drawing water as the side of our Lord, from which there came forth, not only the Blood which should redeem the world, but the Water which should cleanse it? And it follows, "There shall they rehearse the righteous acts of the Lord." Righteous,

because His word was pledged for it; steous, because He died that His word me be made good; righteous, because in kingdom there is righteousness as well as piness for evermore.

"And he that saw it bare record, and record is true: and he knoweth that he true, that ye might believe." St. John standing by, and therefore, alone of all Apostles, could say that he saw it. And tice the earnestness with which he repeats "he bare record—his record is true—he. eth that he saith true." Because heal of how great weight in our salvation was Here is the fountain opened for sin and uncleanness—here is the first beginning Holy Baptism: and thus the two great craments are prefigured in our Lord's d But because two or three witnesses web quired by the law to make any testimons tain, therefore St. John brings forward 1 and Zechariah to prove what he says...; "For these things were done, that the ture should be fulfilled. A bone of Him not be broken." It is written of the Page Lamb, the most remarkable of all typesia Lord: and now it was fulfilled in the True

chal Lamb, the Lamb of God, "That; away the sins of the world." Here,

find that prophecy in the Song of Solomon made good: "His legs are as pillars of marble, set upon sockets of pure gold." As marble pillars are not made to be broken, but to stand firm for ever, so with our Lord. Therefore it is written, "They brake not His legs."

And again another Scripture saith, "They thall look on Him Whom they pierced." They shall look—but how? His true servants shall look to Him here and live—just as the Israelites, when bitten by the fiery serpents, looked to the brazen serpent. He that pierced Christ's side, Longinus by name, did so look, believed, followed our Lord in the world, and is now set down with Him on high. Multitudes from that time to this have so This same St. John beheld afterboked. wards a great multitude which no man could number, standing before the throne and the lamb, clothed in white raiment: and they had on their heads crowns of gold: and of them it was aid, "These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb." But it is not His true servants only: they indeed, shall look on Him Whom they pierced, for their sins also caused His death. But all shall look on Him-bad as well as good-bad as certainly as good: as it is written, "Behold He cometh with clouds, and every eysee Him; and they also which pierced and all kindreds of the earth shall wail b of Him." You, all of you, pierced Himall of you, shall see Him—the one greation, the only question that will soon any consequence to you, is—How?

"And after this, Joseph of Arimathea, a disciple of Jesus, but secretly, for fear Jews, besought Pilate that he might take the Body of Jesus; and Pilate gave him He came, therefore, and took the Ba Jesus."

This was done like a saint. had His followers—while the multitud very attentive to hear Him-while were thinking of taking Him by force making Him a King, Joseph was His di only in secret. But now that all he saken Him, and fled—now that He was in agony and reproach, Joseph shall 1 disciple in secret no longer. boldly unto Pilate," says St. Mark. how the promise is fulfilled. honour Me, I will honour." While Jon Christ's secret disciple, I hear nothi him; now that he confesses Christ: men, he is mentioned in all the Four 1 and in all with praise. "Who also was Jesus's disciple," says St. Matthew.
"An honourable councillor," says St Mark.
"He was a good man, and a just," says St.
Luke. "Joseph of Arimathea, a disciple of Jesus," says St. John. He confessed Christ then, and he preached Him afterwards.

"And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the Body of Jesus, and wound it in linen clothes with the spices, as the custom of the Jews is to bury."

At three o'clock on the Friday afternoon our Lord gave up His Most Blessed Spirit. Then Joseph went down to Pilate, and asked his leave to take the Body from the cross. Pilate sent up to Calvary, not believing that He was dead; and probably, in the meantime, Nicodemus went and bought the spices. News came back that He was dead; and St. Joseph and Nicodemus came up together. This would bring it to between half-past four and five o'clock when our Lord's Body was taken from the cross. The wrapping it in linen with spices must have taken some time; and scarcely could it have been laid in the grave before the sun set, and the Sabbath began.

"Now in the place where He was crucified

there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day; for the Sabbath was nigh at hand."

He that, when He came into the world, chose for His dwelling-place the spotless womb of the Virgin, when He went forth from the world, chose a spotless tomb, never yet used. There they laid Him, intending, in much love, but little faith, to come and embalm the Body on the Sunday morning. On Saturday, the Sabbath-day, they would rest; so the law commanded; on the Sunday they would come again to the tomb.

Now the Jews may go and keep the Passover. He whom they hated is dead. They have a watch and a seal to guard Him in the grave. Who and what shall trouble them? It is a great feast; and there is great joy. They have killed the Passover Lamb; they have sprinkled the blood on the lintel, and on the side-posts; they have swept out the leaven. They have eaten the feast with their loins girt, their feet sandalled, in haste. They talk of that Deceiver—what He said—what He did. He will no more give sight to the blind, healing to the sick; He will no more rebuke the Scribes and Pharisees—no more

speak against the lawyers—no more cast the buyers and sellers out of the Temple—no more be sought by the multitude to be their King. They fools counted His life madness, and His end to be without honour.

Well; so be it. For the present we will leave them in their wicked joy. This evening we shall hear news of which they little think.

And now to the very Paschal Lamb be ascibed with the Father and the Holy Ghost, all honour and glory, for ever and ever.

Amen.

J.

EASTER-EVE: NIGHT.

THE GOOD FIGHT FOUGHT.

2 Tim. iv. 7.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for Me a crown of righteousness."

A GOOD fight indeed; for hell is conquered, Satan is overthrown, the Kingdom of Heaven is opened to all believers. A good fight indeed; for death is destroyed by death, the captives of the Devil are set free, his cruel bondage is at an end; henceforth we are the servants of righteousness, not the slaves of sin. A good fight indeed; for our Lord, as a most valiant Chief, died that He might conquer; endured the cross, that we might have the crown; despised the shame, that we might inherit the glory; and so, after many labours, entered into everlasting rest.

"I have finished My course." And what a course it was! It began when He descended

from Heaven, and did not abhor the Virgin's womb: it went on through the long years that He laboured for us, through His fastings, and temptations, and weariness, and watchings, and persecutions: it ended in His most sacred Passion—in that dark season out of which we have just come—it ended in the pavement, where the soldiers mocked Him; in the Crown of Thorns, which they wove for Him; in the judgment-seat, where Pilate condemned Him; in the scourge, and the spitting, and the buffeting, and, last of all, in the Cross.

"I have finished My course." It is well for us that our Lord can say so. "No man can deliver his brother, nor make agreement unto God for him; for it cost more to redeem their souls; so that he must let that alone for ever." And My course indeed. My course, because none but God could have trodden it: My course, because none but our Lord could have chosen it. For, as holy men have taught us, there were two roads, by either of which, had our Lord so pleased, He might have redeemed the world: the path of glory and pleasure, and the path of shame and pain. We know which we should have chosen; we know which He took. And, therefore, it is well said, "I have finished My course."

"I have kept the faith." For it was on

the Cross that the faith pledged by God the world was made good. It was by Cross that the first promise was brought pass: "the seed of the woman shall br the serpent's head." It was by the C that the pledge of all the sacrifices was deemed, that the writings of all the propl were fulfilled, that the actions of all the Sa found their antitype and completion. death, I will be thy plague: O grave, I be thy destruction: repentance shall be from mine eyes." How much it cost to b this faith, the past week may have taught And now all that God had promised is ac plished to the full: now the long batt ended: now the everlasting victory has be For it follows:—

"Henceforth, there is laid up for ? crown of righteousness." And notic word henceforth.—"When I wake am present with thee," saith the Lathe Church. "Lo, I am with you even unto the end of the world," He His Apostles.

And see, also, how different is a pression from that which we might expected. After such a victory, in triumph, speaking after the manner would it not have been written, a

glory? Not so: it is a crown of righteousness. And that for two reasons: as they refer to our Lord, and as they refer to ourselves; as they regard the Head, and as they regard the members. A crown of righteousness for Him, not in so far as He was God, but in so far as He was Man. And to this doctrine it is that St. Paul again and again alludes. This it is which gives all its force to that wherefore: "Wherefore God also hath highly exalted Him." If, as the Apostle teaches, it is a righteous thing in God to recompense rest to them that we troubled, how infinitely righteous that He Who was troubled as never any other man, should have a rest more glorious also: according to that saying, "His rest shall be glorious." A crown of righteousness, then, for the merits of our Lord's humanity: but not that only.

For, looking now away, not only from that material crown which yesterday they set on our Lord's Head, but also from that kingly diadem which He shall wear in Heaven, what other crown will there be, by which He shall be decked, when He shall return again from the judgment of the world? And if the Apostle could say to those that had believed through His Word, "Ye are our joy and crown of rejoicing," will not the Lord say so to all His elect people, whom He has redeemed to

God by His Blood, and concerning whom He wills, that where He is, there should they be also? Like the crown of gold that surrounded the ancient altar, His faithful servants shall then form a golden circle around the Lamb, knit closely to each other, because all looking to Him as their centre. We—so many of us as God gives grace to enter into the kingdom of Heaven—we shall be, as the prophet speaks, the "Royal diadem in the Hand of" Christ. For that crown it was that He fought; that crown it was which, as at this time, He wons that crown it is which He shall wear for ever and ever.

And a crown of righteousness. For, as He is our peace, so He is our righteousness also, Not-God forbid! according to that vain and pernicious doctrine, that, we ourselves remain, ing in sin and pollution, His righteousness will be imputed to us; not that, full of sores, and covered with filth, we are to sit down at the Marriage Supper, because the wedding garment of His merits is cast over us. Were it thus He would not be our righteousness; and He died that He might become our righteous-That all we have, and all we do should be given, and be wrought by Him; that all things should come of Him, and that we should return to Him, of His Own; that being pol-

luted, His purity should be infused into us: being sick, His health should be vouchsafed to us; being dead, His resurrection should be imparted to us. "Henceforth, there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me in that day." On that first Easter Day, gloriously; when He ascended up into Heaven, more gloriously; but the consummation of His Glory shall be reserved for that Day, that Day of all days-that Day of the New Heaven and the new Earth, when all things having been subdued unto Him, the Son also Himself shall be subject to Him that did put all things under Him, that God may be all in all. In which joy and glory God give never so small a portion, for the sake of Jesus Christ, Who rose again from the dead; to Whom, with the Father and the Holy Ghost, be all honour and glory, for ever. Amen.

EASTER DAY: MORNING.

THE RESURRECTION.

2 Samuel, xv. 21.

"As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

Easy words to take into our mouths now. Easy to declare ourselves ready to share in our King's triumph. Easy, with our lips at least, to join in the new song of this day. Had we said so at the commencement of Lent —had we promised so at the beginning of Holy Week, then, indeed, it would have been more like faithful followers, more like valiant soldiers. You, who could not thus have used them then, have no comfort in them now. Now the answer of the Lord would be, "Is this thy kindness to thy Friend? wentest thou not forth with thy Friend?" The stone rolled away is nothing to those who shrank from Gethsemane. The garden where the Lord appeared to Mary is nothing to

those who would not tread the Pavement. The Mount of Ascension is nothing to those who had no lot in Mount Calvary.

But you who had, you who followed the Man of Sorrows, follow now the Man of Glory. You, who were with your Lord in death, remain with Him still in life. If He died for you—not less He lives for you: if He suffered for you, equally true is it that He reigns for you. If you said these words with Ittai, say them now in the Joy of the Resurrection. For now our truer David has conquered the rebellion of His disobedient sons; now He has returned from His banishment in the wilderness; now He is drawing nigh to the Heavenly Jerusalem, truly so named since He died, the true Vision of true Peace.

It is strange how God ordains and constitutes that the same places shall so often see

It is strange how God ordains and constitutes that the same places shall so often see the type and the antitype, the faint foreshadowing, and the glorious realization. Isaac and the Lord were offered on the same mountain; David and the Son of David born in the same city; Israel and the Prince of Israel called out of the same Egypt. So here again.

For behold David, in the season of his deepest humiliation, is drawing near to the brook Cedron. A thousand years, and more, before those Blessed Feet should tread the

same path. And yet we hear almost the same words in both. "Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile." And so the King of kings spake of His followers, "If therefore ye seek Me, let these go their way."

And was the answer the same?

"As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in life or death, even there also will thy servant be."

"Then all the disciples forsook Him, and fled."

So they passed the brook Cedron: the one, still girt with his faithful friends, his chosen warriors, the Cherethites, and all the Pelethites, and all the Gittites; the other, despised and rejected of men, alone amidst a band of enemies, hurried on to the unrighteous judgment-seat and the Cross. Yes; Jewish rebellion was complete. Absalom had entered into Jerusalem; Ahithophel, the companion, the guide, and the own familiar friend, had deserted the king; the hearts of the men of Israel were with the usurper; their lawful monarch was a fugitive and an exile.

And man's rebellion was also complete.

The Prince of Life was delivered to death; the God who stretched out the Heavens was bound; the Lord of the Angels was defiled with the spitting of men.

But then there came the Day of Glory. There came the day when King David crossed the Jordan, and advanced to Jerusalem in his royal splendour. There came the day when the sons of those that afflicted him came bending unto him, and all they that despised him bowed themselves down at the soles of his feet; when, with the crowds of His followers and the songs of his soldiers, he went up to the Holy City, never more to be cast out, never more to be an exile in the wilder-represent.

And that day has come to us now. Our David entered the Jordan on Friday afternoon. The feet of the true High Priest were then dipped in the brim of the water; and now He has come up from the flood, and has entered the Land of Promise. This is the Day which the Lord hath made; we will rejoice and be glad in it.

And so now we are to be with Him in His glorified Life on earth, while He shall yet remain with us forty days—speaking of the things pertaining to the Kingdom of God.

"In what place my Lord the King shall be, whether in life or death, there also will Thy servant be."

And now let us lay this to our hearts. In one sense, it is more difficult to abide with our Lord now, than it was in the forty days out of which we have just come. Then we shut the world out, more or less; then we were almost shamed into some kind of self-denial: then the very season of the year seemed to invite us to quiet, to commune with our own heart and in our chambers, and to be still. Now the world breaks in again. Now we are called to no especial acts of self-denial. Now we have no excuse for avoiding those gaieties and engagements which are so apt to call us off from God. Yes; I say it with all boldness; in a certain sense, it is a greater and holier thing to keep us close by God in the Great Forty Days after Easter, than in the preceding Lent.

To-day, when we are so about to offer the Eucharistic Sacrifice* to God as at no other time—when this is the Feast to which such multitudes come up, the Feast of all feasts,

^{*} As ignorant, or possibly designing men, have misunderstood or misrepresented this phrase, it may be as well to state, that it is equivalent to the Sacrifice of Praise and Thanksgiving of the Prayer-book.

the Holy Day of all holy days, who would wish to speak much in his own poor words? Let us but console ourselves with the saying of lttai, and then let us draw near to the Banquet of the Immaculate Lamb.

"Whether in death or life." He speaks not as a man. God's ways are not as our ways, neither His thoughts as our thoughts. We regard life as the first of two things, and death as the second. To-day might teach us better. Death came before life, as trouble came before joy. The Death was the death of three days: the Life is the life of an eternity.

And we in this world, whether we will or not, must, in one sense, take these words on our lips. We, like our Head, are called to that passing the waves of this troublesome world, which we call Life. We, like our Head, must taste of that bitter cup which He tasted: we must endure first the dominion of death, and then death itself. And we may pass through both with joy, because He has passed through them before us. We may take up all the cares, and troubles, and fatigue of this life, as things hallowed and glorified by Himself. We may pass through the valley of the shadow of death, because He so passed through it, that of this also it may be written, "The glory of God did lighten it, and the Lamb was the Light thereof."

"Ye are dead: and your life is hid with Christ in God." And here we have another meaning in which we may take the text. "Whether in death or life." Dead to all worldly desires and cares, as he was; dead to all fleshly lusts, as He was; dead to all the interest and affections of this life, as He was. And yet leading a hidden life with Him, and because of Him; having our conversations where He now is; having our hope where He, our exceeding great Reward, is now seated, and where we trust some day to "For if we be dead with dwell ourselves. Christ, we believe also that we shall live with Him."

And how more surely than by drawing night to that Feast which He instituted at the beginning of His most precious Passion, and which now, of all other times, He most especially calls us to receive? Thus the Resurrection, which we celebrate to-day, is nearer to carselves; thus our bodies became one with Hist thus they receive a witness that "He is the Saviour of the body," and that virtue is infused into us, which, after darkness, and corruption, and the worm, will bring us forth to light, and immortality, and the companisation

of angels. Yes; and will fulfil the text in a yet more glorious way: leading us into that eternal Life which He won for us by His Death.

It is the time of life now. The young thoots, the green fields, the fresh flowers, make it the Easter of the year, as well as of the Church: make it the Resurrection of the type, well as of the antitype: show how, from the beginning of the world, this death, and this revival, were fore-ordained: proclaim that "Old things are passed away: behold, all things are become new."

And what follows? That we also should lk in newness of life. That we should enter is spiritual spring, seeing the glory, and feelthe warmth of that Sun of Righteousness which now beams upon us. For lo! "the wintais past:" the season of affliction is at an end; "the rain is over and gone;" penitential tears me now to be put away; "the flowers appear on the earth," for that dead, hard wood of the Cross, has blossomed into all beauty, and into every grace; "the time of the singing of birds mome," for now the songs of the Angels may again tell of glory to God in the highest, and on earth peace to men of good will; "and the voice of the turtle is heard in our land:" for the Holy Ghost now speaks more clearly, now



the rain shall be over for ever, and the wiped from all eyes? What when the of the everlasting song shall be come, and voice of the Heavenly Dove shall be h in our land, in our own land, the lan peace, the Land of the Living? Then Easter Day have its glorious accomplish then shall mortality be fully swallowed of life.

And now to God the Father, God the and God the Holy Ghost, be all honough glory for ever. Amen.

EASTER DAY: EVENING.

"THE FIRST DAY OF THE WEEK."

St. John, xx. 1.

" The first day of the week."

How can I begin on this glorious evening letter than with the words of the same St. John in the Revelation;—"Weep not, the Lion of the tribe of Judah hath conquered?"—conquered sin, conquered Satan, conquered death. The kingdom of Heaven is open; the head of the serpent is bruised; God died as man, to the end that man might live as God.

"The first day of the week." He may well may, The First. O truly first day, in which He, the First and the Last, rose again! O truly blessed day, the first of our Lord's victory! O truly glorious day, which has delivered them who, through fear of death, have all their lifetime been subject to condage!

Now is fulfilled the prophecy of Jacob:

"Judah, thou art he whom thy brethren shall praise." By the name of Judah he calls Jesus Christ; "for it is evident," says St. Paul, "that our Lord sprang from the tribe of Judah." And His brethren—for He is not ashamed to call us brethren—being ransomed

from death by Him, do indeed praise Him. "Thine Hand," said Jacob, "shall be on the neck of Thine enemies;" that is, Thou shalt mightily overcome them; as about midnight last night Christ did, when He burst the bars of death. These holy women, then, came to see this victory, though as yet they knew nothing of it. And notice this: Mary Magdalene hastened, while it was vet dark, to the sepulchre. Day dawned there, at that time of the year, at about five o'clock. And Bethany, where she lived, was about fifteen furlongs from Jerusalem; so that St. Mary must have left her house about four in the morning. The full moon—for it was then the Easter moon-gave her light; and so, before daybreak, she came to the sepulchre.

I should think that to these holy women that Sabbath—and you know that the Jewish Sabbath is our Saturday—must have been the longest, the most tedious, the most wearisome that ever was known. How was it possible for them to pray? Whom should they pray

hether our Lord were God, or only man. That could they do? Which way should my turn? We read in Malachi, how God hukes those that said of the Sabbath, What a weariness is it!" But He would at so have rebuked those holy women who could not break His commandment by going at on the Sabbath, and yet longed to be at he sepulchre.

was that Psalm fulfilled, "I myself will make right early." Fulfilled in that verse, billed in the following verse also, "For the matness of Thy mercy reacheth unto the matness of Thy truth unto the clouds." In Good Friday we saw how the greatness of the Lord's mercy did indeed reach to the matness, when He hung upon the cross, and the sun was darkened for the space of three matness. To-day His truth is set forth in the mathimment of His promise, that on the third day the should rise again.

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus wed, and saith unto them, They have taken way the Lord out of the sepulchre, and we not where they have laid Him."

160 "THE FIRST DAY OF THE WEEK."

Now it was past the grey of the morning, and the sun was nearly ready to rise. But it shows us how we ought to be patient with those that are weak of faith, when we find one who loved so much as Mary Magdalene, so utterly doubting of the Lord's promise. The Lord gone from the sepulchre! Why, how could He not have gone? Is it so strange that His words should be fulfilled? But she does not even seem to have remembered them. She was so filled in her one work of love, the anointing His Body, that she will not see His work. We are all apt to do this. We determine to serve God in a particular way. and then we cannot see that He is working a. much nobler work in another way. Peter, and that other disciple—namely, St. John himself—came forth to see, and their race is written for our instruction.

"Peter, therefore, went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did. outrun Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in; Then cometh Simon Peter following him, and went into the sepulchre."

These two set forth to us the Jews and the Gentiles. John was the first that came to the

sepulchre: so the Jews were the first to hear of the Lord's death, "as He spake by the mouth of the holy prophets which have been since the world began." They had seen it in all their types; they had themselves set it forth in all their sacrifices; the offering of Issac, and the Passover Lamb, proclaimed it as charly as did the words of Isaiah, that "His soul should be made an offering for sin," or those of Daniel, that "after threescore and two weeks should Messiah be cut off, but not for Himself." "Yet went they not in." They clave with all their heart to the letter of Scripture, but they would not enter into its meaning; just as—it is a favourite illustration of the fathers—Uriah, by keeping too faithfully the letters which David had given him, perished by means of their contents. Peter was the first to enter in; and so the Gentiles were the first to take hold of the benefits of Christ's Passion, to acknowledge their own weakness, and to find their strength in the True Rock, according to that saying, "The conies are but a feeble folk, yet make they their house in the rock."

"And seeth the linen clothes lie, and the rapkin that was about His Head, not lying with the linen clothes, but wrapped together in a place by itself."

162 "THE FIRST DAY OF THE WEEK."

"This is a faithful saying, and worthy of all acceptation," for it sets forth to us a great mystery. The napkin that surrounded the Lord's Head, and the linen clothes that had been wrapped about His Body, were not all laid together, but separate. Now, by His Head, His Godhead is meant: by His Body, His Manhood is set forth to us.* Here, therefore, we learn, that though our Lord has only one Person, so that we are compelled by the Catholic faith to say that God was born, God suffered, and God died; yet He has two separate, distinct natures, His Godhead and His Manhood. He, being God, did not suffer as God, but as Man. Take this example. If I pour wine and water into a glass, the mixture. there is neither wine nor water, but something between both. It is not in this manner that our Lord's two natures were united. If any man says it is, he is a heretic, for he teacher what the Athanasian Creed calls confusion of substance. But if I take wine and water, and

^{*} The napkin that is about our Lord's Head is not found with the linen clothes, i.e., God, the Head of Christ, and the incomprehensible mysteries of the Godhead, are removed from our poor knowledge; the power transcends the nature of the creature. And it is found not only spart, but wrapped together, neither beginning nor end is seen, and the height of the Dishe. Nature had neither beginning nor end.—Gregory, Hom. 22, in Evang.

two separate glasses, and bind sther, neither is this a type of say it is, I fall into a worse sther. I do not confound His but I divide His Persons, and Thrists. But if now I take oil our them into the same glass, rue type. The oil and water own nature; they do not mix which is neither oil nor water, xh are one mass. Perfect oil r: equal to every other oil, as ; inferior to every other oil, as And this is the Catholic the Incarnation of the Son of h the Holy Ghost grant that the even by a hair's breadth! set forth to us by the linen napkin, each folded in a sepa-

in also that other disciple which sepulchre, and he saw and

Il come to pass even with the he fulness of time, shall follow all enter into the Lord's sepulhold of the Lord's Passion, at Jesus is true God, shall bebe saved. And so St. Paul testifies: "Blindness in part is happened to Israel, until the fulness of the Gentiles shall come in, and so all Israel shall be saved." "For as yet they knew not the Scripture, that

He should rise again from the dead. Then the disciples went away again unto their own homes." Therefore they went because they understood not. David of old time knew better: "I have set God alway before Me, for He is on my right hand." Yet in the stone rolled away, and the clothes wrapped together, the disciples could not see that their Lord was risen. Well might He afterwards say, "O fools, and slow of heart to believe! Ought not Christ to have suffered these things?"

"Went away"—away from the very place."

where they ought to have stayed; away from the very place where, if they had had fith as a grain of mustard-seed, they would have given worlds to be. And we do the same thing: we go away from the Lord's sepulched to our own homes; we hear of His burial and resurrection, and forthwith go and forget it all, some in cares, some in business, some in pleasures. If we even watch with the Lord one hour,—over our own business and amusement we watch all the rest of the day.

"Then the disciples went away to their own homes." Yet they were disciples, and

true disciples too; but they did not show their discipleship in this. We imitate them well enough in their negligence, when shall we learn to follow them in their love and zeal?

It was not so with all.

"But Mary stood without at the sepulchre weeping." Mary had chosen that better part which shall never be taken away from her; and what that part was, with God's help, we will see to-morrow.

In the meantime, "Let God," as at that first Easter Day, "arise, and let His enemies he scattered!" May He grant that you, putting off the Old Man of sin, may be renewed with Him in righteousness. May He, that conquered death by death, free you from the power of sin and death. May He, Who, by His searrection, bestowed life on the world, raise you up to everlasting life: so that, having now received the type of your own resurrection in His, you may hereafter receive at His hands the fulness of eternal blessedness, for His merit's take, Who liveth and reigneth with the Father and the Holy Ghost, God, blessed for ever. Amen.

EASTER MONDAY.

CHRIST'S PRESENCE.

St. Luke, xxiv. 29.

"Abide with us, for it is towards evening, and its day is far spent."

How beautiful are the facts contained in this narrative! Its very grandeur depends upon its simplicity and naturalness: and like simple, yet natural pictures, it grows upon the more we look at it, and examine, will endeavour to understand it in its various And this will be the more especial the case in proportion as we realize the field that it was not without a purpose that Lord remained on earth forty days after Resurrection, and visited and taught disciples. There was in all this some de and solemn teaching of mysterious trus truth applicable to the Church in all as As in healing the sick, and working w

iritual teaching was implied or symso is it in these His visits to the

The death of our Lord was upperthe thoughts of His disciples. It
the blighting of long cherished hopes.
eared in a measure and degree in vain.
ad looked for great things, even the
more of Israel; and lo! as the dew besun, so had these expectations passed
They knew only that He was dead
ried from Whom they had looked for
If His Resurrection they had not

they should reason upon all the that had taken place. No wonder the Evangelist records: "They talked of all these things that had hap. One can readily imagine how they a sorrow and sadness, and yet in love, we, to Him Who had been buried in sulchre. They could not perchance and, as they communed together, how an-crowned should establish a spiritual a of which there should be no end: He should reign for ever. Strange might seem the statement that, uplifted

on the cross, (the mark of shame henceforth to be the Christian's glory,) He should draw all men unto Him; and that by dying He should conquer death.

Sad, too, were their hearts within them. Like the rest, they had doubtless entertained hopes of an earthly, and not a heavenly kingdom; or, at all events, whatever thoughts they had entertained, now appeared to me They talked of Him Whom the purpose. loved. And the loving heart has not long seek for that it loves. So here. Whom they spake was nigh at hand. drew near, and walked with them, and ever expounded to them the prophecies concerni Himself. As the Evangelist tells us, He "Ought not Christ to have suffered the things, and to enter into His glory? beginning at Moses and all the Prophèta, expounded unto them in all the Scriptures 4 things concerning Himself." Oh! fave two, to hear from His own lips the full. of what they so imperfectly understood. failed to realize.

The village is reached, and evening is coulding on. The Unknown seems as if He would go farther. This, perhaps, to try whether they would wish Him to tarry, or permit Him.

to leave them. They prayed Him to remain, and He, all love, went in with them, and at length was made known unto them in the breaking of bread.

Now, there is in all this a practical lesson for us all.

I. How often, in our own experience, does it occur that Jesus seems to have withdrawn for a while from our hearts. We are sad—and doubtful. We had trusted that we should have this or that. The fervour of early devotion seems to have passed. We are cold, perhaps, in our prayers, and at Holy Communion. The service, which once was our daily joy, is now somewhat irksome. Duties, which once were easy, are now carelessly performed. Some care, or business, or pleasure, has interfered. The misty clouds of doubt gather over the soal. We seek the living among the dead. Who has not experienced this in his spiritual course? And how should we act? but meditate in holy seclusion upon the gracious promises of our Blessed Lord, and pray Him to abide with us? How but by carnest prayer and supplication? We are being tried. Our faith and love are being put Unrest of love follows hiding of to the test. the face of the Beloved; and where unrest where the heart is sad—love, in some measure and degree, exists. It may be little now; but "if it is born, it grows in secrecy, in growing it will be perfected, once perfected," will abide. For when it is perfected, it defined to decline into old age, and from old age come to death; to this end will it be perfected that it may abide for ever." Oh! watches carefully. Christ is near. Let the loving set but call, and search for Him, and He will have the will enter in, and fill it with holy joy. The heart shall burn within. And the answers "abide with us," will be His own-most bleam

presence. II. And, most of all, shall the lovings seek its Lord in the means of grace, and all, in the Holy Eucharist. To those an together in His Name, a special bless promised. "I was glad when they said me, Let us go unto the House of our L And why should we rejoice? Is it most cause it is the dwelling-place of the Ki kings and Lord of lords? There He w as among the golden candlesticks. waiteth to be gracious. In Holy Som read, in solemn confession, in absoluti joyous chant and pealm of thanksgive soul sees its Lord; and every prayer, and treaty, carry on the one same strain. with me, Lord." And most fully is

in the Sacrament of the Altar. No is is this for sad disputes, and reasoning. From those who draw nigh to the Holy is, be all strifes, and doubts, and fear. Thing only does the loving heart seek.—
"Jesus Christ Himself; one thing only it care to know, and that is, that there is Who giveth His people to eat the Heart Bread that came down from Heaven; There He is Who gave Himself to be self the Bread of Life; and so again the is, "Abide with Me, leave Me not, ir forsake Me."

And besides all this, we should look presence of our Lord in the reverses perows of this life, and in sickness too. Pthese the Unseen is ever present; in all He journeys with us; and, as He does, **a** unfrequently happens that our hearts within us, as we receive the whispers of e consolation. Himself a man of sorrows acquainted with grief from the birth in manger, till on the Cross He exclaimed, is finished." He knows how to succour who are passing through the fiery ordeal fiction, mental and bodily. Fear only to Him, and fearing, pray Him ever to abide. ide with me," be thy prayer, and thou find Him nigh; for He who longs for God with his whole heart, already hat Whom he loves; for none could lov unless he possessed Him, whom He Call upon Him in the day of trouble, will not turn aside from thee, though to thy faith, He may appear as if He wo further. The healer will come unto the thy sorrow shall be turned into joy; the shall all be wiped away, and thou sha to Him, be supported by Him, WI know is life eternal.

And when the evening of life has come—when the aching head, and the limb, and the failing eye, tell thee the art on the threshold of eternity; whe feelest that ere long thou wilt have do all of earth; what, then, will cheer the dying hour, and glad thee as thou jou through the dark valley of the she death? Riches, honours, and distinction coveted and hardly won-what will thes They will not afford thee one moment then—they cannot soothe a single What then is the stay? what the home faithful soul? Is it not Christ Him hope of glory? Happy soul, which moment, having tasted the fruits of is allowed time to see His glory, as begotten of the Father. Happy

in all humility and faith looking to Him, can say, "Heal me, I pray, oh! Lord, and I shall be healed; save me, and I shall be saved; glorify me, and I shall be glorious." Happy soul, which realizing His presence, can say, "I know that my Redeemer liveth." For those, who dwell in Christ, and in whom He dwelleth, the sting of death has been removed. Christ abideth with them, and is about to take them to abide with Him for ever. Yes! thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Now, ere Easter-tide is passed away, pray we Him more earnestly than heretofore we here, that He will abide with us—abide with our hope, our trust, our joy, our light; abide with us on change, in the market, in the world, nour lonely chamber; that mid all we may be preserved safe from the evils that are in the world. And, as we think of all the bliss and joy that flow from the realization of Christ's presence, let us, especially when long abstinence may provoke to the contrary, exercise ourselves in what Thomas a Kempis has so well said, "Who, then, is he that celebrates the Passover in Spirit? He who passes over from vice to virtues; who rises from his old life and evil custom to a state of new devotion: -Who that worthily honours the Passover? He who spurns secular honours, and seeks the glory of Christ in all his actions.—Who sacrifices the Kid on the evening of the Passover! He who truly repents of his sins, and for the rest abstains from sin.—Who eats the roasted Lamb with bitter herbs? He who sorrowfulls thinks of Christ suffering on the Cross, and living innocently, chastens himself.—Who the true Hebrew that passes through the Rei Sea? He who passes on from carnal sense to sweetness of the Spirit, and forgetting those things which are behind, reaches forward those things which are before.—Who is the true child of Abraham? He who advances from servile fear, to the liberty of the sons God.—Who is the true disciple of Jest Christ? He who perfectly renounces earthly things, and relinquishes his own will -Who is worthy to sit at the Table of Christ He who voluntarily humbles himself for the love of Christ.—Who is fit to enter the Kingdom of Heaven? He who despises the kingdom of the world, and all secular parade; he is the friend of God, the citing of Heaven, and Lord of the world.—What is meet to contemplate the Face of Christ and to penetrate the secret of Heaven? who is clean in heart, fervent in prayer

wholly given up to his internal life.—

is beloved and accepted of God? He

is abject in his own ways, and thinks

ly of everything which passes away.

en.

F.

EASTER TUESDAY.

HEAVENLY BLISS.

Philippians, iii. 20.

"For our conversation is in Heaven."

WHILST still the joyous tidings linger ear, that He is risen; whilst still the answer is, Jesus Christ is risen indeed; not be without advantage, if we consider though somewhat briefly, the nature ·Heaven which He opened for all b True it is that this was not fully de our Blessed Lord had ascended into and led captivity captive, and recei Yet as the Resurrection for men. grand link in the glorious chain by 1 was accomplished, we may fittingly holy contemplation upon the joys. of which St. Paul tells us in the already made citizens. And distant land, far from friends and

s oft of his native home and those he eft behind, so should we, wanderers in ilderness of this world, think much of leavenly Canaan—our "native" home, st prepared for the people of God.

w, in discoursing of Heaven, one knows here to begin or where to end. Imagiis feeble. Human powers cannot grasp. , adequate degree, the glory that shall realed hereafter. Who can paint bliss lled, glory matchless, rest unbroken. eyond thought, (yet never cloying,) or at knows no ending? Far sooner might tle infant in all the weakness of its unped powers, comprehend the hidden of nature and science with which it may r life be conversant, than man, with his nowers, be enabled to explain the exceedsatness of that blessedness which shall be ppy lot of those who prove faithful unto Nor can language describe what agination cannot realize. For who may no paint the beauty of that great city, y Jerusalem, with her light like unto most precious, even like a jasper stone, crystal, with the twelve gates of pearl, there is no temple, in that the Lord .hmighty and the Lamb are the temple the city that hath no need of the sun, neither of the moon to shine in it; glory of God doth lighten it, and the the light of it?

But the fact that we cannot imagin scribe all this, is no reason why we at endeavour to gain such glimpses of i serve to make us realize more fully the ness of our privileges as members in of Christ Jesus our Lord, and so let to the practice of those duties which I so great must necessarily involve. therefore, as far as we may, see in blessedness of the redeemed will consist.

I. I observe that absence of I row, trial, and suffering is the first unquestionably the lowest element oness. Now, from these the Christian never be exempted in this world. representations of this life in Holy prove this fact. They tell us that side the grave there can be no may what is life compared to? It is example, a voyage. The Christian pared to a sailor guiding his bark, sea, at one time calm, at another, dangerous. It is called a day—a day work has to be done, and from my workman must not cease till artis.

licks mighty struggle has to be fought, it here we are bound to wage unceasing with the world, the flesh, and the Devil. I see they watchful to gain the mastery m. Ever, therefore, must we be on our spinst their attacks, both from within thout. In the battle-field danger must be expected. Even when the foe is the soldier must be armed at all points to the soldier must be armed at all points to waste and howling wilderness, and the traveller may many a time be and footsore, yet he must press on-

dent that for the Christian to dream of the repose, and self-pleasing, is to perilation, and to hope for that he may not for him to be free from pain and the were inconsistent with a life of pro-Suffering on earth is the Christian's ce, that he, like his Blessed Master, perfected through suffering. Needful at temptation should assail, and sorrows, else were there no trial of faith. It are suffering and cross-bearing, else here no rejoicing nor wearing of the The time will come when the soldier



we are told that there is a rest for the 1 of God—a rest that shall never be brol where the wicked shall cease from trou and the weary shall be at rest. Then all tears be wiped away from our eye there shall be no more death, neither : neither shall there be nor crying; more pain. Then shall we hunge more, neither thirst any more; neither the sun light on us, nor any heat. Fi Lamb, Who is in the midst of the throne feed us, and shall lead us into living for of water, and God shall wipe away all from our eyes.

But rest does not mean merely the all of grief or pain. It implies not a minactivity. In Heaven is no night,

liss. It is their highest joy to do God, to tune their golden harps, all honour and glory to Him Who them, and washed them in His and made them kings and priests They serve Him day and night. æ is as the voice of a great multias the voice of many waters, and as of mighty thunderings, saying: Allehe Lord God Omnipotent reigneth. leaven also will be the sphere of are illumination. The powers of our vision are now weak. We can attain it little comparatively speaking. We stantly perplexed by first one thing, n another. Aye, even when in the , or at the Holy Altar, or in meditaon God's word, or in prayer, some th breaks in upon the soul, and some s removed, or new joy imparted, we e through a glass darkly. In very ne more we ponder on the mysteries of 1, Regeneration, and Redemption, the e we convinced of the weakness of our the more we study and learn, the e find lies beyond us. But this shall ays be. This vile body has been re . It shall be changed so as to be lik is glorious Body. Sown in corruptio

it shall be raised in incorruption; a weakness, it shall be raised in power; a dishonour, it shall be raised in glory; natural body, it shall be raised a sone. Oh! blessed change—a changlorious, and beyond imagining. No shall we be in doubt and suspense longer see through a glass darkly. we know not now, we shall know he We shall then see how all on eart very trials sanctified by grace, have fashioning us for Heaven, and how Held us by paths we knew not, hath it things well.

III. And again, joy beyond all joy, beyond thought, we shall see the King beauty. God Himself will be our the vision of God will be the reward: present faith. "For what is it (to 1 words of St. Augustine rather than mi that the good are to receive?" Behal now expressing that which I did not di little above: and yet, in expressing, I'm express it. For I said that there we'll in sound health, shall be safe, shall by shall be without scourges, without hum thirst, without failing, without loss? eyes. All this I said; but what we shi more, I said not. We shall see Gods

this will be so great, yea, so great a thing will it be, that, in comparison of it, all the rest is nothing. I said that we shall be living. that we shall be safe and sound, that we shall suffer no hunger and thirst, that we shall not full into weariness, and sleep will not oppress 18. All this, what is it to that happiness whereby we shall see God? Because then God cannot be now manifested as He is, Whom, nevertheless, we shall see; therefore, what eye hath not seen, nor ear heard, this the good see, this shall the godly see, this shall the nerciful see, this shall the faithful see, this shall they see who shall have a good lot in the Resurrection of the Body, for that they have had a good obedience in the resurrection of the heart. "Blessed are the pure in heart, for they shall see God, and in that sight shall be made perfect."

Such are some feeble thoughts upon what shall be hereafter. But remember that all who would share these joys, and drink of the waters of joy that flow around the Heavenly City, must be clothed in the wedding garment.

None but the holy shall look upon Him Who is of purer eyes than to behold iniquity. Baptized into Christ's Church, we have been made citizens, and inheritors of the kingdom of Heaven; but the rights of citizens and of heirs

may be forfeited. As the freedom of the city is bestowed upon those who have won it by their deeds, so will the kingdom of Heaven be given unto those who have worked out their own salvation with fear and trembling, God working in them. Follow peace with all men, and holiness, without which no man shall In order, therefore, that we see the Lord. may receive due benefit from the consideration of this subject, let us see, briefly, how we should demean ourselves here on earth citizens of Heaven; or, in other words, see what this holiness consists. The vows taken at Holy Baptism must be our guide herein inasmuch as they were the terms upon which this citizenship was granted us. By them are pledged to renounce the works of the which are these: "Adultery, fornication, cleanness, lasciviousness, idolatry, witchess hatred, variance, emulations, wrath, strike seditions, heresies, envyings, murders, drunkens ness, revellings, and such like." And again St. Paul exhorteth the Colossians on this wiset "Mortify, therefore, your members which are upon earth, fornication, uncleanness, inordinate affections, evil concupiscence." These, then, are the evils we are bounden to put away ar: from us, if we would make any, however slight, progress in holiness. The renunciation of

true it is that some may regard many of these trifles; but such they cannot be. Everything that has a bearing upon Eternity, is of the momentous importance. But granting that they are trifles, I would then pray you weigh well the saying of a wise man, that make perfection, and perfection is no

by our vow, too, we are pledged to follow for good works, and to bring forth the fruits the Spirit. "And the fruit of the Spirit is bre, joy, peace, long-suffering, gentleness, podness, faith, meekness, temperance." And the injunction is, "Add to your faith the, and to virtue knowledge, and to knowto patience godliness, and to godliness therly kindness, and to brotherly kindness duity." And, above all, we are commanded be holy as He is holy. Buried with Christ **Baptism**, we are also risen with Him. He must be our great exemplar in all things; and I we would conquer, we must tread in His steps: none other way can avail. Examine we, then, our hearts, and see we whether we have been walking worthy of our vocation, and **becometh** the followers of our thorn-crowned Lord. Pray we God in mercy to grant us pardon for whatever we have done amiss, at to strengthen us with His might, that we m grow more and more like Christ. Then, born up by Him, we shall pass safely over the waves of this troubled world; fed by Him, the Bread of Life which came down from Heave we shall be supported till the end comes, at then hereafter enter into the joy of our Low Amen.

F

LOW SUNDAY.

THE EIGHTH DAY.

Job, xlii. 5.

"I have heard of thee by the hearing of the ear: but nine eye seeth thee."

LITTLE as we may now think of this day, it is the greatest Sunday in the year, excepting Lester-Day and Whit-Sunday, and not except-Trinity-Sunday. For it is a kind of end Easter-Day; and, as that is the queen of all this also is a high festival itself. Did Jou ever notice a rainbow when it is not per-Let in the middle, how the one foot is bright in all its glorious colours, and though you bee sight of them, or find them much fainter when you carry your eye along the circle, yet, when you come to the other foot, you see them again in all their beauty? So it is now. Laster Day was the one foot of this rainbowthe true covenant of grace between God and nan—the Joy of the Resurrection; we some-



WU TOOK DOOK OU LIGORE LAY Lord's Resurrection, so, on Low Sunday look forward to our own. For this is, in the true octave of our Paschal joy; it i same note repeated in a different tone. not only so; but, as in music, the chord i complete without the eighth as well as first, so neither—to say it with all reverer will the Lord's resurrection be perfect. is completed by our own—that where Head is, there the Body may be: for the the old creation was accomplished in I days, that eighth day will begin, of t prophets and righteous men have writti earnestly, to which they have looked the so longingly—that great eighth day shall never have an ending.

Therefore, I exhort you, in the N

here is eternal rest, unfading happiness, no unble, no sorrow, no death. None can know hat that life is but they who have entered to it: none can enter into it but they that dieve. If you ask me to tell you what God the prepared for them that love Him, I cant. I can only say what our Lord said, as a this very day, "Blessed are they that have the seen, and yet have believed." You desire the see so do I also. Let us believe together, and we shall see together.

Now let us go on with St. John's account of first Easter.

in The doors being shut, where the disciples ire assembled, for fear of the Jews, came in the midst."

Mut, you will say, had not our Lord a plody, as real and true a body as ours? Ind how, then, could He pass through the insed doors? Certainly He had. The only inference is this:—Before our Lord's Passion, le had a body such as these bodies that we have, subject to sickness, subject to eath, yes, and after death, subject to corrupton. But after His Resurrection, it became that our bodies will be after our own retrection—no more subject to weakness, eath, and decay. But, you say right, a true,

real body still. And how, you ask, compass through closed doors? And, I ask if the Son of God came from the holy of Mary, leaving her a Virgin after childas she was a Virgin before it—if He did when He was about to become subject to and misery—why should He not enter the closed doors, when He was raised up agreeverlasting life and glory? Yet is the great a miracle, that a certain holy Fewhen his people were in the midst of a persecution, preached four sermons to comfort them; and we have them and day, under the name of the "Sermons of Closed Doors."

"And saith unto them, Peace be unto;
Truly, it was needful. They all is
Him and fled in His Passion; how could
tell that He would not forsake them is
Glory? But our Lord's ways are not a
ways, neither His thoughts as our thou
It is the custom of men, when they be
rich and powerful, to forsake those that
kind to them when they were weak
needy: and so to return evil for good.
Christ returned good for evil. One of
had denied Him, all of them had in
Him—and yet He says, "Peace be:
you."

ly Father hath sent Me, even so send

pw was that? The Father sent not begotten Son to the glory, or honour, re of this world. He sent Him to and blasphemed; He sent Him to be ton and scourged; He sent Him to be to the Cross, and die. And so more is that Christ sends His servants now. le said it Himself--"ye were of the e world would love his own: but beare not of the world, but I have chosen of the world, therefore doth the world L' If we want to satisfy the people, Ly week gave us an example how to And so Pilate, willing to content the lelivered Jesus to be crucified." if we wish to content the people, we re them the faith of Jesus, to be dealt they like. But God forbid that His should do that! God forbid that His should say, Believe what you like, alone what you do not like. -"this," and there is none otherthe Catholic Faith: Which, except a ieve faithfully, he cannot be saved." Thomas, one of the twelve, called s. was not with them when Jesus I wonder why not. Was it because he thought that the Lord would as readily show. Himself to one of the disciples alone, as to the whole gathered together? Then he had forgotten the promise: "Where two or three are gathered together in My Name, there am I in the midst of them." Was it that he was to much afraid of the Jews to stir from his own place? Then he had forgotten the commands "Fear not them who kill the body, and, and that, have no more that they can do." How ever it were, he was not there—to his less indeed, but to our exceeding gain.

"He said unto them, Except I shall in His Hands the print of the nails, and my finger into the print of the nails, and thrust my hand into His side, I will believe."

O Blessed Apostle, hadst thou seen dead for Lord raise Lazarus that had been dead for days, and could He not raise Himself on the third day? Hadst thou beheld so miracles, and dost thou seek the print of the nails? What! hast thou forgotten all in that days? It was but on the Saturday week the He raised Lazarus—it was but on the Tuesday that the fig-tree withered away—and has now come to—" Except I shall see, I will not believe?"

Well; we all find it very easy to be like an Apostle in this. God has delivered over and over again; fresh danger comes on us; and then we are at our—"Except I all see, I will not believe." We own that r past troubles have been intended for our tod; we perceive that they were designed) make us remember God—to make us leave f sin—and still, when any fresh tribulation mes, we doubt whether this can be any roof of God's goodness; and again it is, Except I shall see, I will not believe." It is ell indeed for us that God's mercy is over I His works—"It is of the Lord's mercies at we are not consumed, because His comresions fail not."

"And after eight days, again the disciples were within, and Thomas with them: then time Jesus."

Within—but not in the same place. For me cannot doubt that, when they were commended to go to Galilee, and had been promised that, if they did, they should see the Lord, they would not be a whole week without obeying. In Galilee, then, they were, and most likely in Nazareth: and they were there on the First Low Sunday.

"Then saith He to Thomas, Reach hither by finger, and behold My Hands; and reach

hither thy hand, and thrust it into My Side: and be not faithless, but believing."

Reach hither thy hand! And yet, but one short week before, our Lord had said to St. Mary Magdalene, "Touch Me not." Yes; but, in the meantime, He had given to the Apostles the Holy Spirit. He breathed on them, and said, "Receive ye the Holy Ghost." That was now fitting that Thomas should do, which, before the Holy Ghost was given, was forbidden to St. Mary Magdalene.

But there is this difficulty. Our Lord's Body, as I just now said, was the same kind of body that we also shall have after the resurrection—incorruptible, and immortal. though in the very same bodies which we now have, in those same we shall rise again, still we shall not carry their weaknesses and infirmities with us thither. The sick, and the weak, and the lame, and the blind, will not bring their sicknesses with them into that blessed place. The old will not be old there. Infants will not be infants there. The Church believes that the old will rise again, as they were in the best part of their earthly life. And you who have lost babies in this world, will not see them again as infants. No! they will be that which they would have been had they lived in this world to grow up to perfect strength

a perfect manhood. St. Paul may be sed to allude to this belief,* when he s of our being brought, in Heaven, to the are of the stature of the fulness of Christ. Lord Jesus, as you all know, rose again He was in the prime, in the very best of life; for He had lived thirty-three in the flesh. And we also shall be like in this—that we shall rise again, not out with old age, not imperfect in childnot sick, not maimed, but in the complete and strength of earthly life. ell, then; if this be so, how came it to pass our Lord rose again with the marks of the ds? The wounds were signs of weakand of death; why did He keep them

when He rose again to die no more? As written, Christ being raised from the dead, no more: death hath no more dominion For this reason it is.

ds are the glorious marks of His Body;

Him.

Paul is not speaking of this as a matter of doctrine, does the Church assert it as a matter of doctrine; it is a matter of belief, as we believe in the causes of astrol or geological phenomena. St. Paul was using that n illustration of his argument, and his words must be netaphorically. "By stature here he means perfect lee, for a grown man will stand firmly, whereas children nied about, and waver in their minds; so it is with the "-Chrusostom, Hom, XI. in Ephes.

they are no longer tokens of His Death, but of our life; they are the Five Stars of our Hope; they are the Five Wells, whence spring out for us Immortality. Therefore then—therefore now—therefore to all ages—Jesus Christ seated at the Right Hand of the Father, will show forth these His Wounds, just as the Blessed Martyrs, of whom He is chief, will bear their scars, as the glorious proofs of their victory.

"And Thomas answered and said unto Him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed."

Seen, and yet believed? Then how can St. Paul tell us that faith has to do with things not seen? Thomas saw one thing—he believed another. He saw the wounds of our Lord according to His Manhood; he believed in His Power and Resurrection according to His Godhead. He believed, indeed. Therefore, years after, in a far distant country, he preached of Christ among a multitude of angry heathen; and received a spear in his heart from one of the priests of the idols in those parts. Thou hast believed, indeed! If he doubted at first, he believed with his whole heart and soul at last. We are apt to follow him in his doubt; if God would

give us the power to follow him in his

Blessed are they that have not seen, and have believed."

and he truly believes that does God's com-All other sort of belief is worth idments. hing. And blessed are we, indeed, if we do relieve. All that we have now been going rugh, from Ash Wednesday till to-day, The question of queshave not seen. s is, whether we believe it; whether we eve that our Lord overcame the temptaof Satan, and show our belief by overing them ourselves; whether we believe He took up His Cross for us, and show belief by taking it up for Him; whether believe that He rose again for us, and show belief by rising again with Him, and seekthose things that are above, where He th at the Right Hand of God.

keep those feasts that, one after another, to the end we may attain to that Feast ch shall never pass.

an old Church Hymn says,

[&]quot;The Church on earth, with answering love, Echoes her Mother's joys above: These yearly feast-days she may keep, And yet for endless festals weep."

The time will come when we must do what Thomas did. Eye to eye, face to face, in our flesh we must see God. The text I read you, you must say, as Thomas might have said it. But will it be with agony, that the heart of man as yet cannot imagine, or with the joy that passeth all understanding, that, in the Last Day, you will say to the Lord, then the Judge as well as Saviour, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee?"

And now to Jesus Christ, the very Paschal Lamb, be ascribed with the Father, and the Holy Ghost, all honour and glory for ever. Amen.

J.

PROPER LESSONS FOR EASTER.

THE GREAT DELIVERANCE.

Exodus, xii. 51.

"And it came to pass the selfsame day, that the Lord did bring the children of Israel out of Egypt by their armies."

When we examined the doctrines taught by the three Sundays which intervened between Epiphany and Lent, I drew your attention to the sudden, complete, and somewhat startling change in the whole tone and character of the Scriptures then presented to our meditation, as compared with those of the preceding season. The difference between the two selections was almost as great as that between the character of Christ, which we had been just considering, and our own character as His professed followers, which was then about to be exhibited to us.

But, from that time to this, there have been no more such breaks; each subject has led

easily and naturally to that which was to succeed it.

And is it not so in our own life? Does not self-examination naturally lead to repentance? And, by God's mercy, does not repentance? lead, as if of itself, to restoration?

And see how this is expressed in the whole series of Proper Lessons from that time this; how the consideration of a fallen static coupled with that promise of restoration which we met with in the first six Proper Lessons, has led us to examine the covernment of that promise, by the examples of covernment working out, in virtue of their covernment their own salvation.

But who shall fix the point of time, or place, in which repentance ends, and reside tion commences? Who shall point out what or where it is that the father meets the pentant prodigal, and restores him to the point of time since his baptism, ahalf "Yesterday I was an outcast and hopeless and ner; to-day I am a restored and happy support is not so in real life: the process of what

tion is so slow and so painful, that it is expression Scripture by the term "working out;" it here a step, and there a step, both in reputation and in forgiveness, or, at least, in the

evelation of forgiveness, which is all that we in know of it; so that, as far as our percepions are concerned, repentance and forgiveness re going on simultaneously. Remember oseph's brethren. How long did they coninue, not only to repent, but to fear and remble, after their forgiveness had been sealed the mind of him who had become their elder sother!

And so does the Church convey her doctimes to our minds. Who shall say whether him Sunday is the depth of a sorrow, or the milestation of a triumph? the last Sunday in lant, or the first in Easter-tide? the end of ter penitence, or the beginning of our retoration?

Now observe the course of the Proper Leston, for that is what we are now considering,
the how, since Passion Sunday, the subject of
laster has begun to make itself seen among
the examples of repentance, which those leston, no less than the earlier chapters of Lent,
twe been exhibiting to us. The plagues of
laypt are chastisements, but they are thus
the precursors of deliverance, and the pretrations for it—they are God stretching out
lis hands in mercy, not in wrath, to a gaintying people. And thus, while the character
f Pharaoh warns us against doing despite to

the Spirit of Grace, the approaching description of Israel leads our minds towards our own greater deliverance, which the approaching festival of the Christian Passover will declare.

Now look at these lessons. We have spoken of them already in their Lenten aspect, let us look at them as seen from Easter. The bondage of the world lies heaviest on those whose eyes begin to be opened, so as to est and understand the state in which they have been hitherto living unconsciously. Our appe tite for sin, the pleasure we felt in it, is takes away, yet, for all that, "nought is diminished of our daily task." We feel it the more; our first idea is to be angry with those have awakened us to this sense of wretchedness. and to complain, "Ye have made our savout be abhorred in the eyes of Pharaoh, and in the eyes of his servants—to put a sword in the hands to slay us."

And now observe the plagues themselves but let us first recollect what the word itself means, for it is one of those of which the modern use has grown beyond its true and original meaning. It is a stripe, a stroke chastisement, which may be given in mercy well as in anger.

Now observe the first of these; they

that strokes comparatively, they fall upon the salth of the land, and upon the bodily comets of the people. It is frogs, lice, flies; it is ail on the crops, or murrain on the cattle. but these are calls to repentance, urgent calls, mited to the blunter feelings of those who would not hear the plain and simple call of Bod, such calls as voluntary self-examination thould have given us. And they are something more than mere calls to those that hear them; they are means of softening the heart means of turning it towards God-means of preparing it to receive profitably the sal**action about to be offered to it.** was troubled, I went wrong; but now have I kept Thy word." This is the way in which these lessons lead the mind towards those great doctrines now about to be revealed 10 118.

But is this always the effect? Do chastisements always turn our hearts towards God, and open them to receive His blessings?

See what their effect was in the present case: "And the heart of Pharaoh was hardened." It is always so when God's call is slighted and neglected. That call was intended to soften the heart and to tame the rebellious will; but if in any one of us it has failed in producing this effect, that man does

not remain in the state in which the warning found him—by neglecting it he did despite to the Spirit of grace—it is a fresh sin, and his heart is hardened.

But the next stage is more awful still. At first a man hardens his own heart; but there

first a man hardens his own heart; but there is a time after which the Lord hardens it; or in other words, condemns him finally and into coverably; though, in some cases, He my think fit to continue him on earth for a war-We know that "there is " ing to others. sin unto death," and that it has an intimett connection with the greatest deliverances "If I had not come into the world," said out Lord. "they had not had sin." There is a moment when—probably with the sop, pastel bly with the offer of the greatest blessing the man can receive, the very blessing of Easter that of living with Christ—Satan enters his heart; and from that time forward. "the things which should have been for his weeks are unto him an occasion of falling." may try to make terms with God, as Pharacter would have granted a part of what the Law called upon him for, "Go, ye that are men;" but in the end he drives the ambassadors his salvation from his presence. "Get the from me," said Pharaoh to the type of the

great Deliverer; "take heed to thyself;

face no more; for in that day that thou t my face, thou shalt surely die."

ut in the meanwhile all this is working the deliverance of those who trust in God. her let us suppose that these warnings of no effect on those of whom the Egypare the type—the children of this world. In the Israelites went out, a mixed multiwent out with them, all, probably, of who have been spoken of before as "they

feared the Lord among the servants of soh," and who had, in consequence, de their servants and their cattle flee

we compare these chapters with the mesday lessons which succeed them, we find the very same idea carried out, only among a different class of people. rist died to redeem all mankind." We seen the offer of his salvation to the chilof the world, we now see it to the aim of God; that is to say, to His elect, like the ten tribes, having fallen from regenerate state and polluted themselves the idols of the world, staining thereby baptismal robe, either seek or refuse ration; the prophet treats of both cases. Len Ephraim spake trembling, he exalted

If in Israel; but when he offended in

Baal, he died." And then follows the very same course that we have been hitherto tracing in the unregenerate: "They sin more and more;" and, in consequence, are fading on of sight; are passing away "as the chart that is driven with the whirlwind out of the door, or the smoke out of the chimney."

Then the Lord speaks to them as He did to the Egyptians; "He declares Himself to be God;" that "there is no Saviour besid They do not hear. Then He appear to them in His anger, in order to reclaim them, and to show them mercy. "He mest them as a lion"—"as a leopard"—"as a bas bereaved of her whelps." He rends th caul of their heart till it is open to receive His mercies, and then declares, "O Israel thou hast destroyed thyself, but in Mr in the help." "The iniquity of Ephraim is heart up; his sin is hid." "He is renewed, but i is with sorrows, as of a travailing woman." But then comes his caution.—Having has

But then comes his caution.—Having has renewed—having been replaced in his regard rate state, he should not "stay long in the plea of the breaking forth of children;" he should not think to rest satisfied with the more will vilege of regeneration or renewal as a child God, but should proceed, should go on for strength to strength, should do works meet.

entance, should show growth in grace as I as birth, and should attain to the full ture of manhood in Christ.

If not—if "Ephraim has returned to his da," then "let him alone"—he will be no ger Ephraim the descendant of faithful raham, but Samaria, which you will rember is the very same land as that of hraim, but now inextricably mixed up with hatry; and this is the sentence on it, mounced in this chapter, "Samaria shall some desolate, for it has rebelled against th."

"Therefore," says the prophet, in the evenp lesson of the same day, warned by this,
Israel, return to the Lord thy God,
thou hast fallen by thine iniquity; take
th you words;" make an open confession;
not trust to "Asshur;" seek no help from
world; trust not to your own strength,
orses), nor "to the works of your own
ads;" say that without God you are "fatherm," and with Him "the fatherless will find
ercy." "Ephraim shall say, What have I to
with idols?" "and from God shall his
mit be found."

When, on Holy Thursday, this same idea repeated again, we have now the case, not the world, nor of the backsliders, but of

God's faithful servants. Daniel is one of three mentioned in the Bible, of whom i said in so many words, that they "she save their own souls by their righteousne We must not interpret this in a man contrary to other texts, and imagine even they could save their own souls with Christ; still we may consider Daniel the t of God's faithful servants, who have no fallen away from their baptismal grace. H the call, and the warnings, and the chast ment, are omitted; not so the confession; even the best of us is an object to sins of firmity; and thus Daniel in his own name. in the name of his people, makes his t fession; and when he has done so, received immediate and direct answer from Heav The angel's words are well worthy of rem when compared with the late and exter deliverance in the case of the exodus. with the lion, the leopard, and the b in the case of Ephraim. "At the beginning thy supplications," said the angel, "the a mandment went forth, and I am come to thee, for thou art greatly beloved; THEREST understand and consider the vision." U this follows the most minute, definite, and di communication of the means whereby salval is offered to us. Not only that the Most

be cut off, and not for Himself, but the stime of it; not only the revival of inspiration in the establishment of the ovenant, but the precise time that it will to build the New Ark; and that, in the of that work, He should cause the sacridal oblation to cease, by the accomplishof the type in the sacrifice and oblation mackf.

the evening lesson (Jeremiah xxxi.) is asied the effect of all this. Ephraim has become "God's dear son"—"His pleathild;" though God "spake against him," carnestly remembered him." And now has satisfied the weary soul, and rethed every sorrowful soul;" He watches mild and to plant;" He "makes a new ant with His people, and puts His Law ir inward parts, so that He shall be their and they shall be His people.

en comes, on Good Friday, the revelation a cause or moving power of all this—the ice of atonement, shown in Isaac, the of it. This is the second time that the sh has brought to our notice this 22nd or of Genesis; the first time, when we with it on the first Sunday in Lent, at regioning of our course of penitence, we take it in its literal sense as an example

of what we must do for God: that, at His call. we must be ready to offer our own sacrifice to Him: and that this must be the sacrifice of "ourselves, our souls, and bodies"—all that we prize highest—all that is nearest and dearest to us: but to-day it is a revelation from God —it is the reason why we are to do all this; and why all this, though all that we have to offer is but a poor and inadequate offering to God: we are to sacrifice our nearest and dearest to God, because God has sacrificed His nearest and dearest for us. Little did Abraham understand his own prophecy, when he said, "God will provide Himself a Lamb for a burnt-offering." God did, in a manner past our comprehension, provide that which alone could ATONE, or set at one, those things which the Fall had divided. I do not mean only man and his Maker, but those attributes of the Almighty God Himself, which seemed to have been placed in irrecoverable opposition, His Mercy, which willeth "not the death of a sinner," and His Truth, which said, "On the day thou eatest thereof thou shalt surely die;" His Righteousness, that is of purer eyes than to behold iniquity; and His Peace, that would have no man come short of His Glory.

These are the contradictory Attributes which are set at one by the great Atonement.

From that time forward "the Lord showed loving-kindness" in the dew of His Spirit; and our land, barren as it had become, "gave forth its increase," "some thirty-fold, some sixty-fold, some a hundred-fold." The Righteousness of God, that had hitherto been a terror and a pillar of fire to those who felt themselves at enmity with Him, from that time went before the Reconciled as the Pillar of the Cloud to direct their goings in the way. And thus it was that "Mercy and Truth have met together, and Righteousness and Peace have kissed each other;" thus it is that Truth shall flourish out of the earth, and Righteousness hath looked down from Heaven.

Thus it was, as we learn from the evening lesson of the same day, that the "pleasure of the Lord prospered in the hand of the Righteous Servant," who had "made his soul an offering for sin," and "had poured out his soul in death." "He saw the travail of His soul, and was satisfied;" for He had "justified many" by "bearing their iniquities."

And that not only upon us who are now upon earth, but upon the whole race of God's faithful servants, from the Fall downwards, though they knew it not at the time of their pilgrimage. It would be inconceivable that while the faithful are saved now by the merits

of that great Sacrifice, the Father of the faithful Himself should not have profited by it to the same extent as we who, in token of our faithfulness, are called the children of Abraham.

Abraham.

But it is not so. Our Father in the faith, no doubt, did see, even while he was on earth, the day of the Lord; he saw it, and we glad; but besides this, those blessings which in this life, he knew by faith, were confirmed to him by open vision after death. The fatival of Easter would not have been comple without its great Sabbath, because the "offathers"—the fathers of the Old Testame—would then have been shut out from the Communion of Saints. So far as this ear was concerned, so far as the body, which is it dust, was concerned, our Creator and Redeemer "ended the work which He had made, and rested on the seventh day from all the

Not so His human soul; that never dies that, while His Body rested in the grave was employed in carrying the glad tidings of great joy to those who unconsciously has been preparing the way for them; having preached them to men upon earth, the Righteous Servant "preached to the spirits which were in prison." "Turn ye to the strong"

work which He had created and made."

rold," He said, "ye prisoners of Hope." for this, in the chapter which is presented to so on that great Sabbath, does our Heavenly father say to Him who has taken upon Him he office of the Righteous Servant, "As for Thee also, by the Blood of Thy covenant, I leve sent forth Thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of Hope; even to-day do I becare that I will render double unto Thee." And now comes the Day which the Lord made, the Day after the Sabbath, the First Day of the Week, the First Day of the New Life. We will rejoice and be glad in it. We have prepared our Passover, we have sanctified it, as Christ also sanctified it Himself, by **te**; that is, by suffering. We have received our Paschal Lamb entire, undivided—"the Head, with the Legs and the Purtenances thereof—His Divinity, that which looks towards Heaven-His Humanity, that which walks on the earth, and the Purtenance thereof; everything that belongs to Him, His Word, His Church, His Ministers, His Sacraments." His Blood is on our doors. At midnight there may have been a cry heard in Egypt, the Lord's hand may have been heavy spon those who had hardened their hearts against Him: but the Destroying Angel has acknowledged that Blood, and has passed over us.

And now the Feast day of the Easter has dawned, "Christ our Passover is sacrificed for us, therefore let us keep the Feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." It is the Lord's day now—not a day of rest, not the Sabbath, that is past; a Christian Sabbath is a contradiction in terms. The Christian's is the First Day of the week, is a day of active, earnest work; but it is a holy work, the Lord's work, work in our Master's service.

And, therefore, do we Christians keep the Feast, not as those to whom rest is permitted, but as men prepared for instant service—with our loins girded, our shoes on our feet, and our staff in our hand—"we eat it in haste," for we have no resting-place, no abiding city here; and if we rest now, we know that it is rest in Egypt; and to rest there now, is death; for the Lord, who was with us there once, is there no longer. He has gone forth; this day He has risen from His Sabbath, and from henceforth He is in it no more.

Therefore it is that the Sabbath itself has faded from the Christian ordinances, and from that time forward, it is on the First Day of the

week that the disciples meet together to break bread.

To God's people of old, the Paschal Lamb was at once the memorial of their past deliverance, and a reminder of a something greater and more mysterious, which was as yet unrevealed; and thus, year after year, "they kept this service; and it came to pass, when their children said unto them, What mean ye by this service, they told them that it was the Lord's Passover, Who passed over the houses of the children of Israel in Egypt when He mote the Egyptians, and delivered the houses of His people." "And in very deed it was a might much to be observed unto the Lord for kinging them out from the Land of Egypt. this is that night of the Lord to be observed all the children of Israel in their generations."

"And thus they showed forth the Lord's death till He came."

And yet that time is past; there is no Paschal Lamb now to be sacrificed and eaten, though the Lord has raised up many children unto Abraham: the time is come now which the Prophet Jeremiah has foretold, "We no more say the Lord liveth Who brought up the children of Israel out of Egypt:" great as that deliverance was, it has been overshadowed

and forgotten in the greater Deliverance which it typified: we say now, "The Lord liveth which brought up, and which led the seed of the house of Israel out of the north country. and from all the countries whither He had driven them, and they shall dwell in their own land." And though the Paschal Lamb is no more sacrificed, we keep the Feast still; we also "observe this thing for an ordinance to us, and to our sons for ever;" for we, stewards of the Lord's mysteries, have received from Him that which we also deliver to our people. "that the Lord Jesus, the same night that He was betrayed, took bread, and when He had given thanks, He brake it, and said, Take, est; this is My Body, which is broken for you; this do in remembrance of Me. After the same manner also, He took the cup when He had supped, saying, This cup is the New Testament in My Blood; this do ye as oft as ye drink it in remembrance of Me."

Thus do we also, God's people now, "as often as we eat of this bread, and drink of this cup, show forth the Lord's Death till He come."

THE DOCTRINES OF THE FORTY DAYS.

1 Tim. iii. 15.

"The Church of the Living God."

The season upon which we are now entering is called the Great Forty Days, meaning the forty days during which the Crucified and Risen Saviour remained on earth; after His Death, Burial, and Resurrection, and before His Ascension into Heaven.

At this time, therefore, which we are now commemorating, the sacrifice had been completed, and the perfected and restored manhood had been offered to God by Christ in His character of Priest, but had not as yet been received and accepted by Him. To us, therefore, it is the time of tarrying at Jerusalem until we have been enlightened as to what our duties really mean, and have been endued with power from on High to perform them.

Why did not God accept the offering as soon as it was made? Why did not the Ascension take place immediately after the Resurrection? Why were forty days permitted to intervene?

Do you not remember the many things which the disciples understood not, even while the Lord, Who spoke them, was in the midst of them; and though that Lord had been with them now nearly four years, He had never hitherto attempted to explain one of them? He could not explain them then, because the Resurrection only could give the key to them; and therefore, although the sacrifice was complete when He died on the cross, and the victory complete when He rose from the dead, the ministry was not yet accomplished, and would not be accomplished until He had explained to His disciples "the things pertaining to the kingdom of God."

We are very much in the habit of thinking that our Lord went about Judea and Galilee preaching His kingdom Himself, but the fact is, that that time was employed principally in training and disciplining the minds of those whom He commissioned to preach it after His Ascension, when they had been endowed with power to do so from on high. His object seems to have been to fit these men for the

tion they were to hold hereafter in His gdom on earth: He does not explain that gdom at all until they had been fully ined to comprehend it. When they had m so trained, the sacrifice was offered, and n the key to the object of all this training s afforded them: "Then He opened to m the Scriptures"—"then, beginning at ses and the prophets, He expounded to m in the Scriptures the things concerning nself"—"then He spoke of the things perning to the kingdom of God." And so the Church has done with her chilby the divisions of the spiritual year. fore Easter she taught them the doctrines ich form the individual character, now she sches them those which form the social chaster: then she trained them as Christians, w she teaches them as Christian Church-Those, therefore, who with faithful arts and willing minds have followed the burch's teaching up to Easter, must by this ne have become well instructed in the nature d constitution of Christ's kingdom upon rth, and must be ready to receive it and to cognise it as the instrument of man's salvam, as soon as it is explained to them. From ster up to Whitsuntide this is done; we are

aght now how the Church of Christ is applied

and fitted to the wants and uses of mankind We are shown how every Christian has a place in that Church, and a work in that Church and how every one of us all is guilty, when be neglects his own work, and equally guilts when he intrudes upon the work of another Ye [collectively] are the Body of Christ, and members in particular, that is, each one is particular member with a particular use. "An God has set some in the Church, first Apostles secondly Prophets, [preachers] thirdly teach ers, after that miracles, then gifts of healings helps, governments, diversity of tongues. An all Apostles? are all Prophets? are all teachers are all workers of miracles? have all gifts • healing? do all speak with tongues? do interpret?" "Now hath God set the member every one of them in the body as it had pleased Him."

I need hardly tell you that it is one thing to possess a powerful and useful instrument and quite another to know how to use it bene ficially, nor need I explain that it is very possible for an ignorant and inexperience person to convert that which might have done the greatest good into an instrument of the widest destruction. Certainly it is so with the Church: certainly it is so with the Sacraments, by which we hear of men "eating

and drinking damnation to themselves." Certainly it is so with the Holy Scriptures, which, we are told, "men wrest to their own destruction."

It is necessary, therefore, for our salvation, that we have not only means of grace but also persons authorised and accredited to apply them. If our Saviour had merely constructed a plan of redemption for mankind, if He had merely given us His Scriptures as revelations of His Will, and His Sacraments as means of grace, and had supplied no means for preserving the one, and applying the other, all this abundance of mercy would have been practically valueless to us, because absolutely beyond our reach. It is eighteen hundred years ago that these things were given; by this time the one would have been lost, and the other forgotten, had not the Lord constructed a Church for their preservation, and ordained ministers to apply them, and formed His people into a society, living for ever in the apostle's "doctrine and fellowship, and in

the breaking of bread, and in prayers."

The Church is called the Kingdom of God.

Now a kingdom implies government, laws,
judges who interpret those laws, officers who
execute them, privileges of citizenship, conservators and administrators of those privi-

eges. All this is set forth in the Sundays between Easter and Whitsuntide, in which we ind that the things pertaining to the kingdom of God are the charter, the laws, the judges, the officers, the treasurers; the government, in short, and the citizenship of God's Church.

We have spoken of Easter Day, and the Restoration of God's Image to us in life and immortality; but the festival of Easter lasts till Low Sunday, its octave; and during that time the doctrines of the great Day are continued and repeated by the relation of every circumstance which explains and carries out the great Revelation. But it is now with a special application to this particular part of the subject—the kingdom it is—the Body of Christ—that Body of which we are the men bers—His Church.

The Proper Lessons now speak particular of the Sacraments whereby that Body is no rished in its passage through this wildernethe world—the Rock of Waters and Manna; and again, of the ordinances where it lives, the promulgation of the law, and institution of God's ministers, while the pel for Low Sunday itself contains the a commission granted to a particular clamen to minister in Christ's Church, as become stewards of His mysteries.

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First Sunday treats of the ordination ministers, so the second teaches nguish between those that were or-God, as was Aaron, that is to say, ined by a man authorised to ordain Aaron was ordained by Moses, and take this honour upon themselves. el for that day speaks of the Good and the hireling, whose own the not; it speaks of the sheep who are : hireling being scattered by the no more preserved in one society or ttering is here spoken of as a sign quence of the sheep not being under ited shepherd, as in the seventeenth the same Gospel, unity or keeping s spoken of by Christ as a proof that sent Him. extrine of the Sunday receives its

plication from the first lesson apprints morning service, of which we keep more particularly when we come

to the Proper Lessons themselves. It is practical instance of the consequences of fall shepherds, such as are alluded to in the Ga pel, taking the ministry upon them. It related how Korah, Dathan, and Abiram, men renown, but not those particular men who God had appointed and commissioned as I ministers, drew away a congregation to the selves, saying to Aaron and the Levites, " take too much upon you, seeing that all t congregation is holy, everyone of the Wherefore, then, lift ye up yourselves about the congregation of the Lord." The lesson well known, and is often alluded to in t Bible, how that many "perished in the saying of Core," how the earth swallowed Dathan, and covered the congregation. Abiram; but the remarkable point is t connection which the English Church established between that chapter of the G Testament and the Gospel, which, in 1 Christian Church, distinguishes between t hireling and the Good Shepherd. It is sequence of Scriptures that carries the less here, and impresses it much more strong than any isolated text could do. The God of the first Sunday after Easter gives the co mission of the true Shepherd the transmitt and delegated authority: "As My Father he sent Me, even so send I you." It is evident, therefore, that there are men acting in the Name and by the authority of the Lord. But there are also men who come in their own name and by their own authority; what will be the consequence to them of their taking this authority upon themselves, and what will be the consequence to those who are led away by them. This the Church proceeds to show us_there were such men once—and she shows us how, at the word of the typical Judge, the earth swallowed them up; and there were those who followed them, and there came out fire from the Lord and consumed the two hundred and fifty men that offered incense. But, though God may suffer false shepherds to arise and to deceive many, making the sins of men their own punishment, yet it is not possible that they shall ultimately prevail, or that the elect shall permanently be deceived by them; for, here follows the prophecy of the second Sunday's Gospel: "There shall be one fold under one shepherd."

The Gospel for the Third Sunday after Easter, when compared with the first and second, shows us this—that though, in the Gospel for the second Sunday, Christ describes Himself alone as the Good Shepherd, yet that He means this expression to take in those also

who act under His authority. "You are no to expect Me to be with you always," He said = "in a little while ye shall not see Me, because I go to the Father." And when the Apostle reasoned among themselves, wondering, probably, how His Church could be carried on if deprived, as they considered it, of its Head He explained it by the expression, "A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is del vered of the child, she remembereth no moment the anguish, for joy that a man is born in As if He would say, "This very the world." thing which you speak of as a cause of grieself will, in the end, be the very cause of joy: this grief you will know that your hour come to stand forth in My service; and, where through your means the Church is erected, (here typified by the child that is born in to the world,) you will no more remember your anguish, i. e. that you have lost My visible Presence. Ye have sorrow (now,) but I will see you again, (that is, spiritually and invisibly in the sacraments and ordinances,) and your heart shall rejoice, and your joy no man taketh from you."

"gift for men," to use David's expression, obtained and sent by our Saviour after His

This is one deep, and vital doctrine of the burch, taught on that fourth Sunday; but here is another also contained in it, and that the office of the Third Person of the Trinity. He shall guide you unto all truth, for He all not speak of Himself: but whatsoever e shall hear, that shall He speak."

We learn, therefore, from this, that our Power, both to will and to do, is from the Holy Ghost, His office being first to guide, then to enable. We learn that we receive the Holy Ghost on account of Christ's accepted Sacrifice, and, therefore, that He is His gift to men, His purchased gift; but that it is by the inspiration of the Holy Ghost, not by that of Christ, that we think those things that be rightful, and understand the secret things of God as well as find strength to do them, for Christ expressly says to those who are waiting for this inspiration, "I have many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." Thus we learn how each Person of the Trinity has his own separate office, and thus we shall neither confound the Persons nor divide the substance.

Before we go on to the next Sunday, we will observe that the first three Sundays after Easter teach us the office of the appointed ministers of Christ's Church, which was typified by the person of Elisha succeeding to the prophetical office of his ascended Master; while the three last Sundays teach us about the Holy Ghost Himself, which was typified by the mantle which fell on Elisha after the

Amension. We have just learnt that we do receive the Holy Ghost, and by Whom He sent. And now, on the fifth Sunday, we earn the effect of the Holy Ghost resting on he Church. We learn that it is threefold.

- (1.) Good works, as we are taught by the spistle of the Sunday. We are there shown hat "whose looketh into the perfect law of iberty, he not being a forgetful hearer, but a ber of the work, that man is blessed in his leed."
- (2.) An enlightened understanding. re are taught by the gospel: "These things we I spoken to you in proverbs; but the ime cometh when I shall speak no more to rou in proverbs, but shall show you plainly of the Father."
- (3.) The privilege of prayer. "Hitherto have asked nothing in My Name. Ask, and ye shall receive, that your joy may be bll."

After this comes the Festival of Ascension Day. This day is a commemoration of hardly tes importance than Good Friday itself; and, noreover, the doctrines of Good Friday are tot complete without it. There are two parts n a sacrifice; there is the offering of it by san, and the acceptance of it by God. Now • Good Friday our own human nature, made perfect through suffering, was offered to God by Him Who, as our great High Priest, had made a free-will offering of Himself. But on Ascension Day that offering was accepted by God, and received by Him into Heaven. We are told indeed, on the Sunday preceding this festival, that we, when sanctified, have become children of God, and, as such, are privileged to offer up our own prayers to our Heavenly Father; but we want the doctrines of Holv Thursday to show us how it is that we are sanctified so that the prayers of such as we. should be heard by the Most High God at all. It is that "if the first fruit be holy, the lump also is holy; and if the root be holy, so are the branches." Our prayers are heard by God because Christ has ascended to the right hand of God, and is there continually We are heard because to present them. we, by Baptism, have been made members of that Head Who, with a human, though glorified body, is already in the presence of God.

We need not, however, speak more on this subject, because this doctrine belongs more especially to the day itself. I have reverted to it now, in order to show you how it is connected with the other doctrines of this particular season. And now we will go on to

the sixth Sunday after Easter, which, you will observe, is that after Ascension Day, and before Whit-Sunday, when the Church is represented in a state of widowhood, deprived of its Lord, and not having yet received the gift of the Spirit. This you will see most clearly in the Collect: "O Lord, Who hast exalted Thine only Son, Jesus Christ, with great triumph into Heaven, we beseech Thee leave us not comfortless, but send Thy Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ has gone before."

But it is not in the Collect only that we find this, the same teaching is repeated in the tone of the Gospel and Epistle. It is a sort of summing up of the doctrines taught between Easter and Whitsuntide. The Comforter is spoken of as "coming." It is promised that part of His office shall be to "bear witness" of Christ. It is said that Christ's chosen ministers also shall have that office, and that they shall be permitted to bear witness "because they have been faithful from the beginning." Notwithstanding this, however, all of which speaks of hope, and comfort, and privilege, and blessing, there is a tone of sorrow running through it all. Even the Epistle, though it enumerates the different graces to be conferred by the Spirit, and exhorts those who have received any of these graces to exert them to the glory of God, still warns us that "the end of all things is at hand," and, therefore, recommends watchfulness and prayer, telling us how necessary charitable feelings towards one another will be. But the Gospel speaks out plainly. and tells us why all this is necessary—tells us that we, as a Church, must expect trials and persecutions from those who have not known either God the Father or God the Son, but that we may make even persecutions and trials our comfort, because, when they come among us, we may remember that "He told us before;" and that if His words came true when they prophesied tribulation, this itself is an earnest that they will come true when they prophesy, as they do, comfort and happiness through it all.

This is the general aim and import of the lessons taught by the Church between Easter and Whitsuntide. As each Sunday comes round, we will take these lessons separately, so as to examine the separate doctrine of each; but, in the first instance, it is necessary to give you the general view of the whole in a chain or succession, as the things pertaining to the kingdom of God, to teach and

preach which our Saviour remained on earth for forty days after His Resurrection. We must distinguish them from the private and personal duties which we have been considering hitherto. They are the things pertaining to the Church as a society, as a polity, as a government, or in one word, as a kingdom; and those things are:—

- (1.) The commissioned ministers and stewands of Christ's Church.
- · (2.) The dangers of unauthorised ministers.
- : (3.) The transmission of authority by regular succession.
- (4.) The obtaining of the grace of the Boly Ghost.
- (5.) The sanctification and enlightenment the Holy Ghost.
- (6.) The comforts of the Holy Ghost.

The connection of these six doctrines with hose of Ascension Day is this: that they bether comprehend the Presence of God becribed as having once frequented the garlen of Eden, the Church of God before the all; which Presence man had lost when, on he rejection of Human Nature, he had lost be Image of God, and which Presence was now restored to him on the acceptance by od of restored Human Nature in the person the Man Jesus Christ, received into

Heaven, and seated at the right hand of God.

There are, no doubt, other gifts for men which the Lord has purchased by His death, and obtained from Heaven, and bestowed upon each one of us; but this restoration of the Divine Presence to the garden of Eden is preeminently the gift from on High, which had been prepared from all ages, and to receive which the apostles and disciples were especially commanded to remain together at Jerusalem, and to tarry there until they were endued with this "power from on High."

These are the doctrines of the Forty Days, and a due consideration of them will open our minds to receive those of the ensuing season—the sanctification of the Church collectively and as a body at the Feast of Pentecost, the day when God openly acknowledged it as His own, received it as the Body of His Blessed Son, and breathed into it, by the inspiration of the Holy Spirit, the Breath of Life, which is the living soul of the Church.

FIRST SUNDAY AFTER EASTER.

THE PRESENCE OF CHRIST IN HIS CHURCH.

St. John, xx. 21.

"Peace be unto you: as My Father hath sent Me, even so send I you."

THE Gospel of this day contains the fulfilment of the very singular, and, at the time when it was first given, perfectly inexplicable Prophecy, which we find in the eighty-fourth Psalm, that "Mercy and Truth are met together; and that Righteousness and Peace have kissed each other." It was a prophecy clearly, and it signified that, whenever it was accomplished, God would have found a method of reconciling two things, which to man must have appeared absolutely irreconcilable—the truth of that God Who pronounced the sentence: "In the day that thou eatest thereof, thou shalt surely die; and the Mercy of that God, Who declared, "Whosesoever sins ye remit, they are remitted unto them; the righteousness, that is, the justice of God, proclaiming that there is no peace for the wicked; and the Voice of God, pronouncing on those "who had sinned and come short of the glory of God," "Peace be unto you."

And when He had said this, He showed them the means by which these wonders had been effected. "He showed them," says St. John, "His Hands and His Side."

There is something of far more importance, than at first meets the eye, in the words which follow this revelation: "Then were the Apostles glad," we are told, "when they saw the Lord." It signifies certainly the joy which men feel when the friend, whom they imagined lost, is restored to them; but it signifies far more. They were glad when their eyes were no longer holden; they were glad when they saw, beyond the possibility of doubt, Who their Lord was, what was the real nature of His kingdom; what, in good truth, was the Gospel, the "glad tidings" which they had received, and of which they were henceforth to be the All these privileges keepers and witnesses. had, no doubt, been already revealed to them; the principal object of the Lord's Ministry here, on earth, was to prepare for their high destiny those Stewards of His Mysteries, and Ambassadors of His Royalty, whom He wi

about to place "on the Twelve Thrones, judging the twelve tribes of His Spiritual Israel;" but the Lord Himself, at the very time when He revealed these things, told them plainly that they could not understand them then, but that they should understand them hereafter.

That time was come; and the narrative, which we have read in this day's Gospel, is the first realisation of the promised Church, the kingdom of Christ upon earth.

No doubt, when the Apostles called to mind the Parable of the Householder, who, having planted a vineyard, went into a far country; of the man who, before setting out for a far country, called his servants, and gave them his goods to trade with; of the man distributing talents and departing, and on his return, requiring his own with increase; of the man leaving his house, and taking a far journey, and giving authority to his servants, and to every man his work, and commanding the porter to watch; of the absent lord appointing a faithful and wise steward as ruler over his household, to give them their portion of meat in due season; and, lastly, of the master taking account of his servants, and of the king sitting on his throne of judgment, and first forgiving debts, and afterwards, for subsequent offences recalling that forgiveness. They must have had some faint idea of Christ's kingdom on earth, something similar to that which the prophets of old must have had of their own prophecies at the time when they delivered them, or which the early Israelites must have had when they pondered on the hidden meaning of the types. must, at least, have understood that a fifth kingdom was then about to commence, in some respects similar to, and in some respects different from the four which had preceded it: which kingdom, they must have known, from the prophecies of Daniel, would "destroy and break in pieces the kingdoms of the earth." From the parables we have been just quoting they must have seen that its king would be absent, though, in some mysterious manner, still present; that he would still be exercising his personal authority, though, at the same time, in some way represented by others, what were to distribute His meat, to work in His vineyard, and to trade with His goods.

When, moreover, they remembered that it had been distinctly announced to "the little flock," "that it was their Father's good pleasure to give the kingdom to them;" and that to those who had followed the Lord, it had been openly promised that, "in the regenera-

tion, they should sit on Twelve Thrones. judging the twelve tribes of Israel," they could not but have seen that, whatever might have been the nature of that kingdom, they themselves were destined to play a prominent part in it. But they did not see the meaning of their Lord's announcement, that the "Kingdom of God cometh not with observation;" they expected to see the process of its establishment; and, at the Resurrection, they were astonished to find that it had already come, not only without the observation of mankind in general, but even without their own observation; that it was already established, that it had already grown up within them, though they knew it not.

In fact, it was during the four years' ministry of their Lord on earth that this kingdom had been prepared; every particular concerning it had been already laid down to those who were to be the stewards of the absent Master, the ministers of the Invisible King. But all this had been done under a veil, as it were, which veil the Resurrection at once removed; so that when, during these forty days, the Lord "spoke to them of the things pertaining to the kingdom of God," it was like light let in upon a dark place; there was nothing new, it was but a manifestation of that which was al-

ready in being, and they found that the Steward of God had been long since instructed in the mysteries of the kingdom, and the ambassador of Christ fully informed of His Sovereign's message, though, till the very moment of the revelation, they had never understood the treasures which had been committed to their keeping.*

The Gospel of the day contains the revelation of two of those doctrines which had thus been fully and completely laid down to the Apostles, but which, till this moment, had never been understood; they knew, for their Lord had told them in so many words, that "He must needs go away," that their Head must be removed from their sight; but He had told them also that "He would not leave them comfortless," (opparous) but that "He

^{*} This is the explanation of that type, once well known in our own Church, and still common to every Church in Christendom except ours—the Easter Eggs. Travellers have imagined them to be a type of the Resurrection, which took place at Easter. This evidently is an error; the chrystlis, and the butterfly, is a type of the Resurrection; not so the bird in the egg, which never had enjoyed a previous state of existence. Under cover of a shell, which had concealed it from the sight, it had been formed, animated, gradually perfected in secret, till that which had hitherto concealed it from sight having been removed, the living being, young and tender perhaps, but perfect also and complete in all its parts, is discovered already in existence, an emblem of the Church at the Resurrection of its Head.

would come unto them;" that, "though the world would see Him no more, they would see Him;" nay, more, that at some future time they would know that He was then in the Father and they in Him, and He in them; that absent as He was, and must be, He would manifest Himself to them who kept His commandments, and, by keeping them, proved that they loved Him; and, lastly, that "where two or three were gathered together in His Name, there was He in the midst of them;" not future, you observe, but present; not that He would be in the midst of them, but that, from the fact of their being gathered in His Name, He was in the midst of them already.

The solution of these seeming contradictions was now given, and the doctrine revealed. It is the doctrine of Christ's perpetual presence in His Church.

That Church, a Church already, though they knew it not, was assembled in the upper room where the Sacrament of their Lord's Presence had so lately been instituted—it was met in council, on the first and greatest of the Christian doctrines, the Resurrection from the dead. The doors are shut, as St. John expressly notices, but the conditions are now fulfilled; the "two or three are gathered together in His Name," and the absent Lord, according to His

promise, is in the midst of them. He did not come. He was there already; "there I am in the midst of you." "There standeth One among you Whom ye know not," said the Baptist, long before. This was a prophecy as well as an announcement—as if he would say, there always standeth-and here it was fulfilled; He stood among them. As St. Leo remarks, "He began, in some inexplicable manner, to be more present with them in His Divine nature when He had been farther removed from them in His human nature." "When the affections of the disciples were raised for the perception of Christ," says St. Chrysostom, "He is desired, and He cometh; and while they are seeking and expecting, He is revealed, and offers Himself manifestly to view." "Blessed are the servants whom the Lord, when He cometh, shall find watching." This, also, is now fulfilled, for His first words are, "Peace be unto you;" the very echo of those words which He had so lately uttered as a prophecy, "Peace I leave with you; My peace I give unto you." There was no peace, no actual peace at the time when He spoke these words, at the time when He was going away in order to prepare a place for them, for the natural man is at enmity to God; but before He again appeared among them, He had

already blotted out the handwriting of ordinances that was against them, and had taken it away, nailing it to His Cross; and now He announces as a fact, that which before was a prophecy and a promise—"Peace be unto you; peace on earth, good-will towards men." By this declaration of peace," says St. Chrysostom, "the Lord showed the efficacy of His Cross, through which He has taken away all sorrows, and bestowed all good gifts. And this is peace."

But it was not only that this "peace of God Which passeth all understanding" was upon those faithful servants who through much tribulation had entered the kingdom of Hea-Ven. It was upon them, but there was something more; they were now Christians, as they were afterwards called. The Lord, according to His promise, had "lift up His countenance upon them, and had given them peace, and had permitted them to put His Name upon them, and had blessed them." (Numb. vi. 27.) But there was another promise yet unfilled, and that is, "I give unto him My covenant of peace, that is, the power of transmitting peace to others, and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood;" (Numb. xxviii. 12.) or, to repeat it in our Lord's own words, "Into whatsoever house ye enter, first say, Peace be to this house; and if the Son of peace be there, your peace shall rest upon it, that is, the peace which you have received the power of conveying." He, therefore, "breathed upon them." He repeated the act, whereby, at the creation, man had become a "living soul," in token that though in that Adam they all died, yet in Him they had all been made alive; and then He says, "As My Father hath sent Me, even so send I you; as I, sent by the Father, have again breathed into your nostrils the breath of new life, even so do ye breathe new life into those to whom I send you."

They were now about to become the "peace-

They were now about to become the "peace-makers;" ειρηνοπωιοί those whose office it was to spread around that "peace which passeth all understanding," and to beseech their brethren, "be ye reconciled with God;" and in virtue of a promise of very long standing, as long back as the Sermon on the Mount, they had become entitled to see Him, and to see Him "as He is," not man only, but God and Man.

This was no new thing to them. At that moment they must have called to mind the words that they had heard before, "He that receiveth you receiveth Me. It is not ye that speak, but your Father which speaketh in

you," and were prepared to receive the treasures of mercy which were then committed to their keeping by the words of their commission, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

Neither were these very words new to them. though it may well be that their minds might now have been for the first time opened to receive their deep meaning. Before it was a promise; the Lord had promised this power, first to Peter, (Matt. xvi. 19.) "Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven;" and again to the Apostles in general, as Bishops of His Church, "If he neglect to hear the Church, (which, when He spoke these words, was not as yet visible) let him be to thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ve shall loose on earth, shall be loosed in Heaven." Now the promise is performed, and the power is given; the ransom had been paid, the bond of death had been broken, and immediately the "gifts for men," which had been received, were imparted; life, and life-giving powers, were breathed into the ambassadors of Christ, and

it is no longer "shall remit, and they shall be remitted;" and "shall retain, and they shall be retained;" but remit, and they are remitted; retain, and they are retained. When Job asked, "Who can bring a clean thing out of an unclean? not one," he spoke the truth. When the Scribes asked, "Who can forgive sins but God only?" they were right; but a change had come over the world since those times, for the Lord, as man, had triumphed. He that liveth, and was dead, and is alive for evermore, had obtained the keys of hell and of death; He had gone and received for Himself a kingdom; in another sense than that in which the Prophet Daniel had used the words. the kingdom of the earth had become the Lord's, and now He was giving it to whomsoever He willed. "The Apostles did then." says St. Chrysostom, "receive some power" of spiritual grace, not for raising the dead and working miracles, (that had been given before,) but for forgiving sins; for the gifts of the Spirit are manifold; therefore He adds, having breathed upon them, 'Whosesoever sins ye remit, they are remitted."

This is the Spiritual Life which the Lord God, through the mediation of Christ, has breathed into His Church. God, born of a woman, had overcome the world, and, in Him, whatever, is born of God, overcometh the world.

Man had never yet possessed the power of overcoming the world until this moment when it was given to him; but from henceforth, the man who is in Christ, says St. Paul, (2 Cor. v. 17,) is a new creation: old things are passed; behold, all things are become new: and behold, all things are of God: nothing of ourselves; for, says St. Chrysostom, remission of sins, and unspeakable glory, are given us by Him. Behold, a new soul, (for it was cleansed,) and a new body, and a new worship, and promises new, and covenant, and life, and table, and dress, and all things new absolutely. For, instead of the Jerusasalem below, we have received that mother city, (the Church,) which is above; instead of a material temple, we have a spiritual temple; instead of tables of stone, fleshly tables of the heart; instead of circumcision, baptism; instead of the manna, the Lord's Body: instead of water from the rock, Blood from His Side; instead of Aaron's rod that budded, the cross, and the fruits of the cross; instead of the Promised Land, the kingdom of Heaven; instead of a thousand priests, one High Priest; instead of a Lamb without reason, a Spiritual Lamb. With

these, and such like things in his thought the apostle says, "All things are new. Be all these things are of God by Christ, and He free gift." "Wherefore also," he adde "Who has reconciled us to Himself by Chri Jesus, and hath given to us, [that is, us, He ambassadors, us, the stewards of His myst ries,] the ministry of reconciliation, and has committed to us the word of reconciliation."

And the word of reconciliation is that whit we shall find in this day's Epistle, that Ge has given to us eternal life, and that he the hath the Son, hath life. Now-now that the is revealed, we, to whom this power is gip as ambassadors of Christ, "as though G did beseech you by us," "pray you. Christ's stead," that is, as Christ used to per you, when He was on earth, to do it in m son, as He would do it in person were 1 now on earth, "be ye reconciled to God "Not by His Son only doth He beam you," says St. Chrysostom, "but by us w have succeeded to the office of His Sa Think not, therefore, that by us you a entreated: Christ Himself, the Father Hi self, beseeches you by us. We had no pow to beseech you before the keys had been cor mitted to our keeping; it would have be useless to do so before it had been reveale

that you were members of Christ, children of God, and inheritors of the kingdom of Heaven; but now we, who are commissioned to speak, speak to you who are born of God. and we call upon you to overcome the world. as the Captain of your salvation overcame it. We call upon you for no more than you are able to perform; for whatsoever is born of God, overcometh the world; and you are born of God. We show you the means of overcoming it, the armour on the right hand and on the left; for this is the victory which overcometh the world, even our faith; and you have faith. And since, when we call upon You to do this, we know that it is hard to flesh and blood to perform it, we point to the reward, we declare that to him that overcometh, the great Captain of his salvation will grant to sit down with Him in His throne, even as He overcame, and is set down with His Father in His throne. And when we declare this, we call upon all who have ears to hear, for we announce to them that this is what the Spirit says to the Churches."

H.

SECOND SUNDAY AFTER EASTER.

THE REPRESENTATIVE MINISTRY.

1 Peter, ii. 25.

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

In some respects, the lesson which we find

many of those which have been impressed upon us between Christmas and Easter. We are called upon, in it, to endure afflictions; and we are shown how to endure them by the example of Christ, that same example which has been held forth to us throughout the whole teaching of the Church. But the test opens to us a type which, common as it is in the Scripture, appears in the Weekly Gospel now for the first time. Men had not always been called upon for such great acts of endurance and resignation as St. Peter speaks of in this Epistle, but they were called upon for

them now, because they were no longer like

going astray, but they were now ed to the Shepherd and Bishop of their The new image is that of a flock and herd. In the teaching of the Church Ihristmas-tide up to the present season ave been considered as individual Chrisand have been trained to follow the exof Christ, as He walks before each one just as individually as if there was not or Christian in the world. But all great are to be made by those who are ed together in His Name, by those who the flock under the shepherd, and thus, His guidance, help each other in their w through the wilderness. re is no figure so universal throughout hole Bible as that of a flock led by a rd. because the whole Bible is the rem of a Church led by a Saviour; and is no type in the whole world which ys so lively an idea of a Church as that atures whose sole idea of safety or comes in keeping together and following a There is no man here, who knows ing about sheep, who, when he sees a separated and cast out from the flock, mere, does not know that that sheep is

and will die, and that the only proof of ry is the being restored to the flock.

Therefore it is that the sheep is the Scrip tural type of the Christian as a Churchman. The image of the flock repeats the doctrine of the ark, and of the march through the wilder ness, by a type that is familiar to everyone and daily before our eyes. As those who were within the ark were saved, while those without perished in the flood; as those who remained with the host entered the Promised Land, while those who were separated from it must have perished in the wilderness; so those who are in the fold are in safety, under the care of the Shepherd, while those who strty from it, and are not recovered, and those who are cast out from it, are cast into outer dark ness.

This new image, therefore, the flock, is the type of the Church. Everything in the Church's teaching is revealed to us in order; not one word of all this is shown us in the earlier part of the Church's teaching, as the Lord did not reveal these things to His disciples before the Resurrection; so the Church does not reveal them to us before Easter, and that for the same reason, because, till we had mastered the doctrines of Easter, our minds were not open to receive them. We can no more receive our faith at once than we can receive the full daylight at once. Spiritual light,

e light of the sun, must dawn upon lually, for the Word of God is its own eter. One dark saying revealed, if only ud to heart, if only it be acted upon in and in sincerity, is that which throws pon another.

of these dark passages is the Gospel for y, and its illumination is the dark pashich was explained to us last Sunday.

is the Gospel for the day a dark ? It seems perfectly plain and easy. ould say that you understand it already, very one understands about the good rd, who lays down His life for His sheep. re are many things in Scripture which der the surface, and the difficulties of are not, at first sight, apparent. Rer how confident the Apostles were that nderstood the Lord. "Lo," said they, speakest Thou plainly, and speakest no b; now we are sure that Thou knowest igs; by this we believe that Thou camest from God." But the Lord knew their better than they did themselves. "Do v believe?" He said, "behold the hour n, yea, is now come, when ye shall be ed each man to his own, and shall leave me."

us look a little deeper into this day's

Gospel. Who is the Good Shepherd? You will say at once, the Lord Himself, and you will say right, for it is He who has told you so. But if He is Himself the Shepherd, who is the Door by which the Shepherd enters? For the Lord says also, "He that entereth in by the door is the Shepherd of the sheep." Who, then, is this door? On this you can have no doubt either; for then saith Jesus to them again, "Verily, verily, I say unto you, I am the Door of the sheep." Can the same Lord, then, be the Shepherd and the Door also?

The very Apostles, we are told, the very men who heard this from the living lips of the Word of God, understood not those things which He spake unto them. Do you understand them? Scripture may seem easy to him who looks at it lightly, not to him who searches into it; for Scripture treats of God, and the more we know of Him, the more we find there is to be known.

There is no way of understanding this at all, except by the light of that revelation which the Lord Himself made to His disciples, when they were met together on the evening of that great First Day of the Week, that He was at the same time absent from, and present with, His Church.

This, which we considered last Sunday, eemed at first absolutely contradictory to iself; and while it remained so, everything rhich depends on it must be uncertain, and insatisfactory also. The doctrine of this day's rospel is one of these things which depends n it. Hence it was, that when the disciples eard it, "they understood not what things hey were which He spake unto them." When he Lord told them, "I am come forth from he Father, and I am come unto the world; gain I leave the world, and go to the Father," hey imagined they understood Him, they said He spoke plainly. Yet how did they reconthe this with the equally plain declaration, 'Lo, I am with you always, even to the end of the world?" With them, and with the Pather! in the world, though He had left it! an we wonder that they understood not these hings? Could we have understood them had hey not been revealed to us in the Gospel of ast Sunday? Revealed, I say, not explained; or the things of God are not capable of exdanation to us, who in this world, "see as brough a glass darkly." Unless the risen. nut invisible, and, so to speak, absent Christ, and revealed His actual Presence among the wo or three who were gathered together in His Name, and had announced to them by actual vision, "Lo, [thus] I am with you always, even unto the end of the world."

By the light of this visible and palpable revelation, we begin to understand with the Apostles, that in some mysterious manner, absolutely incomprehensible to our senses, what the Lord said of His human nature is distinct from what He said of His divinity, that "He does go to the Father, and that He does abide with His disciples; but that He goes to the Father in His human nature, and abides with us in the form in which He is equal to the Father." (Bede.)

This is the key to the whole; when the mind has once taken in this, and stored it up as a matter of faith, the rest is easy. Having realised the fact that our Blessed Lord, at the same time, and in the same Person, is absent from us, and present with us, we begin to comprehend next, how He is Himself the Head of His own Church, how He governs # a King His own kingdom, how, by His own inspiration, He issues His own laws, chastises, forgives, remits sins, and retains them, rule in fact, really, and personally; and yet, while he does all this, at the very same time rules by His representatives; how His Bishops and Priests are His stewards and His ambassadors: how they sit upon thrones and judge the tribes

of Israel; how they bestow peace—their peace, bough it is the peace of God; how they remit sins, and they are remitted, and retain ins, and they are retained.

Thus far had we proceeded last Sunday. and now, taking this second revelation also as ur key, we proceed yet farther, and unlock re difficult and mysterious declarations which e meet with in the Gospel of this day, and by that Christ is Himself the Shepherd, and at Christ Himself is the Door by which one the Shepherd enters; and the solution is is, Christ and His Church are, as we have en, one, and thus, in order to show us that e marriage of the Lamb is complete, that e union between the Bridegroom and His ouse the Church, is actual and indissoluble, speaks of Himself and His representatives the same name, and under the same figure. the Shepherd, and he that entereth in by 2 Door alike, is the Shepherd of the sheep; we read it, but so did not St. John write it. s words are, a shepherd, not the Shepherd, rist alone is that, "I am the good Sheprd," he says; not the Shepherd, then, but a epherd that enters by the Door—and the or is Christ.

The very same idea is carried out whenever Lord acts through man, "How shall they

preach except they be sent? No man takets this honour upon him, except he be called of God, as was Aaron." No man can be as ambassador, unless his king has commissioned him, nor a steward, unless his master has appointed him; but when he has entered by the appointed means, he is a preacher, a priest, as ambassador, a steward, or a shepherd; he represents his master, and acts for him, and by him at once.

We, then, are the shepherds, holding of Christ, sent by Christ, authorised by Christ, and called shepherds only because we represent the Great Shepherd. And as the object of the last Sunday's lesson was to show us how it is that the Lord in Heaven is present with us on earth, and how the departed King governs His Kingdom, and the absent householder distributes to his household their meat in due season, so the object of the present Sunday is to show, who are the shepherds to whom the Lord has given the commission to feed Him sheep, and who are not. Now, the true sheep herd enters by the door, and the Door is Christ. "As My Father hath sent Me, even so send I you," to him the porter openeth. "He breathed on them," as if He should say, "Receive ye the Holy Ghost, for the office of and work of, a priest in the Church of God?

e, and that work, is "to make disall nations, baptising them in the the Father, and of the Son, and of · Ghost," and the authorisation of it nich we heard last Sunday, "Whoseas ye remit, they are remitted unto I whosesoever sins ye retain, they are These are the true shepherds, and enter the fold; all that have entered other way, are thieves and robbers. therefore, is the Door of the sheep-3ut," says Augustine, "if He is the w doth He enter in by Himself? e knows the Father by Himself, and the Father by Him, so He enters fold by Himself, and we enter into y Him. A light shows other things, it it shows itself too. There is but herd, for though the rulers of the hose who are her sons and not hireshepherds, it is because they are all of that one Shepherd. His office of d He hath permitted His members Peter is a shepherd; the other re shepherds; all good Bishops are ; but none of us calleth himself the e fold." That emphatically is Christ he ministers, the Sacraments, the self, derive their life from Him.

The Word of God would be to us but the word of man, were it not for Christ, who is the Door by which we have access to the Councils of the Father, the Door by which "we go in and find pasture;" therefore sais the Lord to His Apostles, when He was about to leave them, "I am with you always, evento the end of the world."

In these words there is something far b yond the promise which He had made before "I will not leave you comfortless, I will con unto you;" that promise had been kept; H was come; and this is a consequence from i He had sent them as His representatives, bear the very office which He had borne Hit self, to proclaim the law of God, to spe those words of forgiveness or condemnation which spoken on earth would be confirmed Heaven. But it was no separate or ind pendent authority, that He had made over them: as in the old times the law had be given from Mount Sinai, the base of whi was visible, itself of the earth and resting visibly upon it, while the head was above t clouds, so was it now; the Spiritual Sinai built upon the Apostles and Prophets, these were on the earth and were visible while their head, that which alone united the into one, and formed them into a Spiritu

ntain, was unseen and beyond the clouds.

n this one mountain, on earth yet in ven, proceeded the Word of God—the of God's Church. "It was not that the stles were to be the delegates of an absent, the visible representatives of an invisibly ent Lord. He was not to go away altoer, though He left them in the flesh; He to be Himself the present unseen King, a in the long and toilsome days of sorrow fasting, when the Bridegroom should seem e taken away from them, and the Church add wait in patience and earnestness for reappearing."

Therefore it was that the sheep heard their e, the voice, indeed, of the visible and deted shepherds, but the inspiration of the Good Shepherd, who had laid down His for the sheep, for this Voice, like that in wilderness, was given from the Mountain. Itear after year, century after century, the dadded to the Church daily such as should saved. The stone out of this mountain hout hands, grew, indeed, as had been preted of it, and filled the whole earth; but re never was a change in it—still as it was irst, so it remains now built upon the visible ndations of the Apostles and Prophets, still,

Moberley.

as at first, the invisible but present Lord is it head; wider and wider did the voice resound beginning at Jerusalem, the ambassadors o the Great King continued and still continue & make disciples of all nations, baptising then in the Name of the Father, and of the Son and of the Holy Ghost; but that Voice wa still the same. As it was in the days of the Apostles, such it was in the days of the Apostolic men, and such it is in ours; and the sheep heard the Voice and flocked to it. Paul and Peter, and James, and John, had indea gone to their rest, but the brethren "stock fast, and held the traditions they had been taught, whether by word or by their Epistles. the Lord's Promise came true, "they wen followers of them, even as they themselve had been of Christ," and "kept the ordi nances," even as those who had received them first, had delivered them.

And so it is to our own days, still there are Apostles on earth holding their commissions, and deriving their authority from the Lord is Heaven, and from Him alone; sent, as He was sent, by the Father; ordained of God, as was Aaron; and still also the sheep hear their voice, the one unchanged and unchangeable voice, that now as then proceeds from the Spiritual Sinai, the Holy Catholic and Apos-

tolic Church. These the sheep follow, for they know the voice.

But a stranger they will not follow, but will fee from, for they know not the voice of strangers. Few of us have considered the true bearing of this prophecy, for prophecy it is; when they look round them and see, or think they see, that the sheep do follow strangers, they imagine that the promise of the Lord is become of none effect; when they "see all Israel scattered upon the hills, as theep that have not a shepherd, they imagine that the Lord says now, as He said by His Prophet Micaiah, "These have no master, let them enter every man to his house in peace," and thus think that there is no longer a Church of Christ, but that every man may return to his house, and build his own church according to his own interpretation of the Voice which spoke indeed in former times. but is silent now and without interpreter.

It is not so. This is not the meaning of the promise. From the days when Korah, Dathan, and Abiram "gathered themselves together against Moses and Aaron, and said unto them, Ye take too much upon you, seeing the congregation are holy, every one of them, and the Lord is among them," from those days until that dispensation had passed away, and from

the day, when one boasted himself of Paul another of Apollos, and another of Cephas, to our own days; and from our own days even to the end of the world, there have been, there are, and there will be those, who, like Theudas and Judas, "boast themselves to be some body," and "draw away much people after them." While human nature is human nature, this must be so; as in matters of duty, men follow their own wills rather than the Will of God, so will they also in matters of faith. When we hear that there are no longer thieves, and murderers, and adulterers in the world, then we may expect that there will be no more heretics and schismatics; but not till then. St. Paul tells us that there must be heresies among us. He tells us that it is our temptation, the trial of our faith. It must be so, he says, "in order that they which are approved, may be made manifest among us." Our Lord Himself predicts it. "Woe to the world," He says, "because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." And therefore it was, that St. Paul knew, and we know it, too, by sad experience, that "that of ourselves men arise, speaking perverse things, to draw disciples after them," and that dis-

ciples are drawn.

When we see this, we think that the sheep to hear their voice, and that the Lord's Word * nought. It is not so. We are thinking of be present day only, we are thinking of that which we see, we are measuring the existence the Church by our own short space of life; ware forgetting that this Church has already blared for eighteen hundred years, holding the very same traditions which it received the Apostles, without the loss or the inge of one single doctrine; that during we eighteen hundred years, more sects, id heresies, and schisms, than any single an can even name, much more remember d describe, have seemed to rend it; that ey have all had their day, have risen, urished, faded, and have been forgotten; so at it was in appearance only that they rent e Church, in reality it was that they were nt from it.

To convince yourselves of this, you need t study Church History; look only at the hanasian Creed. Can you understand it? not almost all its clauses seem strange to u? Have you yourselves the smallest ubt on any one of the points which it partiarises so minutely? Does any one of you agine that there are three Gods, or three rds, or three Fathers, or three Sons? Does

any one imagine that there are two Christs? or that God is finite, and other than a Spirit to be worshipped in spirit and in truth? Yet when that was written there were those who did doubt every one of those things, and who taught men so. Where are they now? The sheep did not hear their voice; they were strangers—they followed them, and that for two or three centuries, perhaps; but what are two or three centuries in the existence of the Church? And then, it was not the voice of the true Shepherd, and they fled from them.

Since that time, hundreds of sects have risen also, and have flourished, and have gone, and have been forgotten like them, so that their very names have become strange to our ears. What do you know about the Donatists, or the Montanists, or the Novatians, or the Eutychians, or the Patripassians? How little do you know about even the great Arian Heresy, that once divided the whole world? And though you read in the Articles what it is that "the Pelagians do vainly talk," who ever heard a Pelagian talking it?

And so it is in our times. We see hundreds of little sects busy and active, and we think the Church must be overwhelmed by their numbers. We see, on every side, men climb-

ing into the fold, some other way than by the door; and, looking only at our own time, we say that the Lord's heritage is brought to confusion, forgetting that it has been told us beforehand that "the rain would descend, and the floods would come, and the winds would blow. and beat upon the house founded on the rock, as well as on the house founded on the sand." And that it is also told us, "that when the Lord has built His Church upon that rock, the foundation of the Apostles, the gates of Hell shall not prevail against it." Future generations of Churchmen will regard the sects and beresies which distract us now, much as we regard the Arians, Nestorians, and Pelagians of former ages, neither will they be free from sects and heresies themselves; but, in every age alike, false prophets will arise so as to deceive, if it were possible, even the very elect. All these are alike short-lived, because they all alike are strangers, and the sheep hear not their voice; they enter not in by the door; for since the Ascension, Christ has never again appeared on earth to give another commission or another Gospel, than that which He once delivered to the Apostles. "They entered not in by the Door," as St. Augustine said to the Arians, "because they preach Christ as to themselves they feign Him, not as truth

speaketh—the Name they had, the reality they had not."

But if they enter not in by the Door, they had climbed up some other way; they were strangers, and a stranger the sheep will not follow, but will flee from him, for they know not the voice of strangers.

Other sheep the Lord has, which are not of this fold. He has other means of saving men besides those which He has revealed to His Church, and has commissioned His ambassadors to declare; but these are the means by which He saves you. The Good Shepherd laid down His Life for the sheep of His fold, but not for them only-He laid down His Life for all mankind. Other sheep, therefore, He has, and them will He bring; when, how, and from whence, it matters not to us to inquire, so long as we do the duty that has been commanded us, and hold fast the faith that has been revealed to us. Many of these has He brought already, through our own means and those of our predecessors; many also has He brought, and will bring, by means of which we know nothing. One thing we do know, and that is, that He will bring them, that the fold is here, the one Catholic and Apostolic Church in which we believe; that when brought, and not

before, they, as well as we, shall hear His

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e, and that then we shall all be one fold, rone Shepherd. It is not for us to ask. can these things be? who, beyond the pale he visible Church, shall be saved? with these things may be impossible, but with . all things are possible. This, and this does concern us who have entered already he door, that we abide in the fold in which has placed us; that we follow the sheph whom Christ has appointed for us; that **bold** fast the faith that the Holy Ghost revealed to us; and then, without choosout leaders for ourselves, or following elties of which we have no such custom, her the Churches of God, "that we tarry Lord's leisure, and wait in faith and in ility, till He accomplish the number of Elect, and hasten His kingdom."

THIRD SUNDAY AFTER EASTER

THE CHURCH.

St. John, xvi. 21.

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembersth no more the anguish, for joy that a man is born into the world."

"In the sweat of thy face shalt thou est bread." This was the sentence which man had brought upon himself at the Fall: it was not entirely a curse; the wrath of God, even then, was mingled with mercy; man still was permitted to "eat bread," that is, to enjoy the blessings with which God had endowed the earth; but, henceforth, it was to be through his own toil and his own suffering that he should enjoy them. From that time to this, many blessings have been gained, and much good has been done on earth; but nothing great or good has ever been effected by man, or enjoyed by man, without the labour, self-

denial, or suffering of himself or others. This condition is invariable.

In taking upon Himself our nature, the Lord subjected Himself to this condition. He came to effect the greatest good, and to confer upon mankind the greatest blessing that had ever proceeded from the Throne of Mercy; but the curse must be worked out. He effected it, indeed, and men enjoyed it; but it was through a greater amount of labour, suffering, and self-denial, than had ever fallen to the lot of human nature.

In this work of mercy He was pleased, not only to become man Himself, but to take man as His fellow-worker. He formed and fashioned that greatest of all blessings—the Church of God. But, while He was Himself on earth, He formed it secretly, and, as it were, invisibly. In His Book were all its members written, which, day by day, were fashioned, when, as yet, there were none of them. ing created it, He endowed it with life Himself, and then He committed to others the honour of bringing it to light. These, therefore, were associated with Him in the blessing and the gift; and, therefore, by the original condition of the Fall, they were associated with Him in the labour, the suffering, and the self-denial which effected it. This is the true

meaning of what St. Paul told the Colossians, that "He filled up that which is behind in the afflictions of Christ, for His Body's sake, which is the Church." *

In that passage of Scripture which is selected for this day's Gospel, the object of the Lord is to announce the birth of His Church, of which we have been speaking for the last two Sundays. It was to be built, as we have seen already, not upon Christ alone, but "upon the foundation of the Apostles and Prophets, Jesus Christ being the chief Corner-Stone." It is in this passage that the Lord announces to His Apostles their fellowship in His suffering.

He first proclaims the arrival of those days

* The Apostle says, that I should fill up in my body the affliction of Christ [pressuram Christi] for Christ does not suffer affliction in His Body with which He has ascended into Heaven, but "in my flesh," which still labours on earth. "Christ," he says, "suffers in my body, for I do not live but Christ lives in me; for unless Christ endured suffering in His members, that is, in the Faithful, Saul on earth, could never have persecuted Christ in Heaven."—St. Augustine on the 142nd Pasin.

"What things I suffer," he [St. Paul] saith, "I suffer on His account; not to me, therefore, express your gratitude, but to Him, for it is He Himself who suffers. Just as if one, when sent to a person, should make a request to another, saying, I beseech thee, go for me to this person; then the other should say, It is on his account I am doing it. So that He [Christ] is not ashamed to call these sufferings His own; for He did not only die for us, but, even after death, He is ready to be afflicted for our sakes."—St. Chrysostom, Fourth Hom. Ep. Col.

the Bridegroom should be taken from , and when, as He had forewarned them ly, even "the children of the Bride-chamhould fast." "A little while," He says. ye shall not see Me; and again, a little , and ye shall see Me, because I go to 'ather." The explanation of these words ided upon the revelation which we have ly considered on the First Sunday after r—the continual Presence of Christ in Thurch; and that revelation had not yet given. "The obscurity of the words, fore," as St. Augustine remarks, "pred their understanding Him, and made appear contradictory. 'If we shall see ,' they say, 'how goest Thou? if Thou , how shall we see Thee? What is this He saith unto us—a little while? We et tell what He saith." can: we know now that He "rested

days in the grave, during which little they saw Him not. And, again, but for days only, they saw Him, and they d to see Him in the body after that little because then He went to the Father; e was not going to stay always in the here, but, by that humanity which He assumed, He was about to ascend into en;" (Alcuin.) while, by the omni-

presence of His unseen divinity, and because He was again joined to the Father, He still dwelt in His Church. We know this, now that we have been permitted to touch Him, now that He has ascended to the Father; but then He had not ascended, and, as yet, they touched Him not. You will observe, that though the Lord knew they were desirous to ask Him the meaning of this, and though He told them that He knew it, He did not attempt to explain His words. He forewarned them, indeed, what they must expect, when the disciple had become "as his master," from those who had "called even the Master of the house Beelzebub." "They would weep and lament, He said, but the world would rejoice." And when He would comfort them, He told them, not that their sorrows would cease, or that joy would follow them, He told them that it was their very sorrow which would in itself prove to be their joy.

At the time when He said this, He knew that they would understand it as little as they had understood what He had told them before; but, for the present, He left their faith to be their comfort, knowing that, within a very short space of time, all these things would have proved themselves to be true by the

other revelations, and would then refarther explanation from Him. Whe next verse, though an explanation now, and to them also afterwards, was limation at all at the time when it was it was then only a fresh type, and an mal dark saying. There is something invstical in our Lord's reference to the curse pronounced on the woman, "I testly multiply thy sorrow and thy conin sorrow shalt thou bring forth When that curse was first prothere was apparently no occasion for bus but a repetition and particular apin of that general sentence which forhakind to expect any blessing whatever toprevious suffering; but the special non of it was here and now. "Your shall be turned into joy," He said, "the suse of your sorrow shall be your joy." man, when she is in travail, hath sorrow, her hour is come; but as soon as she pered of the child, she remembereth no he anguish, for joy that a man is born world." This typifies Himself, no as the Head of the Church, and, theree first to suffer for it; it predicts the of the Garden, and the joy of that last on the cross, "It is finished;" but it

applies also, and the Lord Himself applies it, to those who were to fill up that which was behind of His sufferings. "I will see you again," He says, and this is a far higher promise than simply "I shall come back again, I shall visit you again;" in reality it is, "I will look upon you (ötropat) again; I will give you the light of my countenance again; I will take you to Myself again; and then, I do not say that your sorrows will be removed; you must, of necessity, 'eat bread in the sweat of your face,' and you must eat it thus, 'till you return to the ground,' for the Lord God hath spoken it, and the condition of mortality cannot be altered; but, because I see you again, your very sorrow will become your joy."

That joy is the NEW BIRTH. The "man that is born into the world is merely a part for the whole; it is the Christian man, the regenerated man, used in the singular instead of the plural, to show the unity of the Church." It means emphatically the Churchman—the woman typifies the collection of churchmen. "The woman," says Alcuin, "is the Holy Church, who is fruitful in good works, and brings forth children unto God. This woman, while she is bringing forth, that is, while she is making her progress in the world anid temptations and afflictions, hath sorrow, be-

eth when a man is born into the world, e Church is filled with exaltation when aithful are born into Life eternal."

t us now see what the blessing is, which surchased at the price of so much sorrow suffering on the part of Him who purd it, and of those, also, to whom He it to set before the multitude. We have that it was the Church—outwardly, this body of men, called out of the world, sed into a society who "continue in the tles' doctrine, and fellowship, and in the ing of the bread, and in the prayers;" dly, it is a body of men depending on other as intimately as the stones of ding, or the members of a human body, and on each other, and of which a man's ody is the aptest type; visible itself.



hensible as it is, manifests its existence and residence in the body by the works which that body is enabled to do with it, and by it, but which it loses the power of doing the moment it is separated from it, and deprived of it. We individual Churchmen are like the individual members or organs which compose this body; the Church is the body and Christ is the soul, or the life; we cannot say that the life by which each member performs the part assigned to it in the general work of God, resides here or there, in the hand, or in the foot, or in the eye, or in the ear; so we cannot say that the Spirit by which the Church, through her individual members, continues her Lord's battle against the world, the flesh, and the Devil, resides here or there, in this member. or in that, we only know that it is present. As, in the natural body, the hand or the foot may be cut off, and life would still remain in the body, and this mysterious and unseen principle would still animate the remaining members, while the separated member would die, so it is with the spiritual body also; it might be "halt or maimed," indeed, when deprived of its members, for "if one member suffer, all the members suffer with it;" but, halt or maimed as it was, it would continue in life here, and halt or maimed would enter into life eternal.

This Church is a body, formally and especially called out of the world, and formally d especially dedicated to the service of God; leed, its very name implies this. The word rurch is not a substantive, but an adjective, d signifies "of, or belonging to, the Lord." is, therefore, the Lord's Lot, or Body, or sembly, or Kingdom, as distinguished from e world, which, at the fall, cast off God, or m the Jews, who said, "We will not have is Man to reign over us."

The idea of the Church as a means of saltion, is best conveyed by its first type, the k. Noah, himself the type of Christ as a Preacher of Righteousness," offers salvation a doomed world; the long-suffering of God its "while the Ark was a preparing," that until the completion of the Lord's ministry earth; and during that time the whole orld, or any part of the world, has the power accepting the offer, and becoming part of Lord's lot. "Yet a little while," said our rd. anti-type of all this, "and the world the Me no more." Yet a little while, and the orld shall have no power of discerning the n of God, for the Kingdom of Grace will be en end. "Little children," said the Lord sin. "it is the LAST TIME;" and then, the mensation was closed, and few in the original ark, eight souls, were saved by water. "The like figure, whereunto," says St. Peter, "even BAPTISM doth save us."*

Throughout the whole typical revelation of the Church, as we find it in the Old Testament, the same idea prevails, the Promised

* It is evident that this type is used by the Lord prospectively. and that it is intended by Him to apply to His Body, the Church, rather than to our own bodies, whether literally or figuratively, because it comes immediately after the prophecy. "It must needs be that offences come, but woe to that man by whom the offence cometh; wherefore if thy hand or thy foot offend thee," &c. This is evidently the passage to which St. Paul alludes in his allegory of the body and the members, while in that which immediately follows it, the Lord directs that he who will not hear the Church, (at the time when he spoke this not existing,) should be to us as a heathen man and a publican. Augustine takes it in this sense in the following passage: "He has perfectly entered into the Spirit of the command, when he speaks of the hand, and foot, and eve, as members of the Church, and says, Be he united to thee as close as thy hand, or foot, or eye, and as useful to thee, anxious and quick to discern. and yet causes the offence, and is by the unmeetness of his behaviour drawing thee into hell, it is better for thee that thou lack his kindred and his profitableness to thee, than that while thou seekest to gain thy kindred or thy friends, thou shouldst have cause for falling." This is also the sense in which Chrysostom takes it. "This is not said of the limbs of the body," says he, "but of friends whom we esteem as limbs necessary for us, for nothing is so hurtful as evil communications."

The word Church is derived immediately from the Scandinavian Kyrké, (the k being in those languages soft before y and e, and pronounced like our ch,) this again is derived from the Greek Kyriake ($K\nu\rho\iota\alpha\kappa\eta$) that in its turn from Kyriae, ($K\nu\rho\iota\alpha\nu$) the Lord, which comes finally from the root Kyro, ($K\nu\rho\omega\nu$) I AM.

Land, signifying Heaven, is the Home of the Lord's lot; but Egypt is the place of its sojourn, and Egypt typifies the world. Out of this the Lord calls His Church. who are called come out from the world, and, besides them, a "mixed multitude" also go up with them, showing that the Lord is no respecter of persons, but that He adds to His Church such as shall be saved. In order that we may not fail to see application of this to the Christian Covenant, the Lord Himself sojourns in Egypt, while a special prophecy draws our attention to the fact, that out of Egypt God has called His Son. So are all Christians called out of the world; they were born children of wrath, they are made children of grace, not that they are necessarily saved because they have accepted the call: "many are called, but few are chosen;" it was to with their types. St. Paul tells us "all were baptised unto Moses," and "all did eat the same Spiritual meat, and all did drink the same Spiritual drink; but with many of these God was not well pleased;" they never reached

That none of the called can be saved except in and by means of the Church, is evident from both these types. Noah preached

the Promised Land, but "were overthrown in

the wilderness."

righteousness, and those who refused to accept His righteousness were lost. Moses led the people through the wilderness, but the congregation of Korah, who separated themselves from him, perished by the way. We are not warranted, by this, in saving that none of all mankind can be saved except in the Church, because nothing has been revealed to us of the Lord's dealings with the world at large, except that Christ died for all mankind. The Bible, the only revelation we possess, is a history of God's dealings with His Church, and the Church alone. But we are warranted in concluding that no Churchman can be saved except by means of the Church; for the Head of the Church has revealed THIS as a means of salvation for them, and He has revealed no other.

If it is possible that men can be saved by Christ who have never heard of the Name of Christ or of His Church, and if, on the other hand, it is evident that many of the baptised fall away from grace given, and be lost, what is the use and value of the Church at all?

This we shall see by examining another type of the Church, that which St. Paul quotes, and of which he says especially, that "it was a figure for the time present;" "the ark of the covenant overlaid round about with old, wherein was the golden pot that had anna, and Aaron's rod that budded, and the bles of the covenant." And this, if we refer the Books of Exodus and Numbers, we hall find is to be kept "for our generations;" hat is, for those who come after us.

The use and value of the Church, therefore, to preserve for our generations, (1.) the aw of God; (2.) the spiritual sustenance of ur souls; and, (3.) the fruits of the Cross, hich were typified respectively by (1.) the ables of the Law; (2.) the Manna of the Vilderness; and, (3.) the dry wood that had orne, by the Will of God, its flowers and its uits.

Hence it is that St. Peter calls the memers of the Church not only living stones of a piritual house, by which type he would show he unity, but also "a holy priesthood;" a dy of men, that is, which has a special serice assigned to it, and that a religious service. Hence it is called in the Creed a "holy" hurch; hence it is styled in the Articles the Vitness and Keeper of Holy Writ. The hurch has had a special deposit committed its keeping. The office which it is created r, is that of preserving throughout all ages, and transmitting unimpaired to "our generators," those means of salvation which the

Apostles, at the bidding of the Lord, had handed down to it, and which they, therefore, call traditions. "Hold the traditions ye have been taught," says St. Paul. It was not without a meaning that, at the feeding of the Five Thousand it was the Lord who blessed and gave to His disciples, but the disciples who received it, and set it before the multitude; nor was it without a meaning that the Evangelist has recorded, "Howbeit, Jesus baptised not, but His disciples;" for this is the invariable law of the Church, begun from its Head, continued through the Apostles, and handed down to all generations. Christian labours for himself, but for the building of the Church; one labours and suffers, and denies himself, that another may reap the benefit. "Show Thy servants Thy work, and their children Thy glory," said David, the type of the Great Shepherd, in the Old Testament. " Others laboured, and # have entered into their labours," said the Great Shepherd Himself in the New.

Speaking of the Church as a body, therefore, it is the Lord's visible representative on earth, (1.) as the treasury of His grace, in which, when He is, as it were, absent, and "the vision and the prophecy sealed," His spiritual blessings are preserved from age to

; and, (2.) as the visible channel through the His invisible grace is conveyed to the ld at large.

he necessity of such a representative, and 1 a visible means of grace, if the Lord, iself absent, would preserve on earth any lation of His will, becomes evident when examine the present state of the world at Every nation in the wide world is ended from Noah; every nation, there-, must once have enjoyed the very same wledge of the One True God which had 1 given to their common father. ed at Babel, and then left to themselves, without that unseen Presence which now inually preserves the Oracles delivered to Church, gradually they lost the revelas they had once possessed, and became t we see them now. How they lost them, nay easily conceive, when we see that the r language of nations becomes changed, that not by violence necessarily, nor by nuest, but by the simple lapse of time. only has the modern Greek forgotten the uage of the Athenians, and the modern an that of the Romans, but even in our country, could one of our own foreers, of so late a time as the days of the stagenets, arise from the dead, his language, the English language of three or four centuries ago, would be absolutely strange to our ears. Take up Wickliffe's Bible, and you will not understand one word of it. This is no less the case with our manners and our customs; and that it is the case with religion also, when not preserved by supernatural means, is abundantly proved by the instance of so many nations, who, descended like us from Noah, must once have been worshippers of the one true God, but so soon were lost in the darkness of heathenism.

Why is it not so with the Church? I give you now the doctrines of Augustine and Chrysostom, and they are your own doctrines, the doctrines of the English Church in the nineteenth century. Why are they not as strange to you as the Latin and Greek from which they are translated? The modern Greek of Constantinople will receive the one, and the modern Italian the other, as the doctrines of his own Church, and of his own day, as well as you, though neither of the three, living on the very spot on which the Homilies were preached, are capable of reading the language in which they were originally written. The very Vulgate, as its name implies, is the Bible rendered into the vulgar or common tongue of that day; and now the docemain unchanged, but the language in hey were written were described in our, three hundred years ago, as a e not understanded of the people."

, then, are the doctrines unchanged?

e of the Lord's unseen Presence in the Presenc

whom He was about to commit the "YE are that which preserves the erth from corruption."

then you see the infinite importance of ond Commandment; now you underwhat consisted the great sin of Jerone son of Nebat, who made Israel to why it was that, in the Old Testane Lord sent such fearful punishments own people, whenever they, following itions of the nations round them, wor-

itions of the nations round them, wor-Him in any way whatever, except way which He had Himself revealed; y, when other nations remained unl, in His own people, such slight deviare visited so heavily. Other nations been trusted, but His own people had; I been false to their trust, and this was their sin. The particular deviation, which they had made, might be in itself unimportant, and might not have diminished in those who had made it, the knowledge, or the reverence of the Most High; but, if not checked at once, it would have become from henceforth tradition, on which, and not on the original revelution, future generations would build their knowledge of God.

And so it is with the Church now. Herthens may be saved if they act up to the light vouchsafed to them, because the heathens have had no trust committed to them; but the Churchman will not be saved, if he do the very same thing, because the trust has been committed to the Churchman, and he has been false to it.

God cuts off from His Church the Heretic and the Schismatic, those who, in our days, set up their idols in their hearts, that is to say, follow their own opinions, just as He cut off the idolaters of former days, who had placed the stumbling-block of their iniquity before their face; but now, as then, He does it in mercy, not in wrath, not that the offender may be punished, but that future generations may be saved by the sincere, that is, the unmixed milk of the Word. The promise was, "that not one jot or one tittle should pass from the law,

till all be fulfilled;" and therefore it is, that whosoever shall break one of these least commandments, shall be called least in the kingdom of Heaven, not because he is personally wicked, but because, in so doing, he goes against the office committed to him—"he teaches men so." If the salt—if that by which the world is preserved from corruption, have lost its power of preserving, it is useless for the only purpose for which it was created; it is cast out, therefore, and trodden under foot of men.

The second second

This, then, is the Church, for the production of which it was necessary that the Lord, His own Apostles, and those who were and are Apostles after them, should endure so much, that they are compared to a woman in travail; the value of the blessing we may measure by the amount of suffering it required. The Church is not the Gospel itself, but it is the vessel wherein the Gospel is preserved, and without which the Gospel could not be preserved.

When we read the Old Testament, and see how jealous the Lord was, when this vessel contained only the imperfect revelations, which had then been committed to it, let us think how He will regard His Churchmen now, if we neglect so great a salvation. We may

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have God's own word for it, "For I testify," He says Himself, not to every man in the world, but certainly "to every man who heareth the words of the prophecy of THIS BOOK," if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in this Book. Amen.

H.

TH SUNDAY AFTER EASTER.

THE GIVER OF LIFE.

St. John, xvi. 7.

teless I tell you the truth; it is expedient at I go away: for if I go not away, the will not come unto you; but if I depart, I im unto you."

ompare the doctrines, which I have aid before you, with that summary ristian doctrine, the Creed, you will here is one entire class, which as yet ilmost unnoticed. We have spoken of God the Father, and of God but we believe also in God the set; we believe that He "proceeds Father and the Son;" that, "with r and the Son together, He is to oped and glorified;" and that to us he Giver of Life." We believe in a yet we have said very little about Ghost, in whom we believe.

as intentional. The Lord Himself,

as we have seen, unfolded His doctrines on ϵ by one, as His disciples were able to comprehend them. We have seen already that He did not reveal the things pertaining to the kingdom of God, His collective Church, until He had first trained His hearers as individual disciples; we may remember, also, that the revelation which He gave them, even then was still incomplete; that when the things pertaining to the kingdom of God had been fully explained, and the disciples had become Apostles, they were still bidden to tarry at Jerusalem until they were endued with power from on High. The Church follows the same teaching-she trains her children first, individually -she does not speak of the things pertaining to the kingdom of God until she has done so, until the festival of the Resurrection is complete; nor, when she has explained these mysteries, does she speak of the Lord and Giver of Life, till we draw near to that day in which He was originally given to man; we approach this revelation as the Apostles them selves did, by a succession of steps, which seem to lead us to it, as it were, naturally. In this season, the Great Forty Days, we

In this season, the Great Forty Days, we are considering the fruits of the Cross, the "gifts for men," which the Lord had obtained by the Sacrifice of Himself. Some of these

we have seen already—His perpetual Presence in the First Sunday after Easter, His representative Ministry in the Second, His Church in the Third. We are now about to consider another gift, the greatest of all, one without which all the others would have been bestowed in vain; we are about to consider the living principle of the Church, the "Lord and Giver of Life,"* Him Who "spake by the prophets," the "other Comforter," Whom "the Lord would send," but could not send until His own visible Presence had been removed.

We will go back to the typical description of the Church, which, last Sunday, we quoted from St. Paul: "As the body is one, and hath many members, and all the members of that body being many are one body, so also is Christ."

If we came upon this passage for the first time in our life, we should imagine that it was an incorrect reading; not only this is not so, but there is a Christian doctrine, and a deep mystery conveyed in these very remarkable words. St. Chrysostom notices this: "St. Paul should have said, so also is the Church," he says, "for this came next in order; but,

[•] It is incorrect to read this clause in the Nicene Creed, as if it signified the Lord of Life, and the Giver of Life; in so doing, we miss a doctrine. The correct translation would be, I believe in the Holy Ghost, the Lord, (i. e. the equal to the Father and the Son,) and the Life-giver.

instead of the Church, he places the Name of the Christ, carrying his discourse up on High, and appealing more and more to the reverence of his hearers. But his meaning is this-so also is the Body of Christ, (which is the Church,) for as the Body and the Head are one Man, so, he would say, the Church and Christ are also one. Wherefore, he has placed Christ instead of the Church, giving that In truth, St. name to His whole Body. Paul never loses sight of his own conversion; he never forgets that, when he was himself \$ persecutor of the Church on earth, the Lord called to him out of Heaven, and said that be was persecuting Him, implying that He in Heaven, and His Church on earth, were one."

When we considered this last Sunday, we compared the invisible Lord Himself to the invisible Life or Soul by which it is animated, and by which alone it works; now, in this illustration there was an obscurity which you might or might not have noticed. We said Christ was the Life or the Soul, but the life of man is not the same thing as the soul; we know that it is not, because we see that in many creatures life can exist without a soul. Life and soul, therefore, are two principles, yet in our own bodies we cannot separate the one from the other, for when the soul leaves the body the life leaves it also.

act is, our type was a more fitting n even we imagined, or than our sub-1 would have led us to explain. As ral body is animated by a two-fold , two-fold yet incapable of separation, e call life and soul, so is also the It is the temple of Christ, and it is temple of the Holy Ghost. Christ is "I am the resurrection and the Life," Lord. "In Him was Life." "He h the Son hath Life," says St. John. Christ, Who is our *Life*, shall appear," Paul. But if so, then the Holy its soul, working even as the human ough the Intellect, the Reason, the , and the Conscience. "The Holy all teach you in the same hour what " said the Lord. "Being forbidden Holy Ghost," says St. Luke. "It good to the Holy Ghost and to us," Great Council at Jerusalem. e and soul are not the same, since to o think are two separate faculties, so evidently two Persons here, and two and distinct offices, and yet so joined hat we cannot divide them even in We cannot understand this. No; we understand how to separate the the soul? There is no way whatever THE GIVER OF LIFE.

of understanding this, except by Christian faith—the faith which the Lord has pronounced

ent broke so blessed, that of those who see not and yet These Look at the Scripture itself and see how difficult it is, how absolutely contradicting it believe. seems. In the fourteenth chapter of St. John

we see that our Lord will ask the Father and that the Father will send the Comforter. In

this day's Gospel the Lord says that He will send Him Himself; again He is another Comforter, for the Lord Himself is called by the

name of Comforter; yet not another but it is He Himself; again, He will not send Him, but He Himself will come.* Can you understand these things, or reconcile them? No, but every one of them all is to be found in the Scrip-

embered

ture. Can you BELIEVE these things? "Lord, I believe, help thou mine unbelief." Remember how many things there are in the Gospels of which we are expressly told, the disciples "understood not these things," which the

Lord Himself was explaining to them. expression occurs no less than four times in the

Gospels, and all of them about doctrines which we ourselves understand perfectly; again, we are told that they understood them not at the first, but when Jesus was glorified, then re-

nembered they these things, showing that the light broke upon them by degrees.

These dark passages that I have been just quoting, are, to us, precisely what our Lord's sayings were to them. We have had one revelation more than the Apostles had received then, and therefore we perfectly apprehend those things which they believed indeed, but which they could not fathom. Can we not imagine, that whenever it shall please God to grant us another revelation, these very things which are so irreconcilable now, will be just as plain and just as evident as those which we understand now, but which once were so incomprehensible to the disciples, and that in the very presence of our Lord?

At the coming of the Messiah the "Spirit of the Lord was to be poured on all flesh." This was the general expectation at that time throughout all the tribes of Israel. St. Peter, in his Sermon on the Day of Pentecost, speaks of it as that of which all his hearers were aware. "This," meaning the gift of tongues, which had so much amazed them, "this is that spoken of by the Prophet Joel, And it thall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh;" as if all his hearers knew that the Prophet Joel thad promised something. The Apostles, in-

deed, had special reasons for expecting it, for besides this general prophecy, their Lord had told them expressly, that when they should be delivered up to their persecutors, they need take no thought what they should speak, for that it was not they who would speak, but the Spirit of the Father.

But in the passage which forms this day's Gospel, their Lord had already begun to speak of His departure, and the Spirit had not yet been shed upon them: their faith was about to be tried to the uttermost; they were not only to see their Master taken from them, they were to see Him at Whose right hand and Whose left they were hoping to be placed, despised and rejected of men, and treated as the vilest among malefactors; they were to see their God die and be buried before their eyes, and they were to believe through it all.

The Lord, Who knew how hard the trial would be to flesh and blood, and Who suffers none of His followers to be tempted above that they are able to bear, tells them beforehand all that would happen. He does this in order that their very affliction should be their support. This very affliction, being itself the accomplishment of their Master's own prophecy, became an earnest that all His promises would meet with like accomplishment.

Consolation such as this, whereby the afflicon itself made the ground of hope, is only e fulfilment of Noah's type in the Rainbow: I do set My bow in the cloud, said God, ad it shall come to pass when I bring a cloud ver the earth, that the bow shall be seen in ie cloud." It was so then, the clouds of sorw and affliction were about to overshadow e earth, and the Lord would bring them: nt, when He did bring them, the bow, that hich belonged to the cloud, was part of the oud, and could not be at all but for the ond, would be seen in it; the sorrow and the Hiction would be itself the sign of hope, ad that without which hope could not have een made manifest to their sight.

"Yet a little while and ye shall see Me no were." "I go My way to Him that sent Me." Whither I go ye cannot come." Such were we words that He had said unto them; and ecause He had said these things unto them, wrow had filled their hearts. The cloud was wer the earth.

But it must be so. He must go away, for me atonement was not made; nor could He ermit them to follow Him now, for their work as not yet done, the Church was not yet milt upon their foundation; they might indeed, ke St. Paul, have had a "desire to depart,

and to be with Christ, which is far better, but to abide in the flesh was more needful for Christ's Church;" they could not, therefore, follow Him, for without their anguish, as well as that of their Master, the Church itself could not be born into the world.

But the bow was in the cloud. His going would be a confirmation of their hope. "They could not, indeed, follow Him where He was going," says Augustine, "but He promised, as indeed He afterwards performed, that He would go in such a way as that none of them would ask Him whither He goeth, for they would behold it with their eyes." Their sorrow was their gain also, for "if He went not away the Comforter would not come unto them, but if He departed He would send Him unto them." This, also, was necessary; their blessings and their hopes were those of an invisible world, as long, therefore, as they looked upon the form of Christ, a visible object in this world, which was to pass away, they could not realise His presence in an invisible world, which was not to pass away. Unless He departed, therefore, they could not realise that very thing from which their whole comfort was to arise, another and a better world. The Comforter could not come unto them, for their minds, resting on earthly things, could not

im. "If I depart, if I become inwill send Him, He will then be able ou that which is invisible." "The ost, the Comforter, brought this," ıstine, "that through Him, the form at, which the Lord had received in of the Virgin, being removed from r eye, He was manifested to the ental vision in the very form of God, He remained equal to the Father, : He deigned to appear in the flesh." f the natural man, the son of Adam, of wrath, could see Jesus the man, ired the eye of God to enable even d, to see Christ the God. nd not before, is the world reproved; io austere Master, reaping where He wed, and gathering where He has d." "He needed not that any should man, for He knew what was in did not expect from human nature knew that human nature was incaverforming. When the Holy Ghost , He would reprove the world, be-1 for the first time since the Fall, , filled again with God's Presence, perform God's Will, and was justly f it did it not. He says, the world, in the Church, because he means all those to whom the gift of the Holy Ghost would be offered, and the veil was to be rent that parted the Jew and the Gentile. Salvation was to be free, and every one that thirsted might from henceforth come to the Living Waters.

"And when He was come, He would reprove it of sin, of righteousness, and of judgment."

He would reprove it of sin, but not before the Son of God had been revealed; of sin, He says, because they believe not in Me. "This comprehends all sin," says Augustine; "it is sin above all other sins, for while unbelief remains, all sins are retained, when it departs, all sins are remitted; but let us mark the difference between believing that Christ is, and believing in Christ; that He was Christ, even the devils believe; he alone believes in Christ, who hopes in Christ, and loves Christ. Touch me not, said our Lord in mercy, for I am not yet ascended to the Father; wait till your proof of the Godhead be complete, wait till your conviction be unshakable; for now that the Son of God is revealed, you and all the world will be reproved of sin, unless your faith is perfect. If I had not spoken unto you, you had not had sin, but now you have no cloke for your sin."

He would reprove it of righteousness, but not till the Son of Man had departed, and the Holy Ghost had revealed the Son of God. Man has no righteousness of his own, all man's ighteousness is justification, that is, being eccounted righteous, or treated as if he were ighteous by the mercy of God; but it had een said of old time, "the just shall live by aith:" "the faith even of those who saw Christ on earth is praised," says Augustine, 'not because they believed what they saw. hat is, the Son of Man; but because they relieved what they saw not, the Son of God. t was not till the form of the servant had een withdrawn from their sight altogether hat the text was fulfilled in its completeness, he just shall live by faith." When Habakkuk ittered these words to the Jews, they were a wophecy. When St. Paul repeated them to he Romans, and again to the Galatians, and gain to the Hebrews, they had become a reveation, a truth, and a comfort. It will be your ighteousness then, the Lord would say, of rhich the world will be reproved; the proof n your persons that justification is open, nd they refuse it; seeing that ye believe in Le, not seeing Me. The world is reproved y you in righteousness, because I go to the ather, and ye are justified because seeing Me

would be nothing sold under sin, d tivity, in the pov able to resist, the in despair to ho then that the wor But when the like lightning from "bound the Str "spoiled principa a show of them o in it," and when t this unto man and the very dev subject" to the A that the Holy G judgment, becau This is the way in which the Holy Ghost "reproves the world of sin, of righteousness, and of judgment." Let us, therefore, believe in Christ, lest, with the world, we be reproved with the sin of unbelief, by which all sins are retained. Let us pass over to the number of the believing, lest we be reproved by the righteousness of those whom we see to be justified by their faith, but do not choose to imitate; let us beware of the judgment to come, lest with the Prince of this world, whom we do choose to imitate, we also be judged."

All this was among the many things which the Lord had to say to His disciples. He had to open Heaven to them, and to point the way to it; but this they could not bear then, while the Lord was with them; for at that time Heaven itself would have been to them a separation from their Master who was still on earth. This, when the Lord had departed, the Spirit of Truth would show to them, and in this path He would guide them through the valley of the shadow of death, but not till the Lord had first opened it by dying and rising again. "All things that the Father hath are mine," said the Lord, His Eternity, His Unchangeableness, His Goodness, His Mercy, all these belong to the Son, and therefore He says, "He shall take of mine, and shall show

it to you," all such things which they could not see while the Lord was on earth, would the Holy Spirit reveal to them and guide them to the truth of, when their Lord had gone before them to Heaven. He would give a new and a further meaning even to that gracious promise, "I am with you always, even to the end of the world," for He would open to them a "vet beyond" even to that; so that when the earth and the Heaven were fled away from before the Face of Him who sat on the Throne, there would still be "a new Heaven and a new Earth, after the first were passed away." He would show them "the Holy City, the New Jerusalem, coming down from Heaven," the Church, not suffering now, not militant upon earth, but triumphant, "as a bride adorned for her husband." And He would say, "Behold the tabernacle of God is with men, and He will dwell with them," that is, openly, visibly, "not as in a glass darkly, but face to face;" "and they shall be His people; and the Lord God shall be with them. and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things, (the Fall of Man, and the Sin and the Death) have passed away."

Thus it was that their cloud brought in the rainbow, which told them that God would not again destroy His Church which he had thus restored. From this time forth they were faithful, and Abraham, the father of the faithful, became their type; like him, they "sojourned even in the Land of Promise, even in the Church on earth," "as in a strange country," dwelling there, indeed, for there they were called upon to dwell, but "dwelling in tabernacles;" in a condition, that is, that might be moved and changed at any time; one which is not intended for permanence, because from henceforth, taught by the Holy Ghost, they saw Him that was invisible, and looked for a city that hath foundations, whose builder and maker is God.

Thus was the Holy Ghost their Comforter. And this was their comfort, and is ours.

H.

FIFTH SUNDAY AFTER EASTER.

THE REVELATION OF THE MEDIATOR THROUGH THE HOLY GHOST.

St. John, xvi. 26, 27.

"At that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you."

In order to understand the Gospel for the day, we must bear in mind the sentence which concludes that of last Sunday, in which our Lord explains to His disciples how it is that the Comforter will glorify Him. "He will take of Mine," He says, "and will show it unto you." These things, which the Lord so impressively call His, are, as we saw, the attributes of the Godhead—Eternity, Omnipresence, Omnipotence—these the Holy Ghost would reveal to the disciples. In order that there should be no doubt in their minds on this subject, He adds, "all that the Pather hath, every attribute which belongs to

God Almighty, is Mine; therefore I said, he shall take of *Mine*, and shall show it unto you."

The mystery, therefore, which our Lord revealed at that time to His disciples, and which was afterwards, according to His promise, confirmed and impressed on their hearts by the Holy Ghost, is the Unity of the Father and of the Son in one Godhead; that, though the Father and the Son are two distinct Persons in the Trinity, they are together one God and one Lord, so closely and indissolubly, that whatever is said of the one with respect to the Godhead, is equally true with respect to the other; or, in short, as the Lord Himself said elsewhere, "I and My Father are one."

Bear this in mind. I do not mean, try to understand it, for that you cannot, but bear it in mind as a fact revealed, as an article of faith, as a thing to be as much believed as if we could see it and understand it, and upon which, as upon an admitted fact, we may build other doctrines, and then you will understand the declaration made by our Lord in the Gospel for this day, which took place immediately after this; it was one which the disciples themselves did not understand; one which, without this revelation, would appear

to contradict directly the promise which we meet with elsewhere.

We are taught to consider the Lord as the Mediator between God and man, as the Advocate for man, the Intercessor for man: and from this we should expect to find that it was He who should present our prayers at the Throne of Grace, that it was He who should plead for us in obtaining that which we ask for, and should stand between us and God in turning aside that which we deprecated. And yet it is He Himself who says. "In that day ye shall ask Me nothing;" and again, "I say not that I will pray the Father for you, for the Father Himself loveth you." He, the Mediator and Advocate, seems to refuse to pray for us, and directs us to pray for ourselves, as if we had no need of a Mediator.

We must not, however, from the first of these sentences, imagine that the Lord does not intend us to pray to Him, for that would be, not showing the unity between Himself and the Father, but divesting Himself of the Godhead. The word which He used is not "pray," but "ask." The two sentences which I have quoted refer to different things. The Apostles had been asking Him questions, the answers to which He could not convey to

those who had seen Him only as the Son of Man, because they could not comprehend the revelation if He had vouchsafed it; they had been saying, "Show us the Father." "Whither goest Thou?" Our Saviour replies—Wait till that day when the Comforter shall come; in that day you will not be asking Me about these things, or about anything that is necessary for you to know, for you will know them of yourselves through the Holy Ghost, who will by that time have taken of Mine and have shown it unto you.

Now among these things of His, which the Holy Ghost would have taken and shown to them, was, as we have seen, the Unity of the Father and of the Son. By this they would understand, therefore, what was meant by a Divine Mediator, not merely a person who might pray for them, whether to obtain God's blessings, or to turn away God's anger, for that they might do for one another, were directed to do for one another, and very frequently did, as we find recorded in their Acts and alluded to everywhere in their Epistles; they would see that The Mediator meant something more than this; something that no man could be; that it meant One Who, partaking equally of the nature of God and the nature of man, possessed the attributes of

God and the attributes of man, and thus became the channel of communion between the Creator and the creature; that it meant the medium through which man saw God, and understood God, and spoke to God, and made his wants known to God, and asked comfort. and help, and grace, and favour, from God: and, on the other hand, the medium through which God spoke to man, and gave His commands to man, and communicated His blessings to man, conveying thereby His comfort, His grace, His forgiveness, and, if needs must be. His condemnation. We should do well to distinguish clearly in our minds the difference between mediators, advocates, intercessors, and the Mediator, the Advocate, the Intercessor: for upon the confusion of these two things, similar, indeed, in name, but totally different in office, many a grievous error has been founded. We may all mediate for one another, as Abraham mediated for Sodom: and we are expressly told that the prayer of a righteous man availeth much; but there can be but one Mediator, that one channel of communion between God and man, because one, and one only, is God and man. "He is not a mediator," says Chrysostom, "who is connected with one, but separated from the other; but as Christ is partaker of the nature of man

because He came to man, so is He partaker of the nature of God because He came from God." Because He was to mediate between two natures. He must touch upon both of them. No man, as man, could have become the Mediator, because He must also plead with God; neither could God, as God, have been the Mediator, since man, for whose benefit He would mediate, could not receive "Therefore," says St. Paul, "there is one God and one Mediator between God and man;" or, in Augustine's words, "Our Lord Jesus Christ, in so far as He is man, intercedes with the Father for us; in so far as He is God. He hears us, together with the Father; and this is the meaning of His words, I say not unto you, that I will pray the Father for you. understand this, how the Son does not ask the Father, but the Father and the Son together hear those who ask, is beyond the reach of any but the Spiritual vision," and, therefore, can be shown by the Holy Ghost only.

The blessed truth that such a communion has been established between God and man, and the means whereby this communion was effected, namely, by, first, the Incarnation of God and by His Death, and then by His Resurrection and Ascension as man, is the great revelation of the New Testament, and

the great difference between it and the Old. This is the revelation which we see, and, because it has been disclosed to us, comprehend; but which Prophets and kings of old desired to see, and saw not. This is what the Holy Ghost has revealed to us, and of which, in the Gospels, we see the process of gradual revelation in the persons of the disciples, while the saints of older times were perfectly in the dark about these matters.

You remember when, in the Book of Exodus, the people were absolutely forbidden to make any likeness of God, not only to worship any likeness, but even to make any. reason for this is over and over again impressed upon them, "for ye saw no manner of similitude." The revelation of the Mediator had not yet been made. Now they had seen the Similitude; and some of those who were present at the Transfiguration, when "The Lord was transformed into that glory in which He shall hereafter come in His kingdom," had seen a glorified Similitude. They had seen God face to face, and that that God was their own Master, Jesus Christ. "Hitherto they had asked nothing in His Name, because hitherto they had not known it as it ought to be known. Whatever Peter, and James, and John, thought in their hearts, it was not yet

THE HOLY CHOST.

revealed, not confirmed. They asked of Him, indeed, before, but only as they might have asked of a prophet, knowing Him, indeed, to be a man of God, but expecting Him to be a Mediator only in the sense in which we are ourselves mediators, imagining that He would call upon the God who had sent Him, would beseech Him to perform the petition, and that it was God who would grant it for His sake, as He did for that of Elijah and Elisha."

This was no longer to be the manner of their prayers when they understood Him to be "God, of the nature of the Father, begotten before the worlds." They would see that there was no need to ask Him to pray for them, because "He was the very God to whom their prayers were made," who "Himself knew their necessities before they asked, and their ignorance in asking;" that He required prayer Himself, and that not to transmit to another, but as an act of homage from the creature to the Creator. They saw that praying in His Name meant pleading that they belonged to Him, that they bore the name, and were members and parts of Him to whom they prayed. This is the meaning of making Christ the Mediator between God and man, and thus praying in Christ's Name. It is praying to Christ as being one with the

THE REVELATION OF THE MEDIATOR Father, and daring to pray to Him because This doctrine is the link, if we may be per-316 mitted so to call it, which joins earth to Hear He is one with us. To us it is the most difficult to realise of any that has been revealed; but to the disciples it is even more difficult than it is to us.

To them it was so peculiarly difficult, because the types which had hitherto shadowed it to their minds were necessarily so indistinct. Moses and Aaron were together the type of Christ, the Mediator; Moses, as the Word of God, in all that proceeded from God to man Aaron, as the receiver and channel of praye in all that proceeded from man to God. Mount itself, when the Law of God was gi forth from it, might not be approached man at all; it burnt with fire; all that to it would die. A Mediator was re between the Word of God and man. very face of Moses, that Mediator, was rious when he gave forth the Word, " put a veil on his face till he had don ing with the people," that they migh to bear it, even as the Lord Himsel us through the veil of His humani might be able to bear it. Again: Holies, which contained the Mercy not be entered but by Aaron ak

dediator, received and presented the prayers f the people, even as Christ, during His mintry on earth, prayed for His disciples, who, ll the revelation had been made, had asked othing of the Father.

We may trace in this the Mediatorship of hrist, but, at best, the type could picture it at faintly; for Moses and Aaron were but en; the one could speak to man, instead of od; the other could receive prayer from an, in order to transmit it to God; but they uld neither speak nor receive of themselves. nd this was precisely the difficulty which evented the disciples from understanding hat the Lord meant when He told them that e would no longer pray to the Father for em. He would not pray to the Father for em, because He, resuming His Seat at the ight Hand of God, would be the very eans through which man's prayer would rive at the Ear of God, the very means rough which God's answer would be conwed to man. "Do not think," as Augusparaphrases this passage, "that, because r the future I shall not be with you, you e, therefore, forsaken. My Name [the fact at you are Christians, members of Christ] ill be a still greater protection to you than ly visible Presence, inasmuch as the Godhead will be a greater protection than the manhood. Hitherto ye have asked nothing in My Name; ask, and ye shall have, that your joy may be full."

These things are proverbs to you now, said our Lord; but the time cometh, (to us it is come,) when I shall no more speak to you in proverbs, but shall show you plainly of the Father—of the Godhead, that is, which indeed in this life we may not see face to face, neither does He promise it; what He does promise is to show us that the Father is to be seen through the Son, by those who are member of Him. No man knoweth the Father, h says, but the Son, and he to whom the So shall reveal Him. It is His own Majesty th His own equal He is about to reveal. with the Father that He alludes to. At Ascension, He is going to explain visibly w He said when Philip asked Him to show t' the Father, and it would suffice them. "I I been so long with you, and hast thou known Me, Philip?" "Hitherto ye have ed nothing in My Name," because the not known what His Name really was Great Jehovah—ask now, now that you this, and your joy shall be full.

You who belong to that name has baptised in the Name of the Father, t

and the Holy Ghost, be sure that the prayers you make out in that Name are heard, be sure of it from the fact that He who is one with us, is one with God; be sure that your prayers are answered if you have made them in that Name, that is, if you have made them in faith and in sincerity, as if you knew that you are bone of His Bone, and flesh of His Flesh, for otherwise you have not made them in His Name, but in your own name.

Still be not impatient, neither be disheartened, if they be not answered in the way you wish: remember how the Lord checked this dea even as it rose in the minds of His disiples. When they confidently and trustfully exclaimed, on hearing this, "Now we believe," 'now we know Thou camest forth from God," zertain when they said this, that no harm could happen to those who follow God, He stopped them at once—Not in this world! He says. Your prayers will be answered, but they will be answered as God would answer them, as an eternal Being would answer them who sees at once this world and the next. No harm shall happen to you; for those things which ye fear, and against which ye ray, may hurt the body, but after that have so more that they can do; but do not imagine that even the Godhead to which you are

joined, will preserve you from tribulation in this world-it might-God might have made this one of the Christian privileges, but that would be answering your prayers as men would answer, so as to preserve you from temporal and transitory tribulation, things which are hard to flesh and blood merely, not as God would answer them, who sees that the heaviest and sharpest of your sorrows is only just enough to heal you. In the world you shall have tribulation, because He who sees the beginning and the end, sees that it is good for you to have tribulation, and therefore when you pray to be relieved of the thorn in the flesh, replies, "My grace is sufficient for thee." He did not send it willingly, if anything short of it would have wrought His purpose of love for us, He would have sent that; and therefore He continues our tribulation contrary to our prayers, because nothing short of what we have would bring us to life eternal: and thus it is, that because He is God, and knows what we as men cannot know, He answers our prayers by refusing us.

But be of good cheer, I have overcome the world, and ye are in Me, and I in you.

This is the comfort of the Christian, and this is the point wherein he differs from other men; a worldly comforter would say, Bear

this, because all men have their ills to bear: bear this, because you will thereby show your fortitude; bear this, because by these means you will surmount your difficulties, and win the praise of the love of those about you; good comforts are these every one of them, and not to be despised or neglected, but they are not Christian comforts, nor are they lasting or certain comforts; they will fail us when most we want them. Men do not always overcome Their evils by bearing them, nor do they always when they deserve it win the love and the. praise of men; there is no real comfort or confidence except in the hope of overcoming, not the evil, but the world which contains the evil, and there is no hope of overcoming the world except inasmuch as we are in Christ who has overcome the world, and Christ is in God; and there is no means of knowing this and applying it to ourselves at every moment of our lives, through prosperity and adversity, through good report and evil report, except faith in that which the Word reveals, and the Spirit enables us to understand; the Holy Ghost, therefore, is the Comforter of the Christian, and Faith is his comfort.

SUNDAY AFTER ASCENSION DAY.

THE WITNESSES OF CHRIST.

St. John, xv. 26, 27.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall bear witness of Me. And ye also shall bear witness, because ye have been with Me from the beginning."

The position which this Sunday occupies in the Christian year is very peculiar; in many respects it typifies the situation of the Christian Church at this present time. Our Master, to use the language of the Old Testament, has been taken from our head. A cloud—a something of Heaven, which the eyes of those on earth are not able to penetrate, has received Him out of our sight; He is there, but we see Him not. We are still gazing into Heaven, that is to say, we are still thinking of the Heavenly revelations we have received, and endeavouring, but scarcely yet able, to realise

His invisible Presence—His Representatives on earth—the Church His Body the Holy Ghost the Comforter—His comfort— Faith and the privilege of prayer—all these gifts we have received, but have not yet fully learnt to apply. The end and object of our life has been disclosed to us; with the eye of faith we have seen the Lord not only rise from the dead with a body like our own, but with a body like our own ascend to Heaven. Like the Apostles, we can return to our Jerusalem here below, the city of His Church still upon earth, praising and blessing God "who has exalted His only Son with great triumph unto His kingdom in Heaven," and like them feel confident that whither He goeth, we shall follow Him hereafter.

But amid our joy there is a sadness; we feel also, as indeed He has told us, that we cannot follow Him now, not only that we are not fit to follow Him, but that He has work for us here below, and that departing, He leaves us in the world to do it.

But the very last sentence of last Sunday's Gospel tells us, that in this world in which He leaves us, we shall have tribulation; it concludes indeed with a hope of triumph, but it shows us at the same time that this is a future triumph, won through present suffering. And

children, and " if children God, and joint heirs with we are faithful, and bel are sure that if we suff also be glorified with I the children of the Br there is a time to weep

laugh; and bright as n the time to suffer, to fa which is come upon now-here on earth. We pray, therefore not leave us orphans, I

would send His Holy now, and would exalt Spirit, at least, if in th to the place whither anne hefore.

e justified, that "the path of the just (that th which, because of our faith, we are now eading upon earth,) is as the shining light, hich shineth more and more unto the perfect 'y;" and thus, though we see that we cannot llow our Lord now, farther than the earth on rich He once trod, yet that we are sure that ir path is the right one, and dark and gloomy it seems at present, lighted, as it were, by ilight only, yet that ours is the morning ilight, the increasing twilight, that every ep we take in it not only brings us nearer to e sunrising, but brightens the light that is no shed down upon us, increases, that is to y, our hope and our comfort, and our happiis in this world, until it shineth unto perfect y, until it has "exalted us to that place hither our Saviour, Christ, is gone before," id we find that the twilight of our Christian orning has shone out into the sunrise of emity. The comfort we spoke of last Sunly lies in our being able, in the midst of tribution, to look to some future time and state which there will be no more sorrow, or pain, death; the comfort pointed out to-day lies the fact that we are not sitting still and waitg for it, but, step by step, bettering our contion and advancing towards it. In short, it is ecomfort of knowing our duty and doing it.

Last Sunday we said that our comfort was faith, but faith means believing a witness: our means of comfort, therefore, are the witnesses to these truths which the Lord has vouchsafed to us: I say witnesses, for the Bible tells us of two: He has not left us without a visible as well as an invisible witness. "When the Comforter is come Whom I will send to you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall bear witness of Me, and ye also shall bear witness, because ye have been with Me from the beginning." The Ambassadors of Christ, you see, seem here to be associated with the Spirit of God, and so it is; "All Scripture is by the inspiration of God," and "The Church is the witness and keeper of Holy Writ:" and the reason why the Church is the witness and keeper of Holy Writ, is, that God, when He gave to it His Word, constituted it the guardian of the Word He gave. It became, therefore, the surety we possess that nothing has been added to the words of this Book, and nothing taken away; and the witness that no new sense, no fresh meaning, has been put upon that which the Lord Himself gave, but that the meaning is as unchanged as the Word: that our customs are no new customs, but those of the Church of God: that the traditions

which we teach as doctrines are not the traditions of men, but those which we have received directly from the Apostles. The Church is entrusted with this office, and associated, as it were, with God Himself in His work of salvation, "because she has been with the Lord from the beginning," from the days when He first called His Apostles down to our own. Whither He hath gone we know, and the way we know now even as the Apostles knew it, and thus it is that the words spoken to them centuries ago are a comfort and a hope to us who are following those steps this day.

In truth, it was for this very purpose of working with the Holy Ghost in His office of Comforter, that the Lord's ambassadors were ordained. "Ye have not chosen Me," He says, in the passage that precedes this day's Gospel, "but I have chosen you; all this have I done of my good pleasure; it shall be so no longer; you shall have a choice now." They were no longer, therefore, called servants, that is, they were not selected to perform the Lord's Will blindly, and of necessity, like many of God's Works, "fire and hail, snow and vapours, wind and storm, fulfilling His word: mountains and all hills, fruitful trees and all cedars, beasts and all cattle, worms and feathered fowls:" these, and many more,

are God's servants, to whom He says, "Come, and they come; Go, and they go; Do this, and they do it." Hitherto the disciples also had done this; they had followed Him implicitly; they had done His bidding, but they knew not whither He went, nor the way. It would be so no longer. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things I have heard of My Father I have made known unto you." They are now, therefore, associated with the Lord, and thus they become His witnesses.

We shall understand this passage better if we remember that to which it evidently refers. Our Lord's allusion is to one of the parables

we remember that to which it evidently refers. Our Lord's allusion is to one of the parables which He had just before given to the twelve alone as His parting charge, the parable of In this He had shown them the Talents. that the Lord of certain servants, whom they could not doubt to be themselves, was about to travel into a far country, and, because he would himself be absent, was about to deliver to them the charge of his estate, dividing among them that which he had himself held alone hitherto, and this in such proportions as were best suited to their abilities, to one, five talents; to another, two; to another, one: They understood that this particular charge

was to be of such a nature, that, if rightly used, it would produce increase to the possessions of the Lord, as, indeed, we see it is: the Lord gives men strength, and power, and opportunities, and endowments, mental and bodily, to preach His kingdom, either as He did to the Apostles themselves, and their successors, in proportions which we may consider represented by the five talents, or to stewards and representatives less amply endowed, whose allotted means we may figure to ourselves by the two or the one. This parable, they must have seen, was intended in its primary application, not for men in general, but for Christ's ministers in particular, inasmuch as it was delivered to them, the Apostles, in private, and not like most of the preceding parables, in the Temple, or on the Mount; they must have seen that though, in one sense, it is applicable to all Christians, lay, as well as clerical, inasmuch as all have the power of increasing the possessions of Christ in this world, all having, in one way or other, the power of winning souls to him; still that, preeminently, this parable relates to the work of the ministry, to the gaining of something for the Lord, and that it was explained by the command, "Go, make disciples of all nations;" add them to the Church, the

saved.

Lord's heritage, in the name of the Father's Son, and Holy Ghost.

They must have understood from the comclusion of the parable, that this work wapeculiarly pleasing to their Lord; "Well done," he says, "good and faithful servant, enter thou into the joy of thy Lord." This does so not mean enter into Heaven, or at least this is not its only meaning, it is enter into, sympathize with, the feelings of Him who willeth not the death of a sinner; enter into, partake in the joy that is in Heaven, over one sinner that repenteth, for this joy you have contributed to produce. This, emphatically, is the joy of our Lord, for it was the end and aim and object of His whole ministry upon earth, His Passion, and Death, and Resurrection; and into this the faithful servant, who has thrown himself heart and soul into the Lord's work, enters. He will enter into it in Heaven, no doubt, when the Lord return visibly; but he does enter into it even or earth, as soon as the Lord begins to manifes His invisible Presence, and by his means t add to His Church daily, such as should b

"Henceforth," says our Saviour, as if in continuation of this, "I call you not servants, for the servant knoweth not what his Lord doeth."

In the Old Testament God's prophets were His servants, and nothing but His servants; hey carried His messages, but they did not hare His councils, they did not understand he prophecy they delivered. One, and one mly, was called the Friend of God, and he was the Father of the Faithful. Of one, and me only, did the Lord say, "Shall I hide from him that thing which I do?" and His reason or not hiding it was, that "he should become great and mighty nation, and that the amilies of the earth should be blessed in him."

The children of Abraham are those, who, aithful like Abraham, do Abraham's work. These, therefore, were they who were the children of Abraham according to the Spirit; these were they who were to carry to all the families of the earth, the blessing that had come through the Father of the Faithful, and were to found that great and mighty nation, the Church, of which the descendants of Abraham, according to the flesh, were but the type and the promise. "You are servants," said the Lord, "good and faithful servants; you have done the work your Master gave you to do; you have added to His inheritance, and have in this world entered into His joy. Henceforth, therefore, I call you not servants, I treat you as I have treated Abraham, your spiritual father; I do not hide from you the thing that I do, I reveal to you the council of the Most High, and I call you, as I called him, friend, for all things that I have heard of the Father, I have made known to you."

This is the meaning of this day's Gospel, which tells us that not only the Comforter will testify of Him, but that we shall be associated in that testimony, that we also shall bear witness, and that we shall do so because we, the Church, have been with Him from the beginning.

We, therefore, who are associated with Christ as the Word of God, are associated with the Holy Ghost as the Comforter, inasmuch as the path that leads to Christ is the Comfort, and that our office as witnesses, is in our own lives to show forth that path to men. I have pointed out to you already in what sense we may take this generally, since every one may do something in showing forth that path in his own life, and thus become a minister of Christ's Church. The very principle on which that Church is constructed, is that of mutual help, and strength, and comfort, or as the Scriptures term it, edifying one another. It is this that makes St. Paul's allegory about the body and the members, so universally applicable that the very word member has been taken from its original sense, and used to signify those, who thus work for, and help and minister to each other, and who are, therefore, called members of Christ, who helps and works for, and ministers to all. It is because we do this, and in proportion as we do this, that the Lord calls us His friends and His witnesses.

I have chosen you and ordained you, said the Lord, in order that you should "go," that is, do something of yourselves—and "bring forth fruit," that is, produce some increase, and that your "fruit should remain;" but the only kind of fruit or increase that would remain, must be spiritual fruit, and spiritual increase; "for," says Gregory, "worldly labour hardly produces fruit to test our life; and if it does, death comes at last, and deprives us of it; but the fruit of Spiritual labours endures after death, and begins to be seen at the very time when the fruits of our carnal labours disappear." The fruit of those mens' work to whom the Lord said this has lasted till now, that fruit is the Church, and that Church is the visible comfort, as the Lord and Giver of its life is the invisible comfort of us all. Long before that time had our Lord prophesied of these men. "Ye are the Light of the world, a

THE WITNESSES OF CHRIST. city that is set on a hill, such as ye are or Their work is the inheritance which we have dained to build, cannot be hid."

334 received, and in which lies our comfort, all the real and abiding comfort that we have in this

world; through them it is that we know the Christ who chose them to be His friends, His witnesses, and His fellow-workers; others had laboured to prepare for this, and they had تتستعة

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L entered into their labours, they enjoyed the fruit which Abraham their father had handed down to them, and thus were blessed in him, and then in their turn took up his office, and handed down the blessing to us, the same old paths wherein is the good way in which we find rest for our souls. They laboured, and we, who have enjoyed the fruit, have also entered into their labours, and these are, to be in our turns witnesses, together with the Holy Ghost, of the Word of God, to contend for the faith once delivered to these Saints, so that the things which we have heard of them before many witnesses, the same we may commit to faithful men, who shall be able to teach others

In this office, the Holy Ghost, who, blessed be God, is our fellow witness, will instruct us unto all truth, for the Lord will not hide from those, who, like Abraham, will be the fathers any nations of Churchmen, the things. He does; servants we may be, but we be faithful servants, who on earth partimeter in their Master's joy, as well as His Still our Master will not treat us as its, who know not what their Lord doeth; ings that He hath heard of the Father ill make known to us, for we are His

s, if we do whatever He commands in g forth His glory and making disciples men, teaching to them whatsoever we heard of Him, handing down to future

ations whatsoever in His Church has held, all ways, everywhere, and by all, r adding to it, nor suffering aught to be

is is our glorious office as members of Church; thus are we the witnesses of

and the friends of Christ from generao generation, and our reward, "the reallotted to whomsoever shall do and teach has been declared by Him who gave us

uty, the same he says shall be great in ingdom of Heaven."

e end of all things is at hand, says St. in the Epistle for the day—not the conn of all things—but, and the aim, the t for which all these things have been is at hand. Love one another, therefore,

for love-Christ's love-will cover or ato for the multitude of your sins-care for o another, as you would care for a guest who a common friend has recommended to vo Every one of you has received the Holy Gho He was given to every one who has been be tised: consider that gift as a stewardship whi enables you to give to others. The gift manifold. The Lord, who Himself posses it all, has divided it to you according to yo ability: work, then, as He works; impart th which He has given you-speak-advisehort-if God has given you the power of doing, if not, He certainly has given you power of serving and helping; do it accord to your power, and so the God who gave will be glorified, through Jesus Christ. A thus it happens, that if the Holy Ghost i witness to Christ, inasmuch as without Atonement there could be no Presence God; we also are witnesses, because by do God's works, we show the evidence of t Presence in our own bodies.

THE PROPER LESSONS FOR THE FORTY DAYS.

THE CHURCH IN THE WILDERNESS.

Acts, viii. 38.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the cunuch: and he baptised him."

THE Book of Genesis is so called, because it records the Creation, or Genesis of the world.

But if this were the only reason for the name, it is very evident that it ought to be divided into two distinct books, of which the first only could, with any propriety, be called the Book of Genesis; for the latter would contain simply the history of Abraham's family.

But that history is itself a Genesis. It is the Genesis of Christ's Church. To those who read with attention the history of the Bible, it soon becomes evident, that from the 338 very Fall, or, at least, from the very time when God declared to Adam His gracious purpose of bruising the head of the Serpent through the Seed of the Woman, this scheme by which He intended to effect this general restoration was determined; and that this scheme was not to pardon, that is to say, not to reverse his sentence on the world itself.

but to draw out of this condemned world a Family—a Tribe—a Nation—an Empire or collection of nations, sanctified and preserved from death, because it contained Him; that in this family, tribe, nation, empire His traditions were to be preserved, His laws were to be kept, His grace was to be concentrated,

and His Sacraments were to be treasured, until the time determined for the restitution of all things. But these traditions, these laws, this grace, and these sacraments, the world as such, was never to possess, it could possess them

only by becoming His Church. This is represented by the leaven, which is but a portion of the dough itself, separated from it, prepared by an unseen chemical power, replaced in the mass, worked up with it, till in the end it converts the whole, changing it from something that it was, to something that it was not; so that, though every part and particle remains, that which was pronounced concerning it once, is applicable to it no longer.

The Church itself is represented by the stone cut out of the mountain, that is to say, part of the mountain itself, but cut out of it without the hand of man, and then growing and growng, till it filled, not that mountain only from which immediately it had been cut, but the whole earth; so that that Family which had become a tribe, that tribe which had become a nation, that nation which had become a kinglom, that kingdom which in the end would become an empire, sanctified to God by conaining, within itself and part of itself, the Lord of Life, and by this partaking of His Immorality, would, year by year, and century by entury, extend its bounds, and would not ease in its growth till it had filled the whole arth; and that thus the world would be retored to its immortality and holiness, by comng out as it were from itself, ceasing to be the rorld which had been condemned, and becomng the Church which had been sanctified.

We may speak indeed of Christ's Church as ating from the day of the Great Pentecost, r we may speak of Christmas as the Birthay of the Church, and to a certain extent oth these expressions convey ideas sufficiently ccurate. But we must not forget that from

but to fulfil.

the time when first we read of "children of God," and "children of men," through the selection of Noah, and the call of Abraham, and the Exodus of Israel, there has always been a Church, a leaven so to speak, a separated and hallowed portion of the world; and that this was called sometimes by the very name of Church. "This is he," said St. Stephen, speaking of Moses, "that was in the Church in the wilderness." Christ did not

come to destroy the Law and the Prophets.

To a certain extent the Day of Pentecost was the beginning of the Church, just as the first springing of the blade out of the earth is the beginning of the ear of corn, that is to say, it is the first visible beginning; but for all that, the seed, hidden in the earth, had long before that been germinating; so it was with Christ's Church. It was planted, not at the Feast of Pentecost, but at the Fall—at the Feast of Pentecost that which had always been, was now for the first time made manifest to the world.

This is the reason why the Old Testament
Lessons are read to us who are under the
New Covenant. By them we trace the germination of the grain of mustard-seed, during
those earlier and more mysterious times,

t had become even so much as "the herbs," in order that we may underhat even then it contained the comain of that tree which was hereafter to be a shelter to all who sought its ssing from the Book of Genesis to that lus, we find that a complete change n place in the character of the chosen Hitherto they had been a family indeed, under the protection of God, ed by His Providence, and aided by ce; but not, as yet, governed by Him, lirectly or indirectly. Except in the case of Abraham governing his houseer him, which, after all, was but the of the father's authority, not the we hear of no government at all. tember of the chosen family is dealt igly and individually, and, when punr rewarded, is punished according to private and personal sins, or rewarded ig to his own private and personal 1688.

from the time of the First Passover, streated as a nation. We now, for time, hear of a definite government, thorised and commissioned officers to ter it; we now, for the first time, find laws and ordinances; we now, for the first time, hear of offences against the body politic and ecclesiastic, and of crimes and punishments hitherto impossible. The Church, which up to this time had been God's family, has now become God's kingdom.

It is precisely the change that had been effected in that little body of Christ's disciple by that greater Passover. Up to that time they had been His family, encouraged checked, reproved, instructed by their Master as members of His household. But, "from that time forward," says Chrysostom, "they were to sit on twelve thrones, judging the twelve tribes of Israel, that is, all Christians for every Christian who received the word of Peter, became Peter's throne; and so of the rest of the Apostles."

And this is precisely the change that has taken place in the Church's teaching by the intervention of Easter, when we, who have hitherto been taught our household duties as members of Christ's Family, and our domestic privileges as Children of God, are shown our political duties as subjects of Christ's kingdom, and our social privileges as citizens of the New Jerusalem.

Therefore it is that the Institution of the Passover is made to coincide with the Sab-

bath preceding Easter, and the Act of the Exodus with the First Day of the Week itself. "At midnight there was a cry heard," and immediately after that, the Sabbath was over, and the Holy Work of the Lord's soldiers and servants commenced. Those who have rested hitherto as a Family, because, as yet, without national duties, set out on their jour-

the Lord's Host marching to conquest.

Hence the change in the character of the Lessons. The Book of Genesis was Biography, the Book of Exodus is History, and the blessings which hitherto have been personal, become now national.

ney as an organised and chartered NATION,

It is collectively that, by what the Apostle calls their baptism in the Red Sea, the Israelites were, at one and the same time, preserved from their national enemy, and effectually separated from the world. The very next Proper Lessons tell us of the Manna and the Rock, their national sustenance during their march through the wilderness; the one the type of that daily renewal in the Spirit of Christ, which is the privilege of those who have been received into His flock; the other, of that holy communion whereby, from time to time, we are preserved and continued in the Fellowship of Christ.

The next Proper Lesson shows us the Laws of the New Kingdom. The children of Abraham had been God's chosen family for, now, nearly five hundred years, yet now, for the first time in their annals, are the commandments of God delivered to them; that is after the Exodus, the Manna and the Rock. And this, you will observe, is the invariable rule of God's Providence, a rule never depart ed from, either in the Old Testament or i the New. Grace comes first, Duty afterward We never are called upon to perform any dut whatever till we have had grace and help su ficient to enable us to do it. The Manna and the Rock are given first; then an actual an practical proof that the immediate help God is conceded to the prayers of man, duloffered, is seen in the victory of Joshua, comsequent upon the intercession of Mose Aaron, and Hur.

It is subsequent to this that the Law is given; it is the law of the God who have brought them out of the Land of Egypt, ou of the House of Bondage; that is to say, the Law of the God to whom they had every reason to be grateful. And then, and not till then, follows the punishment consequent on breaking even the letter or form of it. The oracles are delivered to their keeping, and

y must be preserved and handed down in other form. It is not sufficient to worship True God; that was sufficient for the ily: now that we are a Church, we must ship Him as He directs us to worship. e very next Lesson relates how Aaron, anding, indeed, the worship of that God ch had brought the people out of the id of Egypt, imitated, whether in wilful-3 or in ignorance, it matters not, the ptian form of worship in that well-known abol which indicates Strength and Power. ras the worship of the True God, but not form of worship which that God had indid. And upon this we are shown the manner which judging for ourselves and interpretfor ourselves with the very best intens, instead of obeying, unhesitatingly and hfully, the plain and literal commands of L draws down His wrath upon us. We shown, by an apt type, that to disobey L is to break all His commandments colively by rejecting that authority which e gives force to any one of them. The les of Stone were the work of God, and writing was "the writing of God graven n the Tables;" but Moses, seeing the selfof Israel, "cast the tables out of his de, and brake them."

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Inititediately upon this, and while the person, we have the selection of authorised person, whose special duty was the ministry of sacred things, and the preservation of sacred revelitions. Now, what do we learn from these two events coming together, but that, without a constituted and organised Church, without appointed and authorised men, whose ditty is to minister in holy things, to preserve, to explain, to apply them to the particular cases and emergencies, God's law itself would be as independent on the statutes of any earthly kingdom would become if there were no judges, or magistrates, or officers, to administer them.

The reciting of the Ten Commandments, on the Third Sunday after Easter, from the Book of Deuteronomy, when we have had them already recited to us, a fortnight before, from the Book of Exodus, may stein a mere repetition, but it is not. The first set of Commandments are broken almost as sook as given, from the culpable ignorance of these who broke them; but the second Tables of the Law are preserved in the Ark.

The primary Antitype of this transaction is that will-hambrose and Augustine assign to it, samely, that the first like of God, that given to Adam, was broken; but that the last, the law of the Gospel, would be preserved in the Ark of the Church.

But this selection of men, for the sacerdotal and ministerial office, creates, a fresh ground of offence; and the very next lesson explains to us the sin of schism, and its cognate sin-rebellion against constituted authority. Levi was not the firstborn of Israel, nor was the family of Amram the firstborn of Levi. mediately upon the divine institution of Church government, there arose, as was afterwards the case in the Church of Corinth. "envying, and strife, and divisions," among those who "were carnal, and walked as men." Korah, the son of Izhar, the son of Kohath. the son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, (the firstborn tribe,) took men, and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. Their complaint was precisely that of those in every age, of whom they are the type: "Ye take too much upon you," said they to the Lord's ambassadors, " seeing that all the congregation. are holy, every one of them, and the Lord is among them; wherefore, then, lift ye up yourselves above the congregation of the Lord?" This class of people are always popular, because rebellion to authority of

any kind, which, in itself, implies restraint, is natural to the carnal mind; and we are told that they succeeded in gathering all the congregation against the Lord's ministers, unto the door of the Tabernacle of the congregation.

gregation. Then comes that well-known manifestation of God's Power, in the punishment of Schism: "The earth opened and covered Dathan, and swallowed up the congregation of Abiram." These things are not repeated in the Bible. -There were many schisms and many rebellions afterwards, in the history of the Israelites, but we hear no more about the earth opening her mouth and swallowing up the schismatics and rebels. This is not God's way of dealing with man. He gives one visible and unmistakeable proof of His displeasure; but He tells us that we must not think those, on whom the tower of Siloam fell, that is, those who were selected for the example and the type, were sinners above all the Galileans. No, He says it is not so, that is not your lesson; your lesson isthat "except ye repent, ye shall all likewise perish." One warning is enough for the faithful, and one warning will be a sufficient condemnation to those who thus refuse to hear Moses and the prophets, until they are com-

pelled to open their eyes ar

hat day, when the Lord shall "manifest a He doth choose."

would seem, at first sight, that the three chapters have but little to do with the itution of God's Church, seeing that they he history of a Gentile nation; but they us the enemies with which the Church, as gdom, will now have to wage war. ept out of the Land of our Inheritance by n Deadly Sins, each of which is a nation, is to say, each of which may present itself s under as great a variety of forms as are individuals in a nation. Each of classes of sins—pride, lust, anger, and like, is typified by one of the seven ns which then held possession of the ised Land—"Themselves sons of Anak, their strongholds fenced up to Heaven." r see that their time is but short, and band themselves together against the ch—but in vain—their very curses are and turned to blessings—"there is no entment against Jacob, nor any divination st Israel." God has blessed, they caneverse it nor can they overthrow That in he resides, lest haply they be found to fight against God. t, if they cannot overthrow the Church,

Church can overthrow itself, for the

Church can make the Lord God to cease from dwelling in it. And the next lesson will show us how it is either by personal impurity in its individual members, or by collectively departing from the worship of Him, in Whose strength alone God's Church is strong, either by committing whoredom with the daughters of Moab, like Zimri, the son of Salu, or by joining ourselves to Baal Peor, like the "The gates whole congregation of Israel. of hell shall never prevail against the Church, unless the Church throws open her own gates with her own hands; nor shall the Seven Unclean Spirits enter into the heart of any of her children, unless they find that heart empty, swept, and garnished to receive them."

Let us enumerate the blessings already typified in this series of lessons. We, the Church
of Christ, have been delivered from the bondage of sin; we have been called out of the
tyranny of the world to be God's subjects; we
enjoy a spiritual government—dwelling indeed
on earth, but deriving our laws from Heaven;
we have been shown our Charter, the constitution of our kingdom; the officers, who are
appointed to administer our laws, have exhibited to us their commission; and we have
had our enemies pointed out to us, and have

been shown what is their weakness, and what is their strength.

Now follows the parting admonition of Moses, who, like Him of whom he is the type, is about to be removed from those to whom he had been appointed the lawgiver, just as his people are about to enter into the inheritance, to the borders of which he had con-This admonition is introduced ducted them. here, because it contains the conditions on which we also shall be permitted to go in and possess that Land, which the Lord God of our fathers giveth us. They might not add unto the word which God, through His lawgiver had commanded them, neither might they diminish aught from it. And this is precisely what St. John repeats to us under the New Covenant, and that by the direct inspiration of the Holy Ghost: "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life."

We have not time now to go over the whole recapitulation of the law contained in the selected chapters; generally, we may say, that they are adapted to the Sundays on which they are read, and contain a summary of the

laws of Christ's kingdom, foreshadowed in those under which He ruled His kingdom of Israel.

Of these the 12th and 13th Chapters of Deuteronomy are the most important, and they belong to a very important Sunday, that after Ascension and before Whit-Sunday, after the offering made on Good Friday has been accepted by God the Father; after Chapt by His own blood has entered into the Holf Place, having made redemption for us, and while we are in immediate expectation of the consequent gift, which was to hallow the assembly of disciples, and make it, what from that time forward it has continued to be, the Holy Catholic Church.

We find in these Lessons, that when seare come to the rest and inheritance which God has given us, that is to say, when search have entered into His Kingdom on certh, seare not to do all the things which we should do in the wilderness, whatsoever is right a our own eyes. If we would live in an earthly kingdom, we must obey its laws whaters they may be, and if we would live in our inheritance, we must give up our own choice to the laws of that inheritance.

We must not worship where we will. There shall be a place which the Lord thy God shall

choose, to cause His Name to dwell. Take ed that thou offer not thy burnt-offerings the sacrifice of prayer and praise,) in every the that thou seest; but in the place of one thy tribes, there shalt thou offer thy burnt-ferings, and there shalt thou do all that I tommand thee; or to put it in the words of the New Testament, "forsake not the assem-

ling yourselves together, as the manner of

We must not choose our own ministers. Take heed that thou forsake not the Levite as long as thou livest upon earth. Take heed that you forsake not him, who under God's commission has entered upon the ministration of holy things, or, in the words of the New testament, that you heap not to yourselves teachers having itching ears.

Yet we find from the Evening Lesson that there may arise among us a prophet, that is to say, a preacher, even among those bearing the Lord's commission, who may speak to turn us away from the Lord our God, Who brought us out of the land of [the typical] Egypt, and redeemed us out of the house of [spiritual] bondage, to thrust us out of the way which the Lord commanded us to walk in; and our own Gospel history bears this out to be a literal fact in the Lord's own Church under

the New Covenant. But the Lord has warned, us, both here and in the Gospel, that such will be the case; He moreover tells us that He has Himself deceived that prophet; that for that man's own sin He has permitted his judgment to be blinded, and for the sins of His Church, He has sent him with his blinded judgment to teach it.

The Lord does not take away your personal responsibility because He has sent you teachers and ministers; you have both these and His Scriptures; you are to receive the teachers whom He sends as ambassadors of Christ; "Whoso receiveth these," He says, "receiveth Him." You are to have their word, but you have the Scriptures also, and you are to search them diligently whether these things are so. In that sense, what Korah said is true, "all the congregation is holy, every one of them, and the Lord is among them by His Word:" and if He sends you deceived and deceiving prophets, He tells you that He does it especially to prove you, so as to know whether you love the Lord your God with all your heart, and with all your soul, and, therefore, whether you study that word which you profess to reverence. Whenever such a prophet is sent, it is for our sins; but before we can judge whether he is or is not speaking God's

Word we must understand God's Word ourlelves, and this is impossible as long as we continue in the sin for the punishment of which was sent. "If any man will do the will of our Father which is in Heaven he shall know the Gospel whether it be of God:" but to none else is this knowledge promised; and if that

Cospel be hidden from a man's eyes, whether he be prophet or whether he be hearer, let that

Cospel be kid, it is hid to them which are

One think is certain from this whole series of Lessons, and that is, that Christ's Church on with is a kingdom, and, like any other kingdom, has its constitutional charter, its laws, its ministers, and its institutions, which we may, or misty not, understand, or see the use of, which we might or might not have chosen precisely upon that pattern, had the choice

lest."

man look to himself, for St. Paul says, "If our

been left with us, but that we are required to receive them, and conform to them, because they are the ordinances of God Who gave us the Church at all, and Who willed it to be one Body as well as one Spirit. It is no more possible that we should all do that which is right, each in his own eyes, and at the same time enjoy the privileges and protection of God's Church, than it is possible that every man should interpret the law England according to his own private ju ment, and enjoy the privileges of Eng citizenship. We Churchmen are as respons for the preservation and right interpretation God's Law, as we Englishmen are respons for the preservation and right interpretation the English constitution. But if we re against the laws and authority, and authori officers of our own land, we are deprived of rights of citizenship in this kingdom of B land; and if we rebel against the laws and thority, and authorised officers of Christ's bi dom, we are, by parity of reasoning, deprit of our rights of Churchmanship, and are out from the kingdom of Heaven.

WHITSUNTIDE.

THE CHRISTIAN AND THE CHURCHMAN.

2 Kings, ii. 9.

"And it came to pass, when they had gone over, Elijah said unto Elisha, Ask what I shall do for And Elisha said, I pray thee, let a double porof thy spirit be upon me."

that during which the faithful followers of rist, from disciples, became apostles, and see who had hitherto learned were sent the into the world to teach. This, there-z, as well as the forty days which preceded is, as might be expected, a period of reveon, in which, by the key given in the Rerection, all those dark sayings were unked which, incomprehensible hitherto, had a treasured up by the disciples in simple h; these St. Luke calls, the things pertainto the kingdom of God.

Speaking generally, the kingdom of God is

the Church, while to those, in particular, whose apostolic commission was to go and make disciples of all nations, the kingdom of God was the Church they were to found upon earth.

The Apostles have not thought it necessary to record these explanations fully, because every one of the doctrines had been already given to them before the crucifixion. All that the Lord did, then, by way of teaching, was what we have a specimen of in His walk with the two disciples coming home from Emmaus. He expounded to them in all the Scriptures the things concerning Himself, and as He showed these, that Christ ought to suffer, and to enter into His glory, so He showed the rest why He suffered, and how He entered into His glory, that it was to build an ark which was to save from perishing all those who would enter it. The ark was now completed; on the Day of Pentecost the Apostles opened it for the salvation of mankind, and the Lord added to the Church daily such as should be saved.

The Christian of the present day may be regarded in a double character—as a disciple and as an Apostle, as one whose business is to learn; and as one whose business it is to teach. In the first of these characters be is to purify himself even as He is pure; in the second,

he is to let his light shine before men, that they may glorify his Father who is in Heaven.

During Lent we have been taught the first of these duties; we have been treated as disciples: during the present season we are taught the second of them; we are prepared as Apostles, that is to say, we have been taught hitherto as Christian men; and now we are to be taught as Christian Churchmen; and we really do bear this double character; we really have to work out our own salvation, and that we do in fear and trembling, like the Apostles

before the Resurrection; and we really have to set forth God's kingdom, by our lives as well as by our teaching; and this we do in all boldness, like the Apostles after the coming of the Holy Ghost. In one sense the wicked Korah was quite right; in one sense all the congregation is holy, every one of them, and the Lord is among them; in one sense we are all Apostles, and all priests; and so, indeed, does St. Paul call us a holy priesthood as well as a peculiar people. We every one of us pray, night and morning, "Hallowed be Thy Name, Thy kingdom come." Now we do not pray for that with which we have nothing to do; "we do not," as St. Cyprian says, "desire of God that His Name may be hallowed, but that we may be made the means of hallowing

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it, as if we prayed, May Thy Name be hallowed in us and by us; may we, by being holy, show to others that we are members of a holy God, that they also may glorify our Father which is in Heaven by adding themselves to His children and His subjects on earth." This is the way that God's kingdom really does come, and thus it is that every good man who has been a faithful disciple becomes a faithful Apostle also.

But the discipleship comes first. We must learn before we can teach; we must submit to be trained gradually as men, during which training, indeed, all the things pertaining to the kingdom of God will be taught us as well as our more personal duties; but we must be content that they be, to us as they were to the disciples, dark sayings, something learnt now to be brought into use hereafter.

And then we are to await our call. This does not mean, as some imagine it, our call to be Christians or our call to be disciples; Christians and disciples we have been from our baptism, which, to us, born, as we have been, in a Christian country, means almost from our birth. It is not this, it is our call to be Apostles, our call to do some service in the kingdom of God, as when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." In their

Case the work was to be Apostles and Bishops of the Church, and, therefore, the other Apostles laid their hands on them; that is, ordained them, and sent them to make disciples; but the Holy Ghost, at one time or other of our lives, gives us all some duty to do in showing forth God's kingdom; this some are called upon to do by preaching, and some by teaching, and some by holy living, and some by holy suffering.

But the character of all these calls is the same while we are disciples only. While we are purifying ourselves and forming ourselves on the example of our Master, we are working for ourselves and living for ourselves; but when we begin to preach or to teach, or to let our light shine before men, either in our lives or in our sufferings, for Christ's sake, then we become Apostles, then we are obeying our call, then we are Churchmen, not living to ourselves alone, but as members of that one body of which Christ is the head; for then we are turning the disobedient to the wisdom of the just; that is to say, turning others who have been disobedient to the wisdom or wise choice of us who have been justified; for I need hardly tell you that this is the only sense in which we can consider ourselves just: and thus it is that we perform our mission of making disciples of all nations.

The Church considers us in both these characters; she first teaches us our duty as Christians and disciples, and does not attempt to explain to us our Apostleship or Churchmanship, except in proverbs and dark sayings, until after the Crucifixion, and, in so doing, she follows the example of the Lord Himself.

For I would have you observe, that though at that time the disciples had followed their Lord for nearly four years, He had never yet explained to them any one of those things which belonged peculiarly to the kingdom of God. We are very much in the habit of thinking that Christ went about Judea and Galilee preaching His kingdom Himself; and so, to a certain degree, He did; at least He laid the foundations of it; but by far the greater part of that time was taken up in training and disciplining the minds of those who, as His ambassadors, were to proclaim it after they had been endued with power from on high. His object seems to have been to form them for the station they were to hold hereafter in His kingdom, and He does not explain that kingdom to them at all until their minds had been fully trained to comprehend it.

And so has the Church done with us typically, by the division of the doctrinal portion of the Christian year into duties which concern

us as men, and duties which concern us as Churchmen, exhibiting to us those which form the individual character before Easter, and those which form the social after; these last are by far the deepest and most mysterious doctrines which have been revealed; I do not say the most important, for the very least of God's words is our life, and the very greatest can be no more; but if not the most important, the most difficult for us to understand, so difficult as to be impossible if we attempted to exproach in any other way except through the Atonement and the Resurrection; and to these we cannot attain except through repentance, mortification, humiliation, and self-denial, as we have been taught already in our passage to them through Lent.

As the Resurrection was the aim and object of the last division of our subject, and the rule of it was dying unto sin here, in order to rise again unto Righteousness, being buried with Christ here, in order that, through the grave and gate of death, we may pass to a joyful Resurrection; so the aim and object of the present division is the Ascension—the exaltation of the human nature into Heaven, the connection between the Jerusalem, or chosen city of God on earth, which we call the Church Militant, with that Holy City, the

New Jerusalem, which St. John saw coming down from Heaven, the Church Triumphant. And the rule of this division is, that we, remaining here indeed, but parts and members of Him who has taken our nature into Heaven, may ascend thither, even in this present life, in heart and mind; and that, in our affections at least, may continually dwell where our Saviour Christ has not only gone before, but gone to prepare a place for us.

There is no way in which we shall realise so completely this view of the subject as by looking at it through the type in which it pleased God to present it to His people of Christians as we are, we should do well old. to study carefully the Jewish types. are addressed to us as well as to the Jews, and it is upon them that the revelations of the New Testament are founded. We cannot understand the things of God, but we can form some idea of them by considering the things of men, under the figure of which the Lord has presented them to us that we may be able to bear them. Very often it happens that the types show us what we should never have understood from our Lord's words alone. just as a picture, imperfect as it may be, conveys to us a clearer idea than words alone could do. And we shall profit by them far

more than the Jews ever did, for we see them by the light of the Christian revelation. They had the picture as it were; we have the picture with our Lord's explanation of it. We shall do well to bear this in mind through the present season, in which, so deep are the mysteries, that with all the help that the Lord has given us, we shall scarcely arrive at the right comprehension of them.

The type that I am speaking of is the ascension of Elijah into Heaven, leaving Elisha, his servant, to continue the mission upon earth, and, for that purpose, endowing him with a double portion of his spirit.

You will see at once that Elijah typifies the ascending Lord—that Elisha, once his servant now his successor, shows primarily his ministers, the Apostles and their successors; but, in a secondary sense, all who carry on the Lord's mission by setting forth His kingdom. In the visible sign of the mantle, given once, and for all, you will see the visible descent of the Holy Ghost, which does not fall upon the follower upon earth till after the ascension of the Master into Heaven; and in the double portion you will see the double character of that follower which I have just described, the spirit to enable him to do his duty as a man, and the spirit to enable

him to do his duty as a prophet. The double portion does not mean twice as much as Elijah possessed, but a two-fold portion, a portion in addition to that which Elisha himself had needed hitherto in his character of disciple or servant only.

All this is obvious enough, but there are other points of illustration which we shall do First, the faithfulness of the well to trace. follower is thoroughly tested; he is called upon to follow his master from place to place in Israel, even as the Apostles, in after time, followed their Lord at every stage. Elijah telling them his mission gives him leave to depart: "Tarry here, for the Lord hath sent me to Bethel; tarry here, for the Lord hath sent me to Jericho." At every stage he answers, "As the Lord liveth, I will not leave thee." Constantly he is warned that this faithfulness cannot meet with its immediate reward—that he cannot follow his Master to the end. "Knowest thou," say the prophets in every place they visit, "that the Lord will take away thy master from thy head to-day?" "Constantly he returns the same answer, "Yea, I know it; hold ye your peace." His fidelity is tried to the uttermost, and his prophetical succession is the reward of it.

In this passage you will readily see the

trial to which the disciples were subjected before they were intrusted with the ministry of the Gospel. Not only had they followed their Lord, the Son of Man, during those four years in which He had not where to lay His Head, but they, as well as Elisha, knew that they were to be deprived of their Master; they knew that He was to go His way to Him that sent Him; and though they believed that they should follow Him hereafter, they knew full well that they could not follow him now. Neither Elijah, the type, nor the Lord, the Antitype, laid hand suddenly on any man; but faithfully and wisely did they make choice of fit persons to serve in the sacred ministry of His Church.

But the Lord had promised not to leave them comfortless. Let us see what the type tells us about this.

Immediately before he was taken up to Heaven, Elijah had given proof of his divine authority. He had taken his mantle, and had smitten the waters of Jordan, and they were divided hither and thither, so that they two went over on dry ground. Now Jordan, the unfordable river, which had been crossed by the Lord's people at the end of their pilgrimage through the wilderness as the only entrance into their promised inheritance, typi-

fies, invariably, death. The Master, therefore, smote, with the power of his spirit, the waters of death, and opened through them a a way, not for himself only, but for his follower also. Here, then, is the Resurrection, Christ, the first-fruits; afterward, they that are Christ's.

When Elijah was taken up into Heaven,

his mantle fell from him—fell, that is, after he had ascended. This his follower took up and immediately performed with it the very same miracle which his master had performed before; and in the same manner, when he also had smitten the waters they parted hither and thither, and Elisha went over; so that the sons of the prophets, who dwelt at Jericho, at once acknowledged the transmitted author rity: they bowed themselves before him and said the spirit of Elijah doth rest on Elisha. This mantle is the type now. Taking the antitype, or thing signified, we should sy that the Spirit of Christ, after He had so cended into Heaven, rested on His followers, who thus inherited His office. If Elijah, therefore, typifies the ascending

If Elijah, therefore, typifies the ascending Son of Man, and Elisha those who, succeeding to his office on earth, are endued with his Spirit, then the mantle sent by Elijah must typify the Spirit Himself, the Holy Ghost,

nt by Christ after His Ascension, and, in e first instance, visibly from Heaven. And e special end or object of the mission is licated by the first miracle performed rough its agency. The mission of the rd's followers is to open the path through waters of death, and, like St. Paul at hens, to preach Christ and the Resurrecn.

There is one other remarkable point in s; and that is, that when Elisha smote waters with his master's mantle, he did t do it as from himself, but exclaimed, Where is the God of Elijah! teaching us, st the ordained minister, though he inherits e power of his Master, and is allowed to ert it to the very same degree as that in nich his Master exerted it, is yet permitted exercise it only in his Master's Name, and his Master's authority?" Thus, for inince, St. Peter was permitted to perform the ry same miracle as that which his Master d performed; he healed a man lame from youth. The divine power was the same, t our Saviour's words were, "Arise, and Ik;" St. Peter's, "In the Name of Jesus urist of Nazareth, rise up and walk." Elisha, then, the type of Christ's faithful

nisters, received and enjoyed the same



The men of the city said to Elisha, "Be I pray thee, the situation of the city is sant, as my lord seeth, but the wat naught, and the ground barren." And he "Bring me a new cruse, and put salt the And they brought it to him, and he forth, and cast it into the spring of w and said, "Thus saith the Lord, I have he these waters; there shall not be from the any more death, or barren land."

This miracle typifies the office of Cl faithful ministers when thus endued with Master's power, and going forth in their ter's Name. The city pleasantly sit typifies God's chosen people under the L dispensation. It was pleasantly situated the Lord had chosen it, but the waters, naught; they had no life-giving power the waters of Christian Baptism.

Testament, which conveys to us the grace here typified by the water—and he put salt in it, (can we not remember whom our Saviour declared to be the salt of the earth—that which preserves the earth from corruption?) and he cast it into the well of waters, and said, Thus saith the Lord, I have healed these waters;" that is to say, it was the Lord Himself who had healed the waters, though it was through the means of His appointed servant that He did it. Can we not see from this, that almost immediately after the Ascension of our Lord, His ministers were required to heal the waters of baptism by the power which was then given them; so that, henceforward, the Lord's City, the Church, should be not only pleasantly situated, but also fruitful -fruitful in good works-and that it should become so on account of the waters which had now received their life-giving virtue from the Holy Ghost? Remember the difference between John's baptism and Christian baptism, as shown in the 19th chapter of the Acts of the Apostles, how the one is the baptism unto repentance, the other not only a death unto sin, but a rising again unto righteousness.

When Elisha prophesies to them that there shall be no more death, or barren land, he



of Elijah and Elisha. "Lo," He said am with you;" that is to say, "I with My chosen ministers, even to the of the world. Within My city there sha no more death, or barren land." The something very significant in the commade by the inspired writer upon this ty history. "So the waters were healed this day, according to the saying of E which he spake."

This is the bearing of the type, which, the exception only of the march through wilderness, is by far the most full and plete of any that we possess. It is a com shadowing forth of the doctrines of this se in which, when compared with the anti or reality, we can trace distinctly the or of every particular. Even the Lord's cat "In the world ye shall have tribulation."

Let it not be said that these things apply to the ministry of the Church only, because Elijah was a Prophet of God, and Elisha, by the power of His Spirit, succeeded to the pro-Phetical office and ministry. Of course they do apply primarily to those who, as ambassadors, represent their King, and, as stewards, hold the place of Him who not only gives laws to His people, but "giveth them their meat in due season." I have shown you how, in one sense, we are all priests, and prophets, and representatives of God; and that that is whenever we exhibit to the world the Epiphany of the Godhead in our own persons, make manifest to the Gentiles, that is, that we do possess a divine nature engrafted in our human nature, and set forth, by our good works, that we are members of Christ, and, by this, make disciples of those who see us, and thus add to the Lord's Kingdom.

This is the new class of doctrines which the great Revelations of Easter have introduced into the Church's teaching—"the things pertaining to the Kingdom of God;" our mutual relationship as fellow-subjects of that kingdom, and the Apostleship or Priesthood of every Christian, so far as his own mission is concerned and no farther, in realising the petition he is taught to make—"Thy kingdom

come. This subject occupies the two divisions of the Christian seasons, which we have called "The Forty Days," and Whitsuntide; the first of which treats mostly of our duties as Churchmen; the second, of our means of performing them.

On entering upon this new subject, let us remember, that if Christ is our Master, He is also our King, and that, therefore, it is not enough to be faithful disciples; we must be faithful subjects also. Inasmuch as we are baptised, each one of us for himself, in the Name of Christ, we are Christians; but insumuch as He into whose Name we were baptised is the Head of that One Body of which we then became members, we thereby became something besides Christians; we became Churchmen.

H.

ASCENSION DAY.

THE RETURNING CONQUEROR.

Psalm xxiv. 7, 8.

"Lift up your heads, O ye gates; and be ye lift up, everlasting doors; and the King of glory shall ne in. Who is this King of glory? The Lord strong inighty, the Lord mighty in battle."

movement the whole of the Old Testament, re is no type more difficult to comprehend in that of the Ark of the Tabernacle. When look at it as the centre of union to God's ople on their journey through the wilders, as the outward visible sign of that Prece which opened for them the passage oss the deep river, as that which led them into Promised Land, and in the Promised Land served for them, from generation to generan, the Law of God, the Living Fruits of the ad Tree, and the Nourishment and Sustance of the Elect people; when we look

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THE RETURNING CONQUEROR.

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upon it as the outward sign of God's continual presence the mercy-seat overshadowed by the Schechinah, and the perpetual oracle and

interpreter of God's will, we should recognise

it as the type of Christ's Church: and more

he Elon especially so, when we see, that when, stripped of all human aid, it is cast defenceless into

the midst of its enemies, the gates of hell do not prevail against it, but that it is preserved by the unseen Presence within it, until that

time when kings are ready to become its nursing-fathers, and to cast over it the shield

It is 80—it is the type of Christ's Church; but only in that sense in which our Lord Jesus

Christ vouchsafes to take that title to Himself; only in that sense in which, when Saul was

of state protection. persecuting that which He has permitted to be called His Body, He said, "Saul, Saul, why In truth, the ark is the type, not so much persecutest thou Me?" of Christ's Church, as of Christ's own human nature: once actually and visibly resident among His elect, once actually and visible leading His followers from place to place, train ing them for their future Apostleship, on actually opening the passage through the y ley of the shadow of death, by Himself par its waters, once actually cast out from

Heavenly Inheritance, treading the wine-press alone, thrown defenceless, so it seemed, into the midst of His enemies, who, at His very presence, we are told, went backward and fell to the ground, even as, in old times, Dagon before the typical ark—nay, still further cast out, descending into Hell itself, He is restored, or rather, He restores Himself spontaneously to the Land of the Inheritance, the real Promised Land, Heaven, and this, contrary to the course of nature, and in defiance of what seemed to be its established laws, even as the ark returned from the land of the Philistines without the aid of man.

And now again, as to the restored ark, after short sojourn among the homes of men, went up to the Hill of Sion, carrying with it the tables of the Law, the staff of Aaron, and the golden urn with its manna; and then, received within the Holy of holies, was veiled from thenceforth from mortal sight; so the Lord God, in His human nature, ascended to that Heaven of heavens, of which that Hill of Sion was the earthly type, not only carrying with Him His gifts for men, the Law of God, the Fruits of the Cross, and the Heavenly Food, nat our own Human Nature also, to be accepted in the presence of God—sat down in the Majesty on High.

Strictly speaking, it is not the Ark, but the Tabernacle, or Temple, which contained it, that is the true type of Christ's Church. It is but one Temple, as there is but one Catholic and Apostolic Church; but as yet, part is within, and part without, the veil of the flesh. The Presence of God, though really and actually pervading the whole, is, for the present, concealed from us who are on earth, by that which the Day of Judgment will rend asunder; but there we shall see God face to face, and shall know, even as we are ourselves known.

Having thus considered the Ark generally, as the type of our Lord's human nature, comprehending the Divine Presence, and perpetually mediating in His church between the Godhead in Heaven and the Manhood yet on Earth, we will now take it at the moment when it is about to ascend the Hill of Sion. the High Place, which is the joy of the whole We must imagine David and the earth. elders of Israel, and the captains over thousands, going to bring up with joy the Ark of the Covenant of the Lord out of the house of Obededom (the Servant of Man,) where, for a short time, it had rested after its spontaneous and supernatural return from the hands of the Philistines. It is a triumphant procession, for "they brought up the Ark of the Covenant of

the Lord with shouting, and with the sound of the cornet, and with cymbals, and with making noise with psalteries and harps." The Levites, having sanctified themselves with sacrifice, are divided into two bands, part bearing the Ark and attending on its ascent, part waiting on the height to receive it. It is thus they alternately raise their prophetic song of triumph, which we may easily see belongs, in truth, not to the ascension of the Ark, but to the ascension of Him, of whom the Ark is the type.

"The earth is the Lord's," say they, "and the fulness thereof, the world and they that dwell therein." It is a new conquest that they are celebrating; it is not only that in the beginning, the Lord Jesus Christ, the Creator, had made the world, and that the Heavens were the work of His hands, but that that world wherein God had once seen everything that he had made, and, behold, it was very good, that world, which for a time had been lost, and had passed under the power of Satan, who had been called its Prince, was now reconquered, and the Conqueror, the battle ended, was returning to His home in triumph. As the earth had appeared after the Deluge as a new earth, so He had founded His new kingdom upon the seas, and established it upon the floods, had founded it upon that very thing which had been the instrument of its destruction.

And not only had earth been reconquered. but Hell and the powers thereof; the Spiritual Joseph was returning from His mediatorial prison, to His mediatorial throne, and, in so doing, He was leading captivity captive, bringing back in His train those indeed who had been prisoners to it, but still, as Zechariah calls them, "prisoners of hope." "He descended alone," says St. Cyril of Jerusalem; "He returned with many," "conquering death," says St. Ambrose; "He was exalted on the Cross," as He Himself had said; and then those captives, which Death and Hell had been helding under their dominion, He took away with Him. because they had bound themselves to Him. (consentientes sibi), and, ascending from thence, led them to Heaven."

We may imagine the Ark, in its triumph, having now arrived at the foot of the ascent, accompanied by its attendants, typifying those disciples, who, having followed their Lord on earth, were now gazing into Heaven and beholding his Ascension. Their first thought is, "Who shall be able to follow Him? "Who shall ascend into the hill of the Lord?" say they, while the answer comes down from above "He that hath clean hands, and a pure heart, who

hath not lift up his hand unto vanity, nor sworn to deceive his neighbour, he shall receive blessings from the Lord, and righteousness from the God of his salvation."

Now, compare this, which is one of the Psalms of Ascension Day, with the first lesson in which these requirements are specified. There is the same cause for it assigned; we are told that the heavens, and the Heaven of heavens, is the Lord's; we are told that the earth also is the Lord's, even as we have been told in the Psalm; we are shown there, that the Lord had a delight in our fathers, and in us after them, above all people, as it is this day; and therefore, that is to say, because the earth has become the Lord's, and we the Lord's people, we are told to "circumcise the foreskin of our hearts," or, in the words of the New Testament, to "purify ourselves, even as He is pure."

Neither is the precise meaning of this phrase left in doubt. We are told exactly what the Lord our God does require of us, in order that we should be sanctified: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord,



But who of us can keep this promise? God, all; without Him, no one. The of God must first descend upon our souls seed of God must first be sowed in our he the talents of God must first be committee our keeping. We, of our own nature, ca rise to Heaven, either in our bodies, or in souls. We see we cannot ascend in our be and, like the Apostles, we stand helpl gazing up into Heaven; and we feel, also, we cannot of ourselves, either in heart or 1 thither ascend. Before Elijah could ascend chariot of fire must have come down Heaven; and before we can hope to do at Spirit of Grace must have come down Heaven, and our Baptism must have bee complished, not with Water only, not with outward and visible sign only, but with Holy Ghost, and with Fire. "Elias." sau

Inade apparent by angels, for man, weighed down by the infirmities of his nature, is utterly unable, of himself, to rise above the heavens; but our Redeemer is not said to have been lifted up by a chariot, or by an angel, because He who had made all things, was elevated above all things by His own power;" nor do we read that He was taken up, but that He went up into Heaven.

This grace, we tarry at Jerusalem, we remain in the Church, in order to receive, because the whole depends on unity. On Ascension Day, the Atoning Sacrifice was now, For the first time, complete. It had been premented, It had been offered long before; the act Sacrifice had been made on Good Friday, on this day, It was accepted; that offering was the offering of the perfect Manhood; and, s to-day, the perfect Manhood was accepted by God; not indeed as a superior accepts an Offering from an inferior, for the Lord Jesus Christ, the Priest who offered, and the Lord Jesus Christ, the Sacrifice which was offered, is also the Second Person of the very God who accepts; and, therefore it is, as St. Chrysostom observes, "the angels did not say to the apostles, 'Whom ye have seen taken up,' but 'Whom you have seen going up into Heaven.' Ascension is the word, not assumption; the

THE RETURNING CONQUEROR.

pression 'taken up' belongs to the flesh

But in ascending unto Heaven He did take up the flesh, and, as Christ the second Adam,

thus became the first-fruits of the redeemed race. This is the meaning of that very singular expression in the 14th chapter of St. John's

Gospel, where the Lord says, "If ye loved Me ye would rejoice, because I go to the Father."

It is not so much rejoice on account of an increase of glory and happiness to their Lord, but rejoice at an increase of glory and happi-

ness to themselves. "Human nature," says St. Chrysostom, "should exult at thus being taken up and made immortal in the Heavens,

at earth being raised to Heaven, and thus sitting incorruptible at the right-hand of the Father." Who that loves Christ will not re-

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joice at this, seeing, as he doth, his own nature immortal in Christ, and hoping that he himself, individually, will be so by Christ? But we can do so on one condition only,

and that one condition is Unity—that we remain one with Him Who had gone before us. Hear His prayer. "I pray for these," He 8898; "I pray not for the world, but for them that Thou hast given Me, for they are Thine, and all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am world, and I come unto Thee. Holy Father, keep through Thine Own Name those whom Thou hast given Me, that they may be one, by We are One."

We were made one with Christ when we were born of water and of the Spirit, and by the Spirit we remain one with Him. "As the Holy Ghost is," to use the words of St. Augustine, "the tie of love by which are joined the Father and the Son,* so must He tie of love by which we continue to be bound to Christ; and thus it is that the human nature which is on earth, through the mediation of the Human Nature which is in Heaven, is joined to the Godhead bodily."

But we must not resist this bond, we must suffer ourselves to be drawn by Him; "we must ourselves," to use the words of St. Paul in the second lesson for this day, "endeavour to keep this unity of the Spirit in the bond of peace, or we break that bond which unites us to Heaven." This is why schism is so very dangerous; we are saved as one Body, the Head of which is already in Heaven: we are saved as having fellowship with those who have gone before, the fellowship of the Holy Apostles; "and truly their fellowship," as St.

Nexus amoris quo conjungitur Pater cum Filio.

John says, "is with the Father and with Hoson, Jesus Christ." There is One Body, and but one, of which we all are members: there is One Spirit, and but one, which binds us all together: there is One Lord, and but One, Who rules us all as one family: there is One Faith, and but one, that animates us all to look to Him: there is One Baptism, and but one, which, in a figure, saves us all; and One God, unto Whose Name we are baptised, and He is the Father of us all.

And as this God, into Whose Name we are baptised, is a Trinity in Unity, so, in this our unity of salvation there are diversities of gifts; grace is given to us all, according to the measure of the gift of Christ, and we all are enabled to show our one faith in our one Lord, and our continuance in the one family of the one Head, upon Whom all alike depend, by our exercise, each in our own place, of the several gifts which that one grace has bestowed upon us.

Our whole ground of hope for the future lies in the doctrine of the tenth verse. "He that descended is the same, also, that ascended up, far above all Heavens, that He might fill all things;" that it was the very same Person; that He Who had descended as God the Saviour, Who, without any change of Person,

any diminishing of the Divinity, had become Icarnate, and had thus assumed the nature of van: had, as man, not as God, triumphed over be Devil by His Life, over Death by His Resurrection, and over Hell by His return rom it; had, by this, shown Himself openly to e God on earth, and had ascended as Man 1to Heaven. The change, for there was a hange, was not in Him, but in us; He was, nd is, and always will be God, Whose Image e once possessed; we had lost this Image, ut now God, in Christ, was within us, and we gained it; and thus, says Wogan, "He had lled all things, our hearts with His Spirit, he Church with His gifts, the earth with the reatness of His Name, Hell with His power, leaven with His glory."

And thus He returned as Conqueror.

"List up your heads, then," say the Levites, O ye gates, and be ye list up, ye everlasting boors, and the King of Glory shall come in."

"Who is the King of Glory?" is the re-

"Even the Lord, strong and mighty, even he Lord, mighty in battle."

"We can now form to ourselves," says ishop Horne, "an idea of the Lord of Glory feer His Resurrection from the dead, making his entry into the eternal temple of Heaven;



the Levites in procession attendant on triumphant Messiah in the day of His Podemand that those everlasting gates and dhitherto shut and barred against the randam, should be thrown open for His mission into the realms of bliss. "Lift your heads, O ye gates, and be ye lift up everlasting doors, and the King of Glory come in."

On hearing the voice of exultation jubilee from the earth, the abode of m and sorrow, the rest of the angels, astoni at the thought of a man claiming a right entrance into their happy regions, ask: within, like the Levites in the temple, "is this King of Glory?" To which que the attendant angels answer in a strain of and triumph, and let the Church of the

transport we repeat it, "Lift up your heads, ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." And if any ask, Who is this King of Glory to Heaven and earth? we proclaim aloud, The Lord of Hosts, the All-conquering Messiah, the Head over every creature, the Leader of the armies of Jehovah, He is the King of Glory; even so, glory be to Thee, Most High. Hallelujah. Amen.

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The Epistle or for the fi

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WHIT-SUNDAY.

THE GIFT OF THE SPIRIT.

Gal. v. 16.

"This I say, then, Walk in the Spirit, and ye shall of fulfil the laste of the goal," not fulfil the lusts of the flesh."

I AM sure I need not describe to you the feast e H of Whit-Sunday, or the wonderful gift which we received as at this time, for besides that I have spoken of it before, you have only to look at the lessons, the Gospel, and the Epistle, in There may order to explain it for yourselves.

be some difficulty in the doctrines which de pend upon the events of this day, and in the duties which take their rise from them; but

the principal doctrine, a simple historical event, is not only easy of comprehension in itself, but it is fully shown by the Scriptures of the day.

The first lesson fixes the time of it, seren complete weeks from Easter; whence it use Le called The Feast of Weeks. The Gr ives you the promise of the great Gift the Day commemorates, and tells you one very important use of it, "to put n remembrance," Christ says, "of whatr He has told you."

e Epistle tells you how this Gift was or the first time—by means of the outvisible sign of fiery tongues and a rushnighty wind—for, had it come to the less silently and unseen as it does to our Baptism, they might have profited e blessings themselves, but they would be able to witness to us that their ar's promise was actually fulfilled.

d lastly, the second lesson tells us that loly Ghost was not sent to the ministers rist's flock only, but to all, laity as well rgy, to the Gentiles as well as to the for Cornelius, on whom He then fell, soldier and a Roman; and He fell, not ornelius only, but on all around him had heard the word of God; proving uccurately St. Peter had understood his when he said "that God was no rer of persons, but that, in every nation, at feareth Him, and worketh righteouss accepted with Him."
ish you would read again those portions

ripture which I have quoted in their

did his, at your Baptism.

due order: first, the first morning lesson then the Gospel; then the Epistle; then the second lesson. And when you have laid these things to heart, you will have a pretty clear idea of the gift of the Holy Ghost which you will have received, as Cornelius

And it is very needful that you should have a clear idea of it, for upon this Giff depends all our duty. Our Saviour told us "that except our righteousness should exceed the righteousness of the Scribes and Pharisees—that is, exceed the righteousness of those who, in their day, were considered the best informed in the Scriptures, and the most strict in their application of them—we were not first for the kingdom of Heaven." Why? Be cause we have received a gift which they have not received; because we are able to under stand that which they were not able to under they were not able to do that which they were not able to do.

He told us, "that though among those born of women there had not arisen a greater than John the Baptist, yet that the least in the kingdom of Heaven was greater than he." Why? Manifestly because he had received a gift that even John had not received, that no one could receive till the Lord had

purchased it by His Death, and had made t His own by His Ascension, and had given it.

Put these two texts together, the latter as in article of Faith, the former as an article of Duty, compare them, as Faith and Duty should always be compared, see how much you have eccived, and then ask yourselves how much nay reasonably be expected of you.

The Doctrine that we have gathered from he passages of Scripture appointed for this Day is, that a gift has been sent down from Heaven to earth; that this gift is the realisation of the Prophet's prediction, that "in hese our days God will pour out of His Spitt on His servants and on His handmaidens;" hat "the promise is to us and to our chillren;" and that as many as "repent, and are aptised for the remission of sins in the name of Christ, do receive the Holy Ghost;" that it is no longer a matter of selection, as it was of lid times, but that, "in every nation, he that eareth God, and worketh righteousness, is complete with Him."

It is necessary that we understand this docrine and lay it to heart, for not only do we Il who have been adopted to be God's chilren receive Him, but if we are to work the rorks of God, and practise that holiness without which no man shall see the Lord, absolutely necessary that we should re Him; for in all such works He is the mating Spirit who enables us to do any good. Without Him we are dead—det trespasses and sins, and as incapable of work of holiness as a dead body is in ble of any work whatever.

We read in the Book of Genesis that

formed man of the dust of the ground.

us imagine that the text ended here. L

imagine that an image, perfect, complete

its parts, were formed by God. What ther

would still be an image, the perfect mode

man, but motionless, absolutely lifeless, inca

of performing any work, or doing any seri

"God breathed into his nostrils the b

of life, and man became a living soul."

only animated, but animated unto all

But, at the fall, man having lost the is in which he was created, became spirit dead. He did not lose the breath of a life, or of intellectual life. All that his ten himself possessed, that he retained; but is which appertained to God alone, the base his moral and religious life, in that he did that he died as completely and entirely, man dies in his senses and memory, who

loses his intellectual life, or dies in his physical powers; when he loses his animal life.

This life, this moral and religious life, that which unites a man to God, and which emphatically is called God's Image, is what Christ came to restore.

It is called God's Image, and man restored is said to have "put on Christ," and this, as Christ is God, means put on God; reassumed this Image in which he had originally been created.

As God is a Spirit, this, in itself, is unseen and inappreciable to human senses; but it is not unseen nor inappreciable in its effects. It is like the wind, to which our Saviour compares it: "It bloweth when it listeth, and we cannot tell whence it cometh, and whither it goeth," but we are perfectly able to "hear the sound thereof;" we are perfectly able to see that it has been given, by that which it has performed in us.

As the opening of the Book of Genesis relates the Creation of Man, so the Gospels unfold his second creation, that of the "new man," the man "created after God in Righteonsness and true Holiness."

Now the First Creation, like everything in the Old Testament, is but the type of the second. Christ, during His four years' minisDeuter they I after after 1 been a by His Place, while conseq asseml that ti Holy (We are co God 1 have c

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willing, but the flesh was weak." They knew their duty, for they had been taught it; they tesired to do it. "To will was present with them; but how to perform that which was good, they found not." "They delighted ther the Law of God in the inward man;" nut, when they came to the trial, and were eft to act for themselves, they "found a law a their members warring against the law of heir mind, and bringing them into captivity o the law of sin that was in their members."

As yet, there was no one to deliver them from the Body of this Death. The Atonement had not been made; the Battle, the final Battle, had not been fought; it was not yet 'ENISHED."

But when their Lord Christ returned to hem from the grave, having triumphed over leath and Sin, having spoiled principalities ad powers, then He bestowed upon them the HPT He had conquered for them. "He reathed on them, and said, Receive ye the loly Ghost."

And when the Sacrifice had been accepted, then the Son of Man, by ascending into leaven and reassuming the majesty of the lodhead, had become the Mediator; when brough Him, as such, the Holy Ghost, sent com God, had been received by man, then

they were no longer "dead in trespasses; sins." Then man became, spiritually, a ling Soul; then he had the power of independent life and action in all good works; in pendent, not as separate from Christ, but ing in that independence wherewith each a rate branch puts forth its own leaves, brings to maturity its own fruits, under power of its own separate infusion of which is divided to each one, special according to its needs, through the same which unites these separate actions into one which unites these separates actions into one which unites the separates actions in the separat

it from the life of the Apostles before Ascension: for the Power from Whom draw this spiritual life, though called an is, strictly speaking, a Distinct Person in Trinity, as distinct as the Person of the So distinct from the Person of the Father. though we receive our life through Christ the Holy Ghost, the Spirit of God, the Th Person in the Trinity, is its Breath; and Life which we receive from this Breath is tinct from the Life of Christ, in the sense as the Person from whom we recain is distinct from the Person of Christ. Godhead, is, indeed, the same; so also !! Life is hid with Christ in God," but the is distinct, and, so to speak, independent w

Then might the Lord withdraw His visible oresence, for the time had come which he had oretold, when He should speak to them no nore in proverbs, but, through the enlightennent of the Holy Ghost, would show them lainly of the Father. Henceforward, they ad a power of their own; they might themelves pray to the Father, in the Son's name ideed, for He it was who had given them the ower of praying, and the grace which renered their prayers effectual; but it was no mger necessary that their Lord should act for rein, and pray the Father for them, for the ather Himself now loved them through their fediator, because they had loved Christ, and elieved that He came forth from God.

From that time to this, therefore, the Spirit helpeth our infirmities, and maketh interession for us, with groanings which cannot be ttered;" and "He that searcheth the hearts, noweth what is the mind of the Spirit, bemuse He maketh intercession for the saints, ecording to the will of God."

I say, helpeth our infirmities, for we are not peaking of the apostles only, but of the postles and all who believe in Christ through heir word. It is a very common mistake to magine that the apostles, on the day of Pencost, received something which we do not

We are very apt to speak of the receive. ordinary gifts of the Holy Ghost, and the extraordinary gifts of the Holy Ghost, as if they were separate things, the one belonging to ourselves, the other to the apostles; nay, sometimes we compare them, and say, which is the greatest gift, the power of working miracles, or the power of subduing our own evil nature? But if we do this, we must remember that this is only a familiar and common form of expression that we are using, as when we say, "we do good works," though, strictly speaking, it is God who works in us; the real truth, the gift of the Holy Ghost, is one and the same to all; it is the power of doing

that which God calls upon us to do.

The gift itself is spiritual, and, therefore, invisible; it is seen in its effects only. If God calls upon us for different services, of course these effects will be different according to the nature of the service required; but this is not a different gift, it is a different manifestation of the same gift. The office and work of a priest in the church of God, is not a different gift from the office and work of a layman, but the same gift differently applied; it is the vital principle in both; it is neither greater nor less in either of them, any more than we can say that the vital principle

which moves the hand or the arm, is greater or less than that which moves the tongue or the eye. The same power moves both, and that power we call the principle of natural life: 50, also, it is the same power, the power of spiritual life, which gives to one "the word of wisdom;" to another, the word of knowledge; o another, Faith; to another, the working of niracles; to another, prophecy; to another, he discerning of spirits; to another, divers sinds of tongues; to another, the interpretation of tongues. "All these worketh that one and the self-same Spirit, dividing to every man everally as He will."

But let us remember, no gift of God can be afely neglected, least of all that highest of fifts, the power of the Holy Ghost; "the manifestation of the Spirit is given to every man, to profit withal;" now, see what the ist is, by its effects on those who first received, and that will give you an idea of the powers bestows, and the duties it imposes. See its fects on the apostles. I do not mean what e should popularly call its miraculous effects, we speaking with tongues, or the power of maling, which so utterly confounded the Jews, and drew so many to listen to the doctrines amounced by those who possessed them. I o not mean these, but that which, though not

at all less miraculous, we possess in common with them, the power of overcoming the corruption of our own nature. Mark the difference between Peter in the palace of the High Priest, denying his Lord, and that same Peter, not two months afterward, proclaiming before the senate of Israel, "that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole." It is not sufficient for our salvation, therefore, that we receive the Holy Ghost; we must show ourselves to be different men from what we should have been, had we not received Him. If we are not, we may remember the Five Talents, and the Five Pounds, and fear the outer darkness into which the unprofitable servant was cast.

But this, though right as far as it goes, is not sufficient. St. Paul tells us that "the sons of God are led by the Spirit of God." Now, leading implies moving; no man can be led and stand still. Let no man, therefore, be satisfied with his present state of holiness, and think that he may sit still because the Lord has redeemed him. We did sit still once, and then the Lord fought for us, for He would tread the wine-press alone; but now He calls upon us to take part in the warfare. If we are led by the Spirit, it follows that we must be doing

something under His guidance; we must be proceeding from strength to strength; the stopping, the being contented with the state of grace to which we have arrived, is in itself a proof that we are led no longer.

See the case of Saul. The gift which he received when he was chosen by the prophet Samuel, was not indeed that which we received at our baptism, for the Lord had not then conquered sin and death; but it was something analogous to it, for it is said that "the Spirit of the Lord came upon him, and he was turned into another man;" "God also gave him another heart," so that the people said, "Is Saul, also, among the prophets?" endued with that Spirit, but Saul refused to be led by that Spirit; he rebelled against Him; he resisted Him, as he himself confessed, "he forced himself," that is to say, he acted against his own judgment which had been enlightened by God; and, therefore, he did not go on from strength to strength, but from strength to weakness. He began well. The two or three first chapters of his life are those of a perfect character; of a man led by the Spirit of God, but, from the fatal time of his offering the sacrifice against the dictates of his own conscience, we find him, in every chapter, falling into some fresh error or fresh sin; always striving against it, for, throughout the whole of his life, we see traces of a great and noble character, but always overcome; and at last, sinking into despair, as if under a consciousness of being forsaken by God. So it is with every man who is not led by that which God gives to lead him; so it is with every man who "does despite to the Spirit of Grace."

An unregenerate man, is one who may indeed be saved by the free grace and mercy of Him who died to save, not only us, but all mankind, because his means of salvation, are entirely apart from himself, and beyond his own power.

A regenerate man is one, the means of whose salvation, are committed to his own keeping, and that with the full power of resisting them, if he pleases so to do. One Scripture word is guide; "Guide us into all truth;" but the original word is still more descriptive: it is, "shall lead the way ("δδηγήσει) unto all truth." It is as if a special guide had been furnished to us, to point out every step of our way, to smooth every difficulty in our path, whom we might follow if we pleased, whom we were exhorted, nay, entreated to follow; but to whom we were not bound, whom we could desert or dismiss, if we chose to trust to our knowledge of the path, or our own strength to surmount its

difficulties; and who, slighted and offended, would depart from us if he saw His help was distasteful to us.

The regenerate man is the man to whom this Guide has been given. To him, therefore, and to him only, is the command addressed. "Work out your own salvation;" for he, and he only, of all mankind, has the power of working it out. But, it is added, "work it out, with fear and trembling;" not with fear and trembling lest you should fail; such fear is a faithless fear, a distrust of your Guide; perfect love casteth out such fear as that, and says, if God has given us His Son, "how shall He not, with Him, freely give us all things;" not with that fear, therefore, but with the fear of awe; for the means whereby you work it is an awful trust committed to you. even God within you. "It is God who worketh in you, both to will and to do of His good pleasure."

There is no subject for self-confidence in this. We know what God's good pleasure is. "Fear not, little flock," said our Lord, "it is your Father's good pleasure to give you the kingdom." This is God's pleasure, therefore: we succeed: it is God who has prompted every thought and strengthened every action: all that we can call our own is the negative

merit, that we have suffered ourselves to be least that we have not resisted Him. But, on the other hand, if in any way we fall short of one salvation, it is by our own positive act that we do it. We have within us that which would have saved us, and we have, by our own free will, and our own act, placed an obstacle against the working of that Power; we have driven Him from us; and we are not saved, only because we have ourselves put away from us the very means of salvation which God had given into our own keeping.

Let us then commit ourselves to God, and trust in Him as believers should trust. If He has opened our eyes, let us use them; if He has shown us His paths, let us walk in them; if He leads us, let us follow Him; if He strengthens our hearts, let us be strong in the Lord, and in the power of His might; if He puts good desires into our minds, let us yield to them; if He sets good works before us, let us do them.

Thus, and thus only can we show our faith in Him; thus, and thus only can we show forth the Unseen Power before the eyes of men. They, no more than we, can see God; but, they can see Him, as we can see Him, in His works; and if, believing in Christ, and led by His Holy Spirit, we do the works that Christ

d, and greater works than ever He did bere the Sacrifice had been accepted; then do e, by letting our light shine before men, that ey may see our good works, in the only way at is permitted us, glorify our Father, which in Heaven.

H.

THE STATE OF LINES ...

CHENNANA SIN

FIRST GIFT OF THE HOLY GHOST.

BAPTISM.

Exodus, xiv. 19, 20.

"And the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel."

When Israel, following the guidance of him, who, by God's appointment, was to bring them into the land of their inheritance, had broken off once and for all the yoke of their taskmaster, had renounced once and for all the place of their captivity, and had stedfastly set forth on their journey, the Lord, we are told, went before them "by day in the Pillar of a Cloud, to lead them in the way, and by night in a Pillar of Fire, to give them light to go by day and night."

Up to the time, therefore, when they reached the shores of the Red Sea, this Presence was to them who were journeying, a guide and an illumination; and this guide and enlightener 'their paths, was vouchsafed to them, while yet they were in the land of Egypt.

After a certain stage of their journey, this esence became something more to them; mething of very much more importance.

Pharaoh had pursued the Lord's people with his hosts, and had entangled and shut them in the land, so that, to human eyes, escape is impossible.

At the command of the Lord, and doubtless der the guidance of the Pillar, they pass ough the Red Sea, and still following their pical leader, they place the water between mselves and him from under whose yoke y had been delivered, and whose tasks and ose land they were renouncing and forsaking. But, at that time, that Visible Appearance, ereby the Lord had vouchsafed to indicate s Presence, and whereby hitherto he had ided and enlightened those who were folring the leader whom he had placed over m, removed and went behind them: and he Pillar of the Cloud went from before their e, and stood behind them, and came between camp of the Egyptians and the camp of sel, and it was a cloud and darkness to them Egyptians), but it gave light by night to se (the Lord's people), so that the one came t near the other all the night."

From this time forward, we find that it overshadowed the camp, and anyone who reflects what those burning deserts are through which the Lord was then leading His people, will see at once the full meaning of the overshadowing cloud, and will enter at once into the spirit of that Psalm which, from images taken from that typical journey, describes the ever-present Help, Comfort, and Defence of the overshadowing Spirit. "I will lift up mine eyes," said David, "unto the hills, [the heights—the heavens above,] from whence cometh my help; my help cometh even from the Lord who made heaven and earth."

Upon which the High Priest, in the name of God, makes answer, "He will not suffer thy foot to be moved, and He that keepeth thee will not sleep. The Lord Himself is thy keeper; the Lord is thy defence on thy right hand, so that the sun shall not burn thee by day, neither the moon by night. The Lord shall preserve thee from all evil, yea, it is even He that shall keep thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, for evermore."

From this time forth: there is a beginning then; though it is for evermore; though there is no end. There was no end to this protection vouchsafed to the camp of the Lord's host,

and to those who remained in it, till it came to the land of its inheritance; nor is there any end to the protecting presence of the Lord in His Church now, or to those who remain in it, till it come to that city "that has no need of the sun, nor of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

But there is a beginning; from henceforth, from the time when you entered into covenant with God, and God gave His gracious promise; and, in the type which we are considering, was not this beginning the precise time when that which had hitherto been a guide, leading the Lord's people to the shore of the Red Sea, and light making plain the paths to it, became suddenly a shield and defence, a comfort and protection, by night and by day? and was not this the precise time when the Hosts of the Lord were BAPTISED unto Moses in the Cloud, and in the Sea?

But they are baptised unto Moses. Let us see, then, what this implies. Moses is the typical Christ, the leader of God's people; and does not the expression signify that they had, then and there, cast their lot with Moses, to pass where he passed, so as to perish with him if he did perish, or to be saved with him if he was saved. Was not this following him

into the sea an act of implicit faith? "Putting confidence in Moses," says St. Chrysostom, "having seen him cross first, they ventured themselves into the waters; like as we on our belief in Christ, and in His resurrection, are baptised, as being destined in our own persons to partake in the same mysteries; for we are baptised, saith the apostle, for the dead."

We may learn from this type of the Cloudy Pillar, that the operation of the Holy Ghost is manifold; that He is a guiding, an enlightening, a protecting, an enabling, a defending Power.

We may learn also, that, as a guiding and enlightening Power, His influence is not confined to the baptised, but that all who come to Christ are drawn to Him by God. "If God," says Augustine, "does not make willing minds out of unwilling, why prayeth the Church, according to our Lord's commands for her persecutors? For no one can say, 'I believed, and, therefore, He called me,' rather the preventing mercy of God called him that he might believe." *

It is from this true and invariable doctrine of the Church, that the modern notion of "prevenient," or maken, presenting grace, has taken its rise. This is a false corollary from a true proposition, the true proposition being, that no man can come to Christ, (meaning thereby, be buylded as regenerated) assept

Neither is this preventing mercy confined to the unbaptised: the pillar of the cloud, when it exerted its protecting and defending influence, did not lose its enlightening and guiding power. We can easily understand that, to him who had wandered from the camp, and had forsaken the overshadowing Presence, but was anxious to return to it, that cloud would still be a guide to his returning steps, though its shadow might not be as yet a protection, "so that the sun should not burn him by day, nor the moon by night," nor as yet a defence from the enemies, who might cut him off from regaining the shelter he had wilfully deserted.

This turning towards the "drawing" of God, and this "drawing" of God, to the end

God draw him. The false corollary thencefrom deduced is, that this "drawing" must of necessity operate on the mind, heart, conscience, or intellect, of the baptised; whereas, it may operate through the mind, heart, conscience, or intellect of any one whom God pleases to make an instrument in His hand for that purpose. In the case of heathen converts or adult catechamens, the effect is produced by the Holy Ghost working directly on their consciences as a guiding and enlightening power, and disposing them, as He did Lydia, to give heed to the things spoken by His ambassadors; that Power which guided Saul to Ananias, and Cornelius to Peter, is an instance of this. In the case of infants, the operation of "drawing" to Christ is still from God; but it takes place, not on the consciences of the children, which are manifestly incapable of receiving it, but on that of the parents, or sponsors, inducing them to perform the duties of Christians in suffering the little children to come to Christ, and not forbidding them. - EDITOR.

that we may be turned, which we term conversion, is confined to no part of a man's life, and to no state of his being. As often as having been turned from God, either from ignorance, as in the case of the unbaptised, or from wilfulness, as in the case of the Christian, a man is from that state turned towards God, so often he is converted. There may be a limit to this operation of the Holy Ghost; we know that there is somewhere, for we are warned that there is a sin unto death; but where that limit is, God hath in his mercy concealed from us.

But, as we have seen, there are other gifts and other operations of the Holy Ghost of far greater importance; and these are reserved for those who are baptised in the name of the Lord Jesus, who having cast their lot with that Man, and having seen Him cross first, have ventured themselves with Him into the waters, and are buried with Him by baptism unto death.

These are the gifts, typified by the protecting, overshadowing, and defending Power assumed by the pillar of the cloud, as soon as the armies of Israel had entered the waters.

What these gifts are, St. Bernard shall tell us in his second sermon on the Pentecost. "The Holy Spirit," he says, "gives us, (1) the pledge of salvation, (2) the strength of life, (3) the illumination of knowledge. (1) The

pledge of salvation, inasmuch as He bears witness with our Spirit that we are the sons of God; (2) the strength of life, inasmuch as that which naturally is impossible to us, becomes by His grace not only possible, but easy; (3) the illumination of wisdom, inasmuch as, although having done all things well, you still consider yourselves unprofitable servants, yet whatever of good you do, you find yourselves."

It is impossible to miss seeing that these gifts are in some way connected with baptism, and that baptism itself is a preparation, an outfit as it were, for our journey through the wilderness of this world. We have seen it in its type in the Old Testament; we have seen the type referred to by St. Paul by the very word baptism; and we see the type worked out by the reality of the New: we see it in the startling contrast between the shameful desertion of the apostles in the garden, and their quiet confidence before the council; and we see it throughout the whole of the Acts of the Apostles, where in every case without exception, those who should be saved are added to the Church, and separated from the world by baptism.

But more especially do we see it in our Lord Himself. He is about to commence His ministry, and to go forth as man into the world of trial and temptation. He is to be led by the Spirit into the wilderness, even as the people of Israel had been led by the pillar of the cloud; in that wilderness there were trials and temptations to be resisted, and it is the Spirit that leads Him to meet them. How and when was that Spirit given?

Even at the time of His baptism.

"It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan."

It was not that He was baptised as we are, for the remission of sins, nor was it in order that thereby He might receive the Holy Ghost; for the baptism of John was wanting in both these particulars. "It was," as St. Chrysostom calls it, "the baptism of repentance, not the baptism of remission." Neither did the Lord need it for Himself, inasmuch as He knew no sin, and was already filled with the Spirit without measure. He did it that He should fulfil all righteousness; and this means much more than that He should do in His own Person all that was right to be done, it means that He should make that ordinance perfect, which before was imperfect. He did it even as He sanctified the five barley loaves and the two fishes, natural and ordinary food, to the miraculous sustenance of thousands. He did it even

as He sanctified the Scribes' own prayer, for the needs of His whole flock.* He did it even as He sanctified our own nature by taking it upon Himself, for the redemption of all mankind. The Lord came, not as the Creator, but as the Redeemer, not to make afresh, but to restore that which we had corrupted.

And in Baptism also, He sanctified for an instrument of salvation, that which, in the days of Noah, had been an instrument of destruc-He entered the waters of Jordan, in order to sanctify them to the mystical washing away of sin. He was the antitype of Elisha's cruse of salt which healed the waters, so that there should be no more death, nor barren land. "By the descent of the Dove," says Bede, "He sanctified the waters of Jordan, (that very river which had hitherto being the type of death,) that He might show the coming of the Holy Ghost in the laver of believers; hence there follows, 'And straightway coming up out of the water. He saw the Heavens opened, and the Holy Spirit, like a dove, descending and resting upon Him."

We cannot suppose that any one of these

^{*}Bishop Bull states that the Lord's Prayer was one of the sppointed prayers of the Synagogue, which the Lord, following His invariable custom of sanctifying that which was already ours, rather than creating anything new for our use, made His ewa by putting His seal upon it.—Editor.

things was done for the benefit of Him wh was then baptised. It was for us, and for our benefit; it was the healing of the waters; it was the converting the Baptism of Repentance into the Baptism of Remission. "This event." says Bede, "in which the Holy Ghost was seen to come down upon Baptism, was a sign of spiritual grace to be given to man in Baptism. And, again, this seeing the Heavens opened after Baptism, was done for our sakes, to whom the door of the kingdom of Heaven was opened by the laver of regeneration." "There cometh one mightier than I," said St. John himself, "I indeed baptise with water," but He will change the nature of Baptism, imparting to it a sanctifying influence; —" He shall baptise you with the Holy Ghost, and with fire." "There was therefore," says St. Ambrose, "one baptism of Repentance, and another of Grace; the latter by both water and the Spirit, the former by water only; the work of them both is to bring forth repentance for sin, but it is the gift of God to pour in the Grace of His Mystery."

It is in order to mark this distinction that the nineteenth chapter of the Acts is chosen for one of the lessons of the day. It relates how certain disciples, who had been baptised by John's baptism, had not so much as heard whether there was any Holy Ghost. Now,

John had baptised for half-a-year before he knew even the person of the Messiah. "I knew Him not," he says himself, "but that He should be made manifest to Israel; therefore, am I come baptising with water." This was the Baptism of Repentance; a preparation merely; a conversion, or turning towards Him; the march of the Israelites yet in Egypt; that they should believe on Him that should come after. It is the leading of the Holy Ghost, but no supernatural effects result from it. It is not till they are "baptised in the name of the Lord Jesus" that they received the Holy The converting grace had been be-Ghost. stowed already, and had produced its effect; they were disciples, that is to say, learners; but it was no endowment, it was not a regeneration; they were not adopted as children of God.

So also Cornelius, as we find in the Morning Lesson, had received the enlightening and guiding Grace, and it disposed him to send to Joppa; but the Holy Ghost did not fall on them that heard the Word, except as an intimation to the Apostle that the Gentiles also were to be admitted by Baptism. There are many instances: the Ethiopian Eunuch; the Jailor at Philippi; the Samaritan converts. No two of these cases are alike, because, in all

probability, they are selected cases to show us the manifold operations of the Spirit; but in one point they are all alike; all are connected with Baptism, because the Lord, who had commanded His Apostles to make disciples of all men, had commanded them to do it by Baptising in the name of the Father, and of the Son, and of the Holy Ghost.

The manner in which the regeneration of Baptism is connected with the doctrines of the Ascension is this. By the act of Baptism, we have, in pure faith and confidence, cast our lot with that Man who has gone before us into death; even as the Israelites had cast their lot with Moses, when they followed him into the waters. By that act we have been made ourselves one with Him; we are baptised into His name, to die or to live, to perish or to be saved, to rise or to fall with Him.

But He to whom we have thus united ourselves, has risen, and is ascended into Heaven, and, in His Human Nature, is united to the Majesty of God, even as we, by the act of Baptism, have become united with His Human Nature. Thus, He becomes the Mediator, or connecting link between God and man, even as His Meditorial type, the ladder of Jacob, was the channel of communication between Heaven and earth.

Therefore, as the sap of the vine circulates trough its branches, by the *medium* of its em, so the Grace of the Godhead circulates trough us by the *Mediatorship* of our Head.

And as this circulation commences from the me of the "graffing in," so our partaking of its indwelling and enabling Grace commences om the time of Baptism.

But, as the circulation of the sap, though has a beginning, namely, the act of grafting, nevertheless, not a single act, but a continuous flow of life; so the sanctification of our dies, though it has a beginning, namely, the t of Baptism, is not a single act, but a continuous flow of Grace.

This act we call Regeneration; this perpetual we call Sanctification. The two are disact operations, inasmuch as the grafting is not be flow of the sap, but they are indissolubly anected; the one cannot take place without be other; we cannot be sanctified by the oly Ghost, unless, in pure faith, we have cast in lot with Christ.

And he who hath thus cast his lot with rist, and he who has thus been sanctified by a Holy Ghost, and he who has thus been seed in a state of salvation, is he certain of Heavenly inheritance? Can he never fall art of the glory that is prepared for him?

"Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptised unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that Spiritual Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness.

"Now, these things were our examples, to the intent that we should not lust after evil things, as they also lusted."

If we do, what is the inevitable inference; unless it be that if God spared not the natural branches, neither will He spare us, who, at best, are but "graffed in?"

But are we then irrecoverably condemned? Is there no room for repentance? Is the operation of the Holy Ghost confined to the conversion of the alien, the regeneration of the converted, and the sanctification of the faithful?

God forbid! for if so, who could be saved! There is another doctrine yet—the doctrine of Renewal. Here every sick man that the Lord healed, every blind man that the Lord enlightened, every dead man that the Lord raised,

comes our type. These things are impossile with man, but with God all things are ossible.

Here, then, comes in the doctrine of Reewal. Renewal is not Repentance; it is not betwersion; it is not Regeneration; but it is benected with them all. It is a fruit of Reentance; it works through Conversion; it is iven us in virtue of Regeneration. On our left, it is the "coming to himself" of that son whom the father had once divided his sublance, and who, conscious that he had wasted in riotous living, sets himself stedfastly to ise and go to his father, and to say unto m, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to called thy son."

Renewal is not Sanctification, though it is time to it. Sanctification is the going on from tength to strength; Renewal is the restoration of "that which has been decayed by the and and malice of the devil, or by our own tenal will and frailness."

In the faithful Christian these two graces by go on, and generally do go on, simulmeously; by the one, the strong parts of his bracter are improved; by the other, the tak, or injured parts of his character, are paired. These are diversities of operations,

but it is the same Spirit which worketh all.

And all these operations, the graces of sanctification, and the mercies of daily realike we owe to Him, who, for Christ's has made us His children by Adoption Grace, or, in other words, has regenerate

May He perfect in us the work which has begun. May He grant that we, being enerate—we glorify Him for that—may be renewed by the Holy Ghost, through same our Lord Jesus Christ, who lived reigneth with the Father, and the Holy (one God, world without end.

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ECOND GIFT OF THE HOLY GHOST.

CONFIRMATION.

Acts, viii. 19.

Then laid they their hands upon them, and they, wed the Holy Ghost."

the Holy Ghost rested on those who beed and were baptised, without any special
evention of the Apostles themselves; neverless it would seem from this eighth chapter,
from a corresponding event in the Acts
the Paul, which we shall find in the nineith, that the Apostles did fully understand,
the over and above the general gift of the
ly Ghost, which was necessary for the salion of all Christians, there was some special
idefinite power which could be bestowed by
n through their ministry only; for when
the one of their most able deacons, had gone
n to Samaria, and had preached the Word

there with such effect, that the people with on accord "gave heed to the things which have spake, and believed him preaching the things concerning the Kingdom of God, and there Name of Jesus Christ," so that "many were baptised, both men and women;" the Apostless, nevertheless, considered it necessary to send unto them two of their own number, Petand John, who, we are told, "when they we re come down, prayed for them that they might receive the Holy Ghost; for as yet He had fallen upon none of them, only they were based in the Name of the Lord Jesus."

But had they not then received the Homely Ghost? Certainly they had. When they toupon themselves the Name of Jesus Christ being baptised into it, they not only took up themselves the obligations of Christiani those of following the example of Christ, being made like unto Him, but, together w these, they took upon them the privileges Christianity also, the means whereby the were able to do that which they had engage to do. And so, indeed, had the Apost themselves received the Holy Ghost before He "fell upon them," the Lord Himself breathed on them, and said, "Receive ye Ebe Holy Ghost," many days before that great Day of Pentecost.

And so it was with these Samaritans; their ptism had been in the name of Him Who d for the forgiveness of past sins, original i actual, no less than for the purpose of aining that grace which should deliver us m the power of them, so that henceforth we ald not serve sin. Unsanctified by the ly Ghost, it was not possible that they ild have been accepted as children by Him o is of purer eyes than to behold iniquity, y must have received that Spirit whereby cry Abba! Father! It was not that, it the special manifestation of the Spirit ich is meant here, the open visible manner which, in those days, God's special gifts re conferred for the performance of special vices; that power which had enabled Peter o had denied his Lord, and John who, in emon with the rest of the Apostles, had erted Him, to speak with boldness before senate and the people, and to proclaim mly, that He whom that senate and that ple had crucified was "both Lord and rist." Now Peter and John were the very who had been sent; and the gift, the Holy who fell upon those upon whom they I their hands, was a special power to meet special emergency—in all probability that vergency was the persecution which we read

of in the next chapter, which had already begun at Jerusalem, and which was then about to be extended to the provinces. The new converts were in need of strength.

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7 hm. The apostles came, therefore; and "when **12**44. 50 they had laid their hands upon them, they renen 🔭 ceived the Holy Ghost." 75 cm

Now, this our text, simple as it seems and · Mai easy to understand, is in itself sufficient to Mili clear up two very popular misapprehensions cag t which are entertained on the subject of Con-

firmation in this present day.

to receive something.

You observe the Apostles did something; they laid their hands upon the people.

But the people did nothing; they received · prof the Holy Ghost. Now in all classes some 50 1 among the uneducated many, imagine that the • people come to confirmation to do something ز جج whereas they, as well as the Samaritans, come ' **'**

Some imagine that confirmation signifies the -1 taking upon ourselves the responsibility of those sins which they have committed in their childhood, and which, up to this time, had rested on the shoulders of their sponsors.

How such an error as this could have arisen is inconceivable, for it is not only an error, but a heresy; it is, in fact, putting the sponsors in the place of Christ. Every man must bear but barthen, every man "to his own massimileth or falleth." "No man may delimite brother, nor make agreement unto Godinan, for it cost more to redeem their own it, so that he must let that alone for ever." that lives, or ever lived, can bear his rains, much less those of others, except. Man, Jesus Christ. And to imagine the thilly of any godfather or godmother that office, is to give to that human there the glory and the worship that is to Christ alone.

l'unch more common mistake is, that Conlation means the confirming on our part, of promises made for us at our baptism.

be doubt we do then and there confirm the promises; no doubt we do then and the presence of God, and in the face the congregation, renew the solemn promand vow that was made in our name at this is the Bishop asks us this very the bishop asks us this very the bishop asks us this very the bishop asks us this is the bishop asks us this is the bishop considers it is persons to have it bestowed on us; it is persons to have it bestowed on us; it is persons to have it bestowed on us; it is present to be conceived himself in bestowing it.

we thus renew, we are not renewing the first time in our lives. are Repentance, Faith, and Obedia very promises which we have so ofte of in our Catechism, under the name nouncing the Devil," "Believing all th of the Christian Faith," and "Keepi Will and Commandments." They w for us no doubt at our baptism, but as we could understand that there to be believed in and obeyed, so soon take upon ourselves the duty of bel Him and obeying Him. So soon as able to distinguish right from wrong did we take upon ourselves the dut pentance. And from that time to never have performed one single ac ship acceptably, no not our private without first taking upon ourselves tl mises—we do no more now.

Have you ever made the general c without repentance? Have you ever the Creed without faith? Have you sponded to the Commandments witho to obey them? If you have, you he God's Name in vain.

But if you have not, then when joined in those services, you did, "in sence of God and of the congregation

your name at your baptism, ratifying and firming the same in your own persons, and mowledging yourselves bound to believe to do all those things that your godfathers godmothers then undertook for you."

What, then, is Confirmation?

consider what the Apostles did then, for its what those who are now in their place going to do now; they might have asked stions, or they might not, of that we know hing. What we do know is this, "They their hands on them, and they received 'Holy Ghost." This is Confirmation.

fyou were going to confirm your promises, would be going to confirm. What you going for, is to be confirmed.

Rhy should I be so careful in pointing out idistinction, when, after all, before you are finned, you must do what indeed you have indeed before—you must ratify and confithe promises made for you at your Bap-

this reason; young people are inclined that too much to their own works—at their it is natural that they should; and, if God to give you anything, because you have him your promises upon yourselves, He is recompensing you for something

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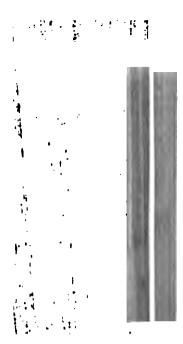
that you have done; whereas He is giving you His Free Grace. Nevertheless, before the Lord does give you a farther gift of Free Grace, it is not unreasonable that He should ask you what you have done with that which vou have received already.

But what is this special gift which we ceive in Confirmation?

What is FIRM?

70% By Confirmation we are strengthened in the faith—we are strengthened to bear the additional trials and temptations which are n coming upon us. The time of life at where ich we are arriving, renders our situation very similar to that of the Samaritans, who Philip had been baptising, and whom the Apostles had been sent to confirm. We going out into the world—we must do so order to get our living in it—we are calls upon to do so; but here we shall be exposited to temptations, from which, hitherto, we have been sheltered, and to assaults from enemies both in the flesh and in the spirit, which hitherto we have not known. We was ant strength, just as the Samaritans, who wer about to be exposed to the trials of persecution, wanted strength; and so the Lord to us, to as to them, sends His Messenger to convey us that which we need.

If we examine the meaning of the compound rd, by which this is expressed, we shall d:no farther explanation; if "firm" means me to be confirmed must mean to be mathened by being united with something "to be strengthened together." And I we may take, either in the sense of being methened by partaking of the strength of rist bound as we are to Him by the Holy set; just as the ivy, which is unable to stand itself, stands in the strength of the tree to ch it is united; or we may take it in a ber and more Christian sense than even we may consider ourselves as united bound together with all the faithful nbers: of Christ's Body, the Church; so Ledifying one another and standing togein the strength which we all have through nawe may be able to resist temptation togerand to help, comfort, and support one anosthrough all the trials and troubles of this ked world, which we are so soon to encounter. much, I think, is quite evident, from the pro of the first Confirmation, in which we the Baptism of Philip for the remission of infollowed by the laying on of the hands of Apostles, for the Confirmation of that faith behat duty, which, by their Baptism, they taken upon themselves.



and Confirmation were parts of the ceremony, and took place at the same The words are, "When they heard this were baptised in the Name of the Lord and, when Paul had laid his hands upon (confirmed them,) the Holy Ghost came them," meaning the Special Power of Holy Ghost, fitting them for their own mission in the world; and, as in their cular case this was to preach the Wor Special Power manifested itself in enthem to speak with tongues, and to prop

Why is it not so now? Why are Band Confirmation which has been calle completion of Baptism, separated by so years.

They would not be separated now:

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prayed for, that which disposes the disobedient to obedience, and the corrupt to holiness, as well as that which strengthens the weak, and fits the unprofitable servant to do the work of the Lord. And, therefore, these would be confirmed now, as they were then, as soon as they had been baptised.

But most of us have been baptised as children; we received then what we wanted then. Young or old, we were under the power and the curse of Original Sin, and, without holiess, no man can see the Lord; we received, herefore, that which is man's holiness—Remission of Sins. We were then children of rath, and we must be God's children before God could take us into Heaven; we received, therefore, the Spirit of Adoption, whereby we Cry, Abba! Father! We wanted the will to Dbey, whereas the nature of Adam, which we had inherited, was the spirit of disobedience; we received, therefore, the healing power of the Holy Ghost, forming in us a new heart, and disposing us to listen to the words of God.

All this was necessary even to children, for, without this, were they to die in their child-hood, we have no hope or promise of their salvation: they might be saved, but we should

have no ground upon which to build Therefore, God gave them what was and gave it freely.

But God gives no more than is ne Now, to walk in the paths of holi require something more. It require a supporter. And, therefore, has 6 to children this gift also, and that f most tender years—and He has giv form adapted to their tender under It is not from Himself directly, like t gifts of Baptism, but, as He gives other gifts, through the agency of 1 gives them parents, who are to the ch place of God upon earth; so that, faith is strong enough to realise a Being, or its understanding strong e even comprehend the idea, it may he thing to love, to trust in, and Parents direct, guide, encourage, punish, not in anger, but in love, wi ishment is necessary, reward, also, ward is beneficial; in fact, they as child in the place of the Holy Ghos office of the Comforter, the Guide, Supporter. All this is done, imper doubt, as God's work is always dom ble men; but, to forward this Disper His Providence, He has implanted

ent and child a mutual affection, which we does exist, but which we cannot account , except on the principle of an Instinct, a nething that comes, not from Reason, but m God Himself—and thus both parent and id unconsciously carry out His purposes. But this state of things is not intended to for our whole lives—the care and the love parents was never meant to be anything re than a preparation; parents themselves e intended to be in the place of God, only il the mind of the child was strong enough apprehend the love and the care of God nself, and of which the love and the care parents was only a type. As we grow up, is removed, sometimes suddenly, as when Lord takes our parents from us and leaves urphans; oftener by degrees, as when we go into the world beyond their sight, and and more beyond their control.

thus, either suddenly, or by degrees, the mg Christian is left, as it were, to take care nimself; and generally this period of life cides with those additional trials and ptations of which we have been speaking.

But," says the Psalmist, "when my father mother forsake me, the Lord taketh me This does not mean forsake in the sense hearting, but when the superintending and

guiding care of the parent ceases or begins cease, then that of the Lord, in a more expandatic sense, begins.

Look at the outward visible sign of Confirmation, for that will convey its meaning as in a picture. As Baptism shows us the washing away of that which defiles, as the Lord's Supper shows us the imparting of the nourishment that strengthens; so does the Lord's servent and representative in Confirmation, by placing his hand upon our head, picture to us the father receiving and acknowledging his child—that child, once adopted by God, but who has hitherto been lent to his natural parents is now reclaimed and received by his Adoptive Father.

This again is Confirmation; it bears to Baptism the same relation which the Ascension bears to the Atonement. The latter is the presenting to God; the former, the acknowledgment by God that the offering is accepted. It is in this sense that the Fathers call it the completion of baptism. Baptism is complete in itself, just as the Death of Him with whom we are buried in baptism is full, perfect, and sufficient oblation and secritice for the sins of the whole world. Nevertheless, the Ascension is the completion of it, because it is the open declaration by God,

men and angels, that it is in His sight perfect, and sufficient sacrifice for n nature; and that, in virtue of it, n nature is manifestly admitted into an and received by God. So is it with mation. Baptism is a full and perfect f adoption, by making us one with We are one with Christ; and if we this faith, we are saved in Him, and by whether confirmed or not. But the act mfirmation is the completion of this. nch as it is the open declaration of it od, who acknowledges and receives the ers of Christ, treating them before men mgels as a father treats the children be loves.

w, therefore, you may form some idea of unger of coming to Confirmation unworIt is calling on God to acknowledge His children, when, in our hearts, we do knowledge Him as a Father. It is prog to obey Him as servants, when we are greally another master. It is coming Him, and telling Him in the face of ungregation, that we do, in our own perratify and confirm the promises which made for us at our Baptism—that we have that we have not, and We know that

curse.

God knows that we have not, any one of the And what is that but the sin of three. Ananias and Sapphira asking for the Holy Ghost, the Enlightener of the Spirits, and the Searcher of Hearts, and asking for Him with a lie in their mouths.

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Te an And what is our punishment? The very n calle same that it would be were we to receive the ei in Body and Blood of Christ unworthily. is tha ask for God's grace. We are not disappoint two b ed. He gives us what we ask for, and . the receive it. But the things which should he ied Li been for our wealth are unto us an occasion of This i falling. Do not imagine that you who og ic confirmed are, if unworthy, that is, if wilf and faithlessly wicked, in no worse a position :4 0 than you were when not confirmed. Imacine homely simile, but it is a true one. pure milk received in an impure vessel, and that will tell you what the grace of God ms ust be when received into an impure heart. I 18 not grace lost, but grace converted int

But if such are the dangers that beset Coo-onfirmation, it is surely better to live without

What! better to remain contented wit wicked and impure heart! for that is the only danger. The question with us is, are we enter life? You hope to do so. But do you

pe to carry into the presence of God in aven a heart that you know is not fit to theire His grace on earth? Wherefore, then, ye not repent and amend? When God leth you, are ye not ashamed to say, We I not come?

We are like the Israelites of old. We have en called out of Egypt; we have been baped in the Cloud and in the Sea; the eners that were too strong for us are overrown by an arm mightier than ours; we are e; the path lies clear before us to the Project Land.

This is the point that we have now reached.

Ind now at Confirmation, the Pillar of the oad, which has hitherto stood between us dour enemies, so that the one came not the other through the night of our childed, goes before us to lead the way.

Let me not deceive you. It is not a safe in easy road that it points out, the road it leads to the Promised Land; or the type it, would not have been a path through a men and desolate wilderness. If it were, at need of help and strength? what need a guide, and a support, and an enlightenprimit? The Lord, who calls on us to low Him in it, does not call it a broad the but a strait gate and a narrow way. And it is because He knows that it is so, and that few there be that find it, that He is now sending you the sevenfold gift of His grace which you are now seeking, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, the spirit of the fear of the Lord.

This is what He sends you in Confirmation. Can you hope to reach Heaven without it? or are you content to sit still lose your promised inheritance?

If not, prepare yourselves to receive it, and submit yourselves to be led by it; for that is your part in your salvation. And we had does the Lord your God require of you your preparation, but an honest and true heart. This is what you want. If God finds that, He will put into it good desires; He will enot only show you the paths which lead to Life Eternal, He will uphold you in them, will be the voice behind you, saying, "This is the way, walk ye in it when ye turn to the left."

THE THIRD GIFT OF THE HOLY GHOST.

THE INFALLIBILITY OF THE CHURCH.

St. John, xvi. 13.

"When He, the Spirit of Truth, is come, He will ride you into all Truth."

1

Wheness, either in this world, or in the world become," is most true, for the mouth of the bord hath spoken it; but in what this sin this ists, is nowhere revealed to us. So far, that events, we know, that it is, in some by or other, sin against Grace Given. We have this, because it is called "sin against be Holy Ghost;" which means sin against an belightening Power, which has opened our we given us strength to do.

The sin itself, probably, is Wilfulness and Destinacy. That which God has not revealid, is the limit beyond which the mercy of

God will not touch our hearts. But, be the limit where it may, the sin is wilfulness and obstinacy against that which is enlightened by the Holy Ghost, whether it be our own consciences, or the Church of Christ; for both these alike are His Dwelling-Place. Be the limit where it may, "this is the condemnation, that Light is come into the world." It is as if the Lord had said, "So far from your having sought it, or laboured to find it, Light itself has come to you, and you have refused to admit it of your own free act and choice, because you actually loved Darkness rather than Light. You are now, therefore, without Christ came to rescue you from excuse. darkness, and to bring you to light. can pity him who does not choose to abide the Light when it approaches him?"*

This enlightening is, of necessity, of the Holy Ghost. His very office is to "testify of Christ," to "guide us unto all Truth," to "show us things to come," to "believe of the Father, and to show unto us." If, therefore, with the Holy Ghost bearing witness to us, and leading us, and pointing out to us not only our present path, but our future state, we refuse the witness, and reject the guiding,

manifestly we sin against Him who witnesses and guides.

The next question is, as the Holy Ghost is ordinarily invisible, how does He testify? and how does He guide?

As the kingdom of Christ on earth is twofold, as it signifies, in one sense, the heart of the Christian, and in another, the Church of Christ, so also is the dwelling of the Holy Ghost twofold: He resides in each individual Christian particularly, and He dwells in Christ's Church collectively. And as His guidance, the guidance of God, must be sufficient to preserve the truth in each of our hearts, so also it must be sufficient to preserve it in the Church.

We have already spoken of the former of these influences—that over our hearts—but the proposition is equally true with respect to the Church; and, what is more, it is a distinct and definite article of our faith—one of the conditions, on the faith of which we received our Baptism; and the subsequent violation of which, on our parts, will vitiate our Baptism. Whenever, in the Apostles' Creed, we declare our belief in the Holy Ghost, we, as a necessary consequence of this, declare our belief in the Holy Catholic Church in which He resides.

I BELIEVE IN THE HOLY CATHOLIC CHURCH. But when we say this, what do we mean by it? We can answer that question for our selves by remembering what we mean by saying that we believe in God, the Father Almighty, or in His Son Jesus Christ, or is the Holy Ghost. We surely mean more than that we believe the simple existence of We believe in their these Three Persons. Infallibility. We believe that this Trinity is the One God through Whom we hope for salvation. When, therefore, in the next clause of the Creed we declare in similar terms, our belief in the Holy Catholic Church, we declare our belief that This, which the Scripture dos

not hesitate to call the Body of Christ, is the

ONE CHURCH in which we hope to receive it.

But this implies the gift of Infallibility. If
the Head be infallible, what must the Body
be? If we believe the Scriptures to be infallible, and the Church to be, what the article
calls it, the Witness and Keeper of Holy
Writ, we must, of necessity, believe in the
infallibility of that which witnesses and that
which keeps. How else should we know that
the Scriptures which we have this day are the
Scriptures which were written by the Prophets
and Apostles? How else should we know that
the language, the words, the thoughts, and the

meaning, have not been changed, and others substituted? If we do not believe in the witness, how can we believe in that which is witnessed? If we do not believe in the keeper,

how can we believe in the thing kept? If we do not believe in the Church, how can we believe in the Scriptures which we receive through the Church, and in no other way?

It is impossible to be saved in that which is * false witness, or a corrupt keeper of doc-

> tine; because in that case we have no secunty that the doctrine has not become corrupt and falsified. I believe that the doctrine has bot become corrupt or falsified. Therefore, I believe that the Witness is true; therefore, I believe in the Infallibility of the Catholic Church. Nor, unless we would dispense with the Scriptures, do I see any way of salvation without believing it, since to vitiate the

But we do believe it. What other meaning can be attached to the article of the Creed which we say that we believe in the Holy Catholic Church? In what other sense can we be said to believe in any thing? We have teceived it as a matter of Faith. But if the Church—a society founded on the Apostles and Prophets, mere men, mere human beings—be infallible at all, it must

one would vitiate the other.

have become so on account of a Divine Element resident within it.

Therefore, whatever be the amount of wilfulness and obstinacy against the testimony
of an enlightened conscience, which would
constitute sin against the Holy Ghost, that
very same amount of wilfulness and obstinacy
against the testimony of the Church would
constitute the very same sin; and that for the
same reason; because the Church in the
aggregate is, what our bodies are in particu-

lar, the Temple of the Holy Ghost. The subject is not without its difficulties. We know that the Eastern Church has erred; we believe that the Church of Rome erred; we see no reason for supposing the Church of England more infallible than either of her sister Churches; we know, as a matter of history, that many Councils have come to erroneous decisions; nor can we pronounce, as a matter of faith, that any one of them is without its error. We can fix upon no time in the whole history of the Church where false doctrine did not abound in it, nor on any one Father or Doctor whose opinion we could receive on all points as a matter of faith. Every living stone, then, of this Spiritual Building seems to be defective. How, then, can that be infallible as a whole, of which 1 component part is so evidently and **ssarily fallible?

cannot tell you for certain, but I say that one of the conditions of your Baptism, you believe in

ME HOLY CATHOLIC AND APOSTOLIC

Ve may possibly conjecture how it is that igh the waters be naught, the salt of the e may preserve them; how it is that the relling of the Holy Ghost may render lible in the aggregate, that which evily is fallible in every particular; that the tern Church, and the Church of Rome, the Church of England, may err, and yet the Church of Christ may be infallible, that God may bring a clean thing out of mclean. But if our conjecture does not by us, we may be sure that there is some though we may not see it; and that in the Holy Ghost resides, those with in the Lord remains always, even to the of the world, that spiritual ark in which has commanded us to store up the Tables Lis Covenant, the Manna of His Grace, **Pruits of His Tree**—must, of necessity, be tent for the guardianship. It is a matter **16th**, not of reason, when we say, I believe Holy Catholic Church.

And now let us try to search out the difficulty.

It is evident, that if the Church be infallible at all, its infallibility, like that of the Bible, of which it is the witness and keeper, must be ascribed to the operation of the Holy Ghost

But the question is, what is the mode of His operation?

With respect to the Bible, the mode is plain enough: "Holy men of God spake as they were moved by the Holy Ghost." Each man, therefore, who wrote, was infallible.

But, before that Word was written, whether in the Old Testament or in the New, God had provided it with a keeper and a witness. We need not now speak of the Old Testament and its keeper, since our business at present is with the New.

Now, the Church of Christ was erected and endowed on that great Day of Pentecost, within ten days of the Ascension: it began to exist from the very time when the Holy Ghost first breathed into it the Breath of Life—it is called the Church from that very day. "The Lord added to the Church," we are told, "such as should be saved."

But it was many years after that day before the very earliest of the New Testament Scriptures were written: it was two centuries bere the New Testament existed as a book; it its Inspired Keeper and Witness had prerved faithfully the separate fragments of evelation, and from that time forward would eserve as faithfully the collected volume.

We have seen that it was necessary, to our ry hopes of salvation, that the Keeper and itness should be as infallible as the Word pt, or we should feel no assurance that we seessed the Word of God at all, or that man d not perverted the Truth by some gloss, or ndered it of none effect by some Tradition.

And, in those early times, the Church was ithful—no heresy of any consequence disrbed it; but this was not man's work—it was spirit of God dwelling in each little comunity, scattered over the face of the earth, Jerusalem, in Rome, in Ephesus, in Corinth,

Alexandria, in Philippi, and binding them gether, even as He binds together the Father at the Son in a bond of Love.*

But, after the detached Scriptures had been illected, it was equally necessary to our salstion that they should be handed down to intact, and that their meaning and import sould not suffer by the glosses and interpretions of man. They were intended to last

^{*} Næus amoria quo conjungitur Pater cum Filio.—Augus-

for centuries, and to pass through all the changes of this changing world, themselves alone unchanged.

But this also is the gift of the Indwelling Spirit; He Who inspired the Scriptures is sufficient to preserve them. This Inspiration and continual Preservation corresponds exactly with the Regeneration and Renewal which takes place in the individual Christian. The first breathing of the Breath of Life into that Church, which had been elected from out the lost Church of Jerusalem, was its Regeneration; and the present purity of its doctrines is the effect of its daily Renewal. Nothing human is unchangeable, nothing is unchangeable in itself, except God, and that which partakes of His Image.

There is, however, no reason why we should limit the operation of the Holy Ghost to a single channel, and say, that because, in the one case, infallibility was insured by the direct inspiration of certain individuals, therefore this must be the invariable law in all cases. The effect is the same, the operation may be different.

May we not suppose that, with respect to the Church, this operation consists, not in inspiring infallibility into any one individual or collection of individuals, whether Pope, uncil, or Church, but in so arranging the ible materials, which together compose the dy of Christ, that as soon as error or heresy any kind shall raise its head, immediately se champion of the Faith shall also be raised to overthrow it? This champion is, him-£ no more infallible than those who have be before him: he is no more supernaturally pired than they. In overthrowing one error may be, and very frequently is, the founder another; but, then, whenever this occurs, feel perfectly confident that the Holy ost will raise up some other champion, himf also fallible, whose mission will be to rect the particular error of his immediate decessor.

The Infallibility of the Church, therefore, y be a system of compensation, similar that which, in the pendulum of an astromical clock, or the balance of a chronometer, adjusts its imperfect materials, that the intracy of every one shall, in all cases, cort the inaccuracy of every other, thus procing, from elements all of them imperfect, a fect and equable whole.

The minds of men, though all fallible, are all fallible alike; each has its own bent:
man is devout and contemplative; one is ctical; one is demonstrative; another poeti-

cal. Truth will strike each of these in a different light; each, from the same truth, will involuntarily draw into prominence the character of doctrine to which the habit of his own mind inclines him, and will unconsciously follow out the line of thought and life to which it points. Each one of these, also, will have his own peculiar weakness, and therefore will experience his own peculiar temptations, from which others are exempt. In one point or other, therefore, all are fallible because all are human—but that point is not the same in all. The supernatural element in the Church's

Infallibility is the Providence of God, which has arranged these unequal minds as He has arranged unequal seasons, so as to produce the equable and even tenour of the universe. The antagonistic elements of heat and cold, sun and rain, dew and frost, are all necessary for the uniform preservation of the staff of temporal life, and, though we must needs be aware that the undue prevalence of any one of them would destroy it, yet we know that their united action is necessary for its growth; and we feel such trust in God's providence, that we are assured that "seed time and harvest will never cease," that the arrangement of the seasons is, so to speak, infallible.

"Man does not live by bread alone;" why

then can we not put the same faith in God, for the preservation of the staff of our spiritual life, which we so readily accord to Him for the preservation of the staff of our natural life?

No man can read the history of the Church. and the biography of its champions and leaders, comparing their peculiar sentiments and line of teaching, and their natural cast of character. with the requirements of the times in which they lived, without seeing that the Hand of God was as evidently over His Church in the days of the Roman Emperors, and in the Middle Ages, as even it was in those of the Judges and Kings of Israel; and that the learned and poetical Origen, the firm and judicious Athanasius, the fiery and impetuous Cyril, were as evidently raised up by God and selected for their own work in His Church, as the covetous and conciliatory Gideon, the brave but rash Jephthah, and the compassionate but stern and immoveable Samuel.

I no more believe in the infallibility of the ancient Fathers, than I believe in the infallibility of their types, the Judges of Israel; but I believe that as the latter were, each after each, raised up directly by God, to deliver Israel from the particular nations which at each of those particular times would have overthrown it, so I believe that the former

were as providentially raised up, each after each, to deliver the Church from the heresies which at each of those particular times would have overwhelmed it. And I believe that in so raising them up, God Himself, on every occasion, selected the instrument best fitted to the Church's then existent needs.

It has been well observed, that it was an in-

stance of the direct providence of God, that all questions affecting the cardinal points of doctrine should have been brought before the Church, at the only time when the Church in its unity, was able to deal with them. For the first three centuries it had been tried by persecution and found faithful; it was then deemed worthy of having the Divine Oracles continued in its keeping; and, therefore, before it was dissevered, as, externally at least, it must be dissevered by the dissolution of the Roman Empire, every article of Faith had been investigated by its councils.

The heresy of Arius, therefore, must have been providential, for by it the attention of the Church was drawn to the co-equal Divinity of the Son. And the constancy of Athanasius was providential also, for by it the Church was strengthened to maintain it. So, also, the Pelagian, the Nestorian, the Eutychian, were as necessary to the preservation of God's

Church, as the Moabite, the Philistine, and the Syrian of former times. Then, as in the days of Israel, the Lord sold His people providentially, and as providentially raised up their Judges and Deliverers.

The Roman Empire was, so to speak, the shell which had protected the germinating Kingdom of God. But when that Kingdom had become fitted for its work, the shell which had hitherto confined, as well as protected it, was broken up. Then, and not till then, the visible unity of the Church, such as it had been hitherto, was broken also. The world, no longer Roman, was to be divided into nations, and many nations of which Rome had never heard, were to be added to the number. The Church, organized into real and essential unity by the discussion of its councils, could now bear the stock of outward separation in its parts; and, divided, so far as mortal eye could see, first into Eastern and Western, then into Papal and Reformed, or Protestant, elements antagonistic on earth it might be, could still preserve the doctrinal consentience of the Creeds, and the sacramental unity of Christ.*

So soon as the Church was prepared for this, the Roman Empire was broken up into the two Heads of Rome and Constantinople.

[•] See "The Five Empires." Wilberforce.

But, though the Church was now fitted by God's discipline for pervading the world it was intended to subdue, and was permitted to govern itself by the exercise of the judgment it had providentially acquired, the Holy Ghost dwelt in it still, only His influence was now less direct and visible. As He had withdrawn the Gift of Tongues, when that gift had ceased to be necessary, so now he withdrew the Bond of outward unity. The schism which had begun in the Church, was only the precursor of other schisms; and thus within these sections of the one Church, arose Parties, or Schools of Divinity; which, had they been permitted to exist in earlier times, would have rendered impossible the confirmation of the Articles of the Christian Faith.

But when the great Articles of the Faith had been once for all established and confirmed, these very parties or schools, which had already begun to show themselves in the Church, became the means of preserving the fulness of the Heavenly message. It was as if each truth had been parcelled out, and had been committed to the guardianship of those who were by nature best suited for its keeping. These, jealous of their charge, guarded it against the encroachment of any other; and thus the whole, comprehended within the com-

mon bond of the three Creeds, by their united action combined in preserving the Unity of the Faith.

The Word of God is typical and sacramental. It was necessary, therefore, that an Origen should be raised up to sift its hidden meaning. But the Word of God is also practical: lest, therefore, the whole of its authority should be spiritualized into allegory, it was equally necessary that the straightforward and practical Chrysostom should point sternly to the duties of the Gospel. Can we doubt, then, that it was the Lord Who raised up both the one and the other for their respective work? There was antagonism, but no real opposition between the schools of Antioch and Alexandria. It was like the sight of the two eyes—their combined vision enabled men to see the solidity of God's Word, and to comprehend it beyond the surface. Both schools were fallible; both actually did err; neither could have been complete without the other, but together they handed on to the succeeding generations the traditions of God.

So, again, Augustine maintained what is now called the Doctrine of Faith, and that at a time when it was greatly needed; but when, in after generations, men, building on these doctrines, had forced them into dangerous extremes, and there was every probability that all ideas of duty and obedience would be lost, we have the continued succession of Alcuin, and Raban, and Hincmar, and the school formed under the auspices of Charlemagne. And then, lest the idea of Faith should be lost in that of Duty, we have in the succeeding generation a Remigius to revive the teaching of Augustine.

It is remarkable that, probably from the days of the Apostles, certainly from those of Augustine down to our own, there have always been two schools of Divinity, placed, as it were, side by side, of which "Faith" and "Duty" have been the respective watchwords. Throughout the whole of the Church's history we may trace these two schools, the one deducing its doctrines from the relation of God to manthe omnipotence and omniscience of God, His Free Election, His absolute Predestination. His over-ruling will; the other, drawing them from the relation of man to God, the creature to the Creator, the servant to the Master, the Son to the Father, the redeemed to the Redeemer. One or other of these schools may take a temporary predominance as the Church, as the time has more need of one or other class of these essential doctrines; but both exist, always have existed, and probably

always will exist, balancing and controlling each other.

Is not this providential? Are there not, in

reality, two distinct views of religion, as seen from these two points, the relation of God to man, and the relation of man to God? Are not the doctrines logically deducible from these points absolutely irreconcileable by human reason? Are they not both true, and, consequently, both necessary to the salvation of man? Is it not true, that, as with God there is neither past nor future, He can absolutely see, as we see a thing before our eyes, the future fate of each one of His creatures? And is it not equally true that man possesses free-will—that if we do obey the motions of God's grace, we shall be saved, and if we do not, we shall not be saved? These two schools of divinity are the guardians of these two lines of doctrine; antagonistic they may be, but they are no more contradictory of each other than the doctrines themselves are contradictory. Both must be held together; either is destructive if untempered by the other; and the God who tempers summer by winter, and winter by summer, raises up one or other of them as He thinks fit. Hence the infallibility of the Church.

But when I speak of the Church of the

Emperors, or the Church of Charlemagne, or the Church of the Middle Ages, as supernaturally preserved in its infallibility for our salvation, I would by no means be understood to imagine that the operation of the Holy Ghost is limited to those times. circumstances of the Church are now more complicated, our views are now less clear, the Hand of God is more concealed from us by the mists and darkness which our own perverseness and our own divisions have raised: but we have no reason to doubt that it is over us less really and immediately than it was in the days of Augustine and Athanasius of Elijah and Samuel. We may not be able to trace it as exactly, but we can see enough to satisfy us that there is a something directing, and combining, and educing good out of evil beyond the blind results of chance. cannot see the operation, as we do so evidently when we look back to the time when the Church was, as yet, undivided. What we see now is like the glimpse of a landscape through the opening of a mist; it is very partial, it is closed almost as soon as opened. but it reveals the old landscape still.

Who can doubt that the revival of the English Church is providential, not only providential that it should have taken place

at all, but providential in its details? English Church—for we must now speak of the Church by portions—had been as much overwhelmed by Erastianism, and asleep and paralyzed under its influence, as ever the Catholic Church had been under Arianism or Pelagianism: it was not capable of receiving the forgotten doctrines of the Catholic Faith. Can we not imagine that God raised up by His own superintending providence such divines as Venn and Simeon, and "the men of one doctrine," to prepare it? That one doctrine—the Atonement—was of no greater intrinsic importance than any other article of the Christian Faith; but it was a preparation, a foundation for all the rest, just as the "Repentance of the Baptist was a preparation for the full teaching of the Lord." When, therefore, in these modern days, we

When, therefore, in these modern days, we declare our belief in the Holy Catholic Church, we believe in its infallibility still. Not only are our own Church, and the Church of Rome, and the Church of the East, and the new and rising Church of the West, all essential, as component parts of the Church Catholic, all fallible, all necessary to each other, all ultimately to be made use of by God for correcting each other's errors and shortcomings; but, as a mixed multitude

went up with Israel, and, to a certain extent, partook of Israel's work as well as Israel's privileges; as the kingdom of Israel was included in the history of Judah; as Samaria was selected to furnish examples of charity and faith to the very Jews, "of whom was salvation;" so it is not impossible that the mixed multitude of our days, the German Protestants, the Scotch Presbyterians, the English Dissenters, have each their own especial work in the preservation and perpetuity of the Each guards, and that Catholic Church. jealously, some portion of the true doctrine, however small, however mixed with error; and when the veil shall be removed which now conceals the counsels of God. each will be found to have played its part, however humble, in the great march of Israel towards the Promised Land.

But though this be the case, as undoubtedly it is, it does not at all follow that sin will not be imputed to those who, calling themselves of Paul, or of Apollos, or of Cephas, or any other human teacher, cause divisions, and are carnal, and walk as men, and fashion their worship by other models than "the things seen in the Mount;" nor are they less objects of Divine condemnation who place stumblingblocks in the way of God's little ones, be-

cause "it needs must be that offences come." The division of Israel was by divine prophecy, the continuation of that division was by divine command; but Jeroboam, the son of Nebat, is not the less recorded as "he who made Israel to sin." A warning may be no less necessary than an example, and therefore Arius may have contributed to the building of God's Church no less than Athanasius; but the Church's gain might be no less his own loss and his own condemnation. God overrules all things, He educes His good out of man's evil. We do owe to Arius the Nicene Creed: had he not fallen into heresy, that Creed would never have been written. But this is God's work; man's evil is not the less sinful for that.

It is not lawful for us to pronounce that this or that Church has sinned against the Holy Ghost, and is cut off and finally rejected, any more than it is lawful for us to pronounce that this or that of our neighbours has sinned against the Holy Ghost, and is irrecoverably damned; each Church, as each man, to his own master, standeth or falleth."

This was the error of the Donatists; and Donatism is equally the error of the Church of Rome, and of many individual Protestants, to this day. It is, however, not an error of the Church of England.—Editor.

But let us take as a warning to ourselve that which the Lord gave as a warning to ourselves. Let us never forget that in a Church, as in a man, there is such a thing as sin against the Holy Ghost—that when that sin is committed, the Lord does remove its candlestick. And thus, while we refuse to judge others, we shall take care that this be not the case with ourselves. The Church of Christ is Infallible; that is an article of the Christian faith; let us take good heed, then, that we continue part of it ourselves. The Church of Christ is unchanged. This

is a fact that cannot be denied. Its doctrines

are the doctrines which it proclaimed a thou sand years ago. The very words of the ser mons which I quote to you, most of which were written fifteen hundred years ago, are familiar to your ears as those of fifty years' standing. During the eighteen hundred years of the Church's existence, dectrines may, from time to time, have been added, as the Church of Rome has added them, but in a century or two they have fallen away-doctrines may have been obscured, as the Church of England has obscured them, but God has brought them again into light. But through it all, the Articles of the Christian Faith, the Doctrines of the Creed, these stand fast for ever and ever.

This is in itself a miracle, a perpetual miracle. Why is not the Church changed when everything human is changed?

Because it is the Temple of the Holy Ghost. There is no other way of accounting for it.

In one word, then, do we believe in the Holy Catholic Church? Do we believe that it is the true Ark, built, under the inspiration of God, for the salvation of man? Do we believe that, built as we see it is, on the foundation of the Apostles and Prophets, it has Jesus Christ for its chief corner-stone? Do we believe that the Holy Ghost rested upon it on the Day of Pentecost, and that He resides in it still?

If we do not, then we do not believe in the Creed, upon the profession of which we received our Baptism, and were enrolled as its members.

If we do, then let us fear, that as he that sweareth by the Temple, sweareth by it and by Him that dwelleth therein, so he that sins against the testimony of the Church, sins against it, and against Him whose Indwelling has made that testimony infallible.

H.

Norn.—The substance of this sermon has appeared in the Preface to Postils, or Short Sermons on the Parables, adapted from the teaching of the Fathers, by the Rev. H. Newland.—Entrop.

FOURTH GIFT OF THE HOLY GHOST.

THE DISCERNING OF SPIRITS.

Exodus, xiv. 9.

"If the prophet be deceived when he hath spoken thing, I, the Lord, have deceived that prophet."

THE doctrine which this text reveals, is first sight most wonderful and incomprehensible. Whether we are speaking of the Old Testament or of the New, it is quite evident that it is and must be God Who sends the labourers into His vineyard whe ther as prophets, or as apostles; in fact, both these words mean the same thing—the bassadors from God to man. It is as evident also, that it must be the office of the prophet or apostle, to announce the decree of Heaven as it is, that it is the duty of the ambassador to declare the message of his king; and yes it seems not only that the prophet may prophesy falsely, and deliver a deceiving message, but that, whenever he does so, it ⁸ God Himself who has deceived His own rophet.

This seems most unaccountable, and yet t is so—this is by no means a solitary text, rhich, from some obscurity of language, night possibly have been misapprehended; is the doctrine of the whole Bible—the 18tances of it are numerous. We call to aind at once the sin and punishment of the 180 bedient prophet in the days of Jeroboan; eremiah speaks of the possibility of it in is own case with apprehension: "Ah, Lord 'od," he says, "surely Thou hast greatly excived this people and Jerusalem, saying, e shall have peace, whereas, the sword ached unto the soul." There are many stances of it, but, in the first book of Kings, whole process is revealed to us. sath of Ahab is shown to have been brought boat by the direct operation of a deceiving irit, authorised and commissioned to deceive the Lord Himself. The Lord said, "Who persuade Ahab, that he may go up, and Leat Ramoth Gilead; and one said on this somer, and one on that manner. And there me forth a spirit and stood before the Lord, d said, I will persuade him. And the Lord id unto him, Wherewith? And he said, I Il go forth, and I will be a lying spirit in the

by doing THE DISCERNING OF SPIRITS. deceived And He_that is, persuaded them to God said, Thou shalt persuade him. Go It must be 50; mouth of all His prophets. and deceit 074 So far as the Old Testament is concerned, must exist therefore, it is quite evident, that, under cer. The could beni forth, and do so." tain circumstances, God's prophets were de Id if they exis ceived, and that this was done by God's own pr His c radid tell us Now, whatever of doctrine or revelation we But Revel find in the Old Testament, we shall find reexpress permission. peated and confirmed in the New. The Lord meds. doctri tells us, that in His kingdom there shall arise T. Cause false Christs and false prophets, so as to 4.25 9 deceive, if it were possible, even the elect. This text proves the fact, that there have Ł been, and will be, false Christs and false property to the control of the control phets in the Church, and that the Lord, known in the description of the church, and that the Lord, known in the church, and the church ing the danger that must arise from there warns us of it: "Lo, I have told you before

But are these false Christs and false prophe of His own sending? The deceit is to exist. that we see but does He authorise it, as H seems to have done in the case of Ahab Are Christians now to be persuaded to follow after false doctrines, deadly schisms, and den

gerous heresies, in order that they may go up and fall at Ramoth Gilead, that is to say, be persuaded to act act on the persuasion, and persuance solve fall short of their salve

the by doing the very thing which the macher, deceived by the Lord Himself, has suaded them to do?

It must be so; if God be almighty, and if or and deceit do exist in the world at all, by must exist by the permission of Him be could banish them at once if He pleased; I if they exist by His permission, then they by His command; the light of reason ald tell us this.

But Revelation says it also, and in so many rds. St. Paul repeats to Christians the y doctrines of Ezekiel and Jeremiah: "For a cause, he says, God shall send them a ring delusion, that they should believe a

Wonderful as it is that God should permit eit, this is the doctrine.

Now let us see whether we can understand

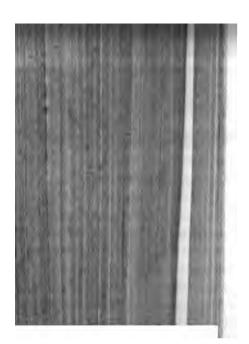
the first place, let us not confound two the which have nothing to do with each the and imagine that God approves of delified. He does not approve, He permits. In told Testament, the deceived prophet is to the well as those whom he has deceived. It is only typical of the more spiritual is the ments of the New Testament. David that the wicked are a sword in God's

hand, or, in other words, that He makes use of their wickedness as He makes use of a storm, or a pestilence, or a conflagration.

Now, remembering this, if we look at the verse preceding the text I have just quoted, (2 Thess. ii. 10,) we shall have a key to the whole doctrine; the words are, "With all deceivableness of unrighteousness in them that perish;" that, therefore, which renders the mind deceivable, is unrighteousness, and this in the prophet as well as in the people. The being deceived, and the being the means of deceiving others, is itself a punishment for some antecedent sin, committed in common by him who is to deceive, and those who are to be deceived; or, God makes men the means of inflicting upon one another the punishment which primarily comes from Him.

That this was the case with Ahab we know; he was unrighteous; he wished to be deceived, and God permitted him to be deceived to his own destruction. This we see. St. Paul tells us, and it is not inconceivable, that it is so in all cases. Those who will not act up to what they know to be right, are, as their punishment, permitted to be deceived in matters which they do not know. Not only is this as true in the Church of Christ, as ever it was in the Church of Israel; but the principle

works to a very much greater extent it ever worked under the old dispensation; muse, as the Christian is acting under the ightenment of the Holy Ghost, His revelaa is so much clearer, and so much more exsive than that of the men who lived before # gift had been vouchsafed; and, therefore, whole being a sin against grace, the sin of Christian is just so much greater, as the ee given is greater. "This is their connnation," said our Lord, "that Light is ne into the world;" that now a choice is en to mankind, and that, having that choice their power, "men love darkness rather n light," ignorance rather than heavenly wledge, "because their deeds are evil." We learn, from the doctrines of Whitsuntide, t the Church has been built on the foundaa of the apostles and prophets, that is to true apostles, and true prophets-men by Christ, and illuminated by the Holv get; this is implied by the words, "Jesus rist being the Chief Corner-stone," or, in in language, the Church had been built, ler Christ's immediate direction, by these classes of men—the prophets of the Old tament, and the apostles of the New—the de edifice, so constructed, resting upon rist, and depending upon Him.



of Elisha's would conti the Lord's should not 1 But, as w Church of evil; what I He adopted Church whe munity from we had Ligh and power refuse the offences com also heresies was so from

re approved, may be made manifest among s;" and a trial would cease to be a trial at L and we should cease to be free agents, if were were not had as well as good for us to sercise our choice upon; in Paradise itself to Tree of Knowledge was the knowledge of and and evil.

God, we know, suffers us to be tried; and e know also that he does not suffer us to be ied above that we are able; we know, that mehow or other, He does with the temptaon make a way for us to escape. Here the respe is, that it is not a case of intellect, but case of morals; if we are deceived, the fault ses not lie in our head, but in our heart; it not that we do not know light from darkmes but that we love darkness rather than ght because our deeds are evil. The power preaching and the power of prophesying, which means, the power of explaining Scripme,) like that of working miracles and speakig with tongues, are extraordinary gifts of Holy Ghost, that is to say, they are not ics in which all share alike, they are special twers for special services. These are the gifts hich are darkened when the prophet is derived.

it required extraordinary gifts of the linky Ghost to comprehend them, there

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would be for many of us no way of escape, but it does not; all that is required is an honest and true heart, and that, by the blessing of God, is in the power of every man. I say in the power of every man, because an honest and a true heart is produced by the ordinary operation of the Holy Ghost, and, though all be not apostles, and all do not speak with tongues, this, thanks be to God, is the heritage of every baptised Christian.

Let us take an instance, and then you will see at once what I mean when I say that the comprehending the secret things of God, and the discerning the True Christ from the false Christs, and the true prophets from the false prophets, is a concern of the morals and the heart, not of the head and the understanding. Pilate said to the Lord Himself, "What is Truth?" the very question that we have to ask ourselves, whenever we have to distinguish between the false prophet and the true.

Now, Pilate did not say this in mockery; it was in downright earnest; he really was anxious to find out what the truth was, and would have been very glad if anyone whom he could trust, would reveal it to him, and would show him how to act in that which he saw was a difficulty. He could not but see that there were two parties in Jerusalem; that some

were for Jesus, and some against Him—the party of the common people, who heard Him gladly, and that which the Scribes and Pharisees had persuaded to cry out, "Crucify Him, crucify Him." He really did wish to release Jesus, because he saw that He was innocent; and though he did not know whether His doctrines were true or not, he wished to do his duty, if he could do it without injury to himself.

If he had been quite certain that these doctrines were true, he would have released Him at once and stood the consequences, whatever they might have been, there can be no doubt of that. But he is not quite sure. The Lord tells him, that every one that is of the truth, hears His voice; utterly perplexed and confounded, Pilate saith unto Him, "What is Truth?"

Do you suppose that if Pilate had known what the Truth was, even so far as this, that he was then judging the God who one day should judge him, he would have hesitated for one moment; but his understanding was not sufficiently enlightened to comprehend that fact. He was a Roman, a heathen, he knew little or nothing of the Scriptures, he had never read the prophecies—how could it be expected that in that Man of Sorrows before him, he should see the God.

Then it was no fault in Pilate, because he could not see what, if he had seen, would certainly have made him act differently; just as we say it is no fault in people now who follow false teachers, because they being unlearned think these teachers preach the Gospel?

Let us see.

Do you suppose that in that short space of time necessary to hear the cause and to pass the judgment, God could have required that Pilate should have entered into the examination of the Scriptures, and weighed and understood the doctrines of the Christian religion, and all the prophecies of the Old, and all the facts of the New Testament, so as to arrive at the intellectual conviction that the Man of Sorrows before him was God the Saviour, and the Prisoner awaiting his judgment, was the King of men and angels, of earth and Heaven? Was this possible? Does it not require weeks, and months, and years even for us Christians to arrive at the knowledge of these things? And when we have learnt that we can learn, how little do we know them! Was, therefore, Pilate punished for not doing what he could not do, and for not understanding what he could not understand?

But was this the sin of Pilate, that he could not comprehend with his intellect the Truth

rhich we, with all our means of enlightenment, can hardly comprehend now? Was it mt that he would not act up to the line of buty which he did know? Was it not that he blivered a Man, Jesus by name, to be cruciied, when he found in Him no fault at all? Ie knew not what was Truth, that is, he knew ot that Jesus was the Christ: was he likely wer to arrive at it, when he did not take the isst step? when he delivered a false judgment, *that of which he did know the truth? Now, why did he, who wished to arrive at be TRUTH, take a step away from it? Bewase his deeds were evil—the truth would ke him do that which he feared to do, and • feared to do it because of his deeds: his ther deeds, I mean, his general life. He was an opportunity of saythat he was not Cæsar's friend, because he that his general conduct would not bear **traction**; we know that a very short time herwards he was removed in disgrace, and raished into Switzerland, for deeds with hich this judgment had nothing to do—these the deeds which prevented him from seethe Truth.

Now, suppose he had taken this first step in in right direction, suppose he had done that high he knew was right, that which he could

see and understand, viz. that innocent men should not be put to death, do you suppose that the TRUTH would long remain hidden from his eyes? do you suppose the Blessed Lord Himself would not have opened his mind to understand the Scriptures, as He did to the disciples after the Resurrection? Would Pilate then have given ear to those false prophets, the Chief Priests and Elders, if he had not first given ear to his own sins?

That is what St. Paul means by the deceivableness of unrighteousness in them that perish. For this cause it was that God sent him a strong delusion that he should believe lie. I say the very same is the case with all those who are deceived by the false Christs, and false prophets, who are sent for the trial of the Church. One man preaches one thing and one another; these all sound fair to those who, from being unlearned, or from having other pursuits, know, and can know but little of the mysteries of religion. How is a plain man to know which is right and which 15 wrong, which is the Gospel, and which is "strong delusion." It is of some consequence that he should know, because if he believes the lie he perishes. "What is Truth?" he will say, as Pilate said before him.

What is his DUTY? That is the first ques-

He knows that well enough; there is ficulty in that. He opens the Acts of postles, to see what the Church was in vs of open vision and direct inspiration. ids that the Lord added to the Church such as should be saved; he, therefore, o be out of that Body, lest he himself Some tell him that not be saved. is one thing, and some another; he does low which to believe, he does not know ; is truth;" but he sees that all "who received His word were baptised," and nks God that he has been baptised him-He is told that all sorts of people, be-! and teaching all sorts of doctrines, and subdivided into all sorts of parties, th one of them Christ's Church, he hopes nay not be suffering under a "strong on," and "believing a lie," but for himreads that in the days of inspiration, hurch "continued stedfastly in the les' doctrine and fellowship, and in [the] ng of [the] bread, and in [the] prayers."* he quietly and stedily continues in himself, for no other reason than that he

doctrine of this text is very much weakened by the of the definite article in our translation—the original is προσκαρτερθυτες τή διδαχή των 'Αποστόλων κ' τή τή κλάσει το άρτο κ' ταις προσευχαις.—Εριτοκ.

wishes to remain in the Church himself, and he sees that those who were of the Apostles' company were of the Church, and that those who were not of the Apostles' company, were not of the Church. If one Apostle fell, he would see that the company of the eleven were the Church: if two or three more were added or if it pleased the Lord to take St. James to Himself, he would see that those on earth were the fellowship of the Apostles, and therefore the Church on earth. If one deacon or one man eloquent and mighty in the Scriptures fell away, he would know that those from whom he fell away, were not the less the fellowship of the Apostles, or the Church. If he heard s new doctrine, he would know that the doctrine was that held "always everywhere and by all." He would see that those who kept together "in the old paths, where is the good way, and walked therein," were the Church, and that for no other reason, than that he remembered that his Lord praved that His followers might be one, as He and the Father were one. Those, therefore, who made divisions and walked by their own road, he would suspect to be "carnal, and walking as men." If any came to him, therefore, and brought pot this doctrine, he would not "bid him God speed," lest he should be "partaker of his

ma.Shees scarmist, and doch scoonen sual sbility? On the contrary. Is y possibility of deceiving a man who, nest and good heart, takes this plain ne of duty, be the deceiver never so s, or be the Christian never so unor dull of apprehension? re presumptuous, the discontented, the zient, the worldly wise, that are denot the honest, true Christian, who contentedly, meekly, and humbly the path which sober, contented, nd humble Christians have trodden m, and does so because he knows and t the first who walked in that path Lord Himself. it may be, that path was but faintly

nd, therefore, it was that in those days

deceive, if it were possible, even the elect; but it is not possible. "The elect," means the members of Christ, and the children of God; it means those whom the Holy Ghost vouch safes to guide. Now, could any of the Israelites in the wilderness, have set out by another road to the Promised Land, while the Pillar of the Cloud was leading the Hosts of God by His own road, and have done so without knowing it? How then can a man, or company of men, separate from the Lord's Host now, without knowing it, unless they have first done despite to the Spirit of Grace, by going against their own secret convictions, and the plain and manifest line of their duty?

Let us suppose that there is in any county a body of men holding every article of the Apostle's CREED, a summary of the Bible so short that everyone can remember it, so plain that every one can understand it; these men remain in the Apostles' fellowship, just as a club or any other society remains in its fellowship, by a regular succession of members from the time of its foundation, up to the present day, using the same outward signs of fellowship which were used at the first foundation, the Breaking of the Bread and the Prayers.

Now, there being such a body of men in the country, let anyone who has departed from

m, ask himself why he has so departed. will not take upon us to say, that all chers who are not of this body, are false rists and false prophets; but so much the ipture does warrant us in saying, that re are false Christs and false prophets in world, and, therefore, that some of them st be of the number; it warrants us in sayalso, that these false prophets are themres deceived, and, therefore, that while they deceiving others, they are imagining that y preach the Gospel.

No man that has acted with an honest and e heart, will be led away by them, so as to from his faith; but let each man examine self closely to see whether, along with that ich is honest and true, some other feeling not crept in; whether along with his real sincere desire to learn what is the truth, has not mixed up something that he would like to confess to God, any anger, any distent, any self-righteousness, or self-conceit, partizanship or bitterness? because, if re is, that man has no promise that he shall be deceived, he has no promise that the eption shall not be part of his punishment cherishing those very feelings which he allowed to be mixed up with his search **Truth**; neither has he any promise that

he shall not perish by the very deception which has led him away.

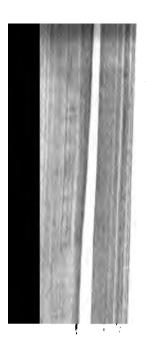
And if this be true of the hearer, still more is it true of the preacher. As we do not assume that all who are without that body of men living in the Apostles' doctrine and fellowship, are necessarily false prophets; 80 neither can we say for certain that all who are in that society are necessarily true prophets-If the Holy Ghost revealed to St. Paul, that after his departure grievous wolves should enter the fold from without, not sparing the flocks He did not conceal from him that of our own selves also men should arise, speaking pervers things to draw away disciples after them. must be so, otherwise the wheat and the tare would have been separated in this world; L must be so, otherwise there would be no triaof our faith; it must needs be that offence come, our Lord Himself has forewarned us though, at the same time, He added, "Wo unto him by whom the offence cometh, it were better for him that a mill-stone were hanged round his neck, and he cast into the sea, than that he should offend (cause to err) one of these little ones." "Take heed," He said to His very Apostles, and how much more to us, "take heed to yourselves."

But in all these cases alike, whether the

deception arise from within the Church, or from without it, the root of the error is the same; it is the "deceivableness of unrighteousmen," as well in the preacher as in the hearer, the prophets prophesy falsely, and the people will have it so."

In all cases alike, the Lord Himself has Siven you a text to try the spirits whether they be of God. If any one shall say unto Jon. "Christ is in the desert," somewhere without the Church, go not forth. If they shall Christ is in the secret chambers, something been revealed to us which hitherto has een unknown, believe it not; both these, and th alike, are deceptions. Christ is in the Sturch, and has promised to be there to the of the world; and in the Church where Christ is, there are no secret chambers. He vealed Himself to His Apostles as fully and empletely as ever He will reveal Himself, till day when He shall come in His glory. and that day will need no ambassador and no Prescher, as the lightning needs no herald to **Example 2** nounce it, but is seen by its own light, and by all at the same instant; "Even so," Chrysostom, "shall the coming of Christ be seen, everywhere at once, because of the greatness of His glory."

"Truth," says Origen, "is like the lightning



ture of the Apostles. The neither word nor meaning in neither does it add aught "We should give no heed, in another place, "to those is Christ, or there; and she secret chambers, or in the Church, in which alone is Son of Man, who said to it, 'Lo, I am with you always of the world.'"

THE FIFTH GIFT OF THE HOLY GHOST.

THE GROWTH OF THE CHURCH.

Acts, xi. 45.

And they of the circumcision which believed were exonished, as many as came with Peter, because that the Gentiles also was poured out the gift of the Holy Ghost."

is difficult for us to place ourselves in the situation of men who have lived in past times, among habits, and feelings, and prejudices, and customs which have long passed away, so as to think as they must have thought, and to think as they must have seen. We cannot, in these days, enter fully into the feelings of surprise evinced by St. Peter, and the witnesses that he had taken with him from Joppa, when they saw, beyond the possibility of doubt or mistake, that the Gentiles had been accepted God. We cannot understand this, because feelings are absolutely contrary to the

ideas of the present age. The popular theology of the nineteenth century, which we dignify by the epithet of liberal, would lead us into the very opposite error. We say, "only believe in Christ," and mean by it, only believe the historical fact, that He came to save sinners; and so far from expressing any surprise when we perceive that "God is no respecter of persons, but that in every nation, he that feareth Him, and worketh righteousness, is accepted of Him," we act as if we thought that we, as well as men in every nation, would be accepted of God, whether we feared Him and worked righteousness or not.

But besides this, we should say, had not Peter received a special revelation? Had he not already acted on that revelation? Was not His presence at Cæsarea at that very time the consequence of that vision? Why then should "they of the circumcision which believed" be astonished, because that on the Gentiles also was poured the Gift of the Holy Ghost?

In order to understand this, we must remember what had been the peculiar mission of the Jewish Church in the redemption of mankind. We have already spoken of our Saviour's comparison of the renewal of the fallen race, with "the leaven, which a woman

This leaven, which is a stion of the bread itself, taken from the lump, d, after a certain fermentation, returned to and wrought up with it, and then left to netrate and work its way till the whole is wened, very well represents a family sepated from the world, prepared for God's serve, and then returned to the world, in order bring that world to God.

This portion of the world separated from it ad prepared for its office by divine grace, wough which, in the end, all the families of earth were to be blessed, was the Jewish stion, and hence it is, that the Lord says, Salvation is of the Jews."

Considering them in this light, their whole their was to keep themselves where God the placed them, separate. The Jew had fully incharged his trust when he had preserved the bully all that had been committed to him, had taught it to his children, and had rembered it in his house, and at his going out had his coming in, and at his rising up, and hais lying down. Everything in his history, his laws, and, what is of more weight, everything in his habits and customs, tended to that out this as his whole duty and charge. It whole theory of clean and unclean, which

THE GROWTH OF THE CHURCH. was interwoven with every transaction of his life, had this one mission in view. 492

municate this trust to other people, never entered into his mind as possible; or, if he

thought of it at all, he thought of it as a grievous sin, as a breach of those laws which

from his youth up, he had been taught to consider most sacred.

But, in fact, the communication to the

.. hold fast the th had been but, in t hed been " a ever the rided with hitherto unclean of that which had been pre L ESTIONS: meledge × 23. /s Cp.

served by the chosen nation was the very mission of the Christian, and the chief distinct

tion between his spiritual obligations and The very last command those of the Jew. The very last command the was received in given by Christ, before He was received in given by Christ, but the given by Chris into Heaven, had been, "Go, teach all nations, those of the Jew. and the very first miracle performed by the ١

Comforter whom he had sent, was the powe passages together, and you will see that the of speaking all languages. first principle of God's Church, under the

Christian dispensation, as distinguishing it from the Church under the Jewish dispensation, is growth; that, while the mission of the Jewish Church had been to keep the oracles of

God which had been committed to them, until the fulness of time should come, the office of the Christian dispensation was to disseminate

them, now that they had been kept; so that,

Irmie the Jew I tet he had kel Word of God. To com. -Ecient for the required . The Chris

the the Jew had fully discharged his duty. hen he had kept and transmitted unimpaired Word of God, this was very far from being micient for the Christian. Fidelity was of burse required of the one, as well as of the The Christian, as well as the Jew, was " hold fast the tradition," " the good thing hich had been committed to him, he was to eep," but, in that Gift of the Holy Ghost, as e had been endued with far higher powers nan ever the Jew possessed, so he was enusted with far higher duties. "Go ye, teach I nations;" let the earth be filled with the nowledge of the Lord, as the waters cover le sea. These were the commands given to ie Christian; and since, with the command, od had endued him with the power, that hich had been strict faithfulness in the Jew. ould have been absolute sloth in the Chrisan.

But, at the date of which we are speaking, is gift of the Holy Ghost had already been stowed for many years; and "they of the reumcision which believed" had for many ears been enlightened by it. How is it that they were ignorant of these things? Why ere they "astonished?" Why was a special sion needful for St. Peter, who had himself received that special gift, and to whom, even

more particularly than to the others, had been addressed that special command?

He knew, indeed, that the Gentiles were to be gathered in, and so did every Jew who read That was not the difficulty. the Prophets. The difficulty was that the Gentiles would be accepted as Gentiles. The prevalent idea was that the Messiah would exalt the Jewish nation, and that the Gentiles would be added to it by becoming Jews. This idea, though it had been gradually spiritualised in the minds of the Apostles, was the leading idea still. They might not at that time have expected as they once did, a temporal sovereignty, but at least they looked for spiritual supremacy in the race of Israel. They were ready to do their duty, and to act up to the command they had received, but they did not understand it.

To reveal and explain this, therefore, was the object of St. Peter's special vision, the sheet let down from Heaven, filled with animals, unclean as well as clean, typifying the New Church, whose members were to be taken from those which these animals typified. St. Peter was commanded to do that which, under the old dispensation, would have defiled him. He recoils from this with an abhorence which to a Jew, was perfectly natural, exactly as he

bald have recoiled, had he, without that prewation, been required to associate with Cordius, who, as a Gentile, was an unclean man. then, the Lord Himself explains that He. for His own purposes, had established the besic dispensation, fencing it in with special *stical commands and prohibitions, had wer to annul the laws He had established. The entire dispensation was to be changed; idea of a peculiar people, a separate famiholy nation, in its literal sense, was to be we away; and, in order to show this, the **bet** ancient of all the types, that which had listed, certainly from the days of Noah, posfrom those of Adam, was to be forway annulled. Nothing less than a direct welation, and a distinct command, could annulled it, and, therefore, the Lord anunced, that from henceforth "what He cleansed, that we might not call comin or unclean."

Till this revelation had been made, the ind's parting injunction could not have been inded into effect, nor could the gift of tongues into more than partial operation. In the day of Pentecost "there were Jews," where told, "dwelling at Jerusalem, devout the told, "dwelling at Jerusalem, devout the the Word was preached, and in the

tongues of those nations they had adopted; but it was confined to them, by the doctrine of judicial uncleanness—the Apostles, being Jews, could associate with no others.

You will observe, throughout the whole history of this transaction, the invariable operation of Divine Grace within the faithful disciple. It is this:—

First, we have the object laid down, "Go, teach all nations." Let us suppose that he sees and understands the general import of this. The Apostles knew that they were to teach all nations; and they knew that it was desirable that all nations should be taught. But they did not see how to do it; to their ideas it must have been impossible; they could not teach without associating; they could not associate without judicial defilement.

Here, then, we have all the steps of perfect obedience and perfect success. First, the command of Christ, without any reason assigned, a sort of trial to their faith. Tarry at Jerusalem; do nothing until ye be ended with Power from on High. This is obeyed, and, in consequence of their obedience, the promise is accomplished. When they are all with one accord, in one place, they are endued with Power from on High.

But they know not how to exert that power to the full. It does not reach to the dentiles whom they are to call in. True, but there is work under their hands it reaches to come, and whatever their hands find to do, key do it with their might, still tarrying the lead's leisure.

When they have done this, their eyes are pened to perceive the full extent of the command, and they are permitted and required make full proof of their ministry.

Would that this were a guide to us in our we missions at the present day; would that we wald be content to work that work which lies whore our eyes, and under our hands; would we could be content with the humble path cur obvious duty, tarrying the Lord's leiwe, waiting for opportunities, which, if we be thful in even a very little, will certainly be Picced in our way; would that we could be tisfied with proving our ministry, by doing things with our whole heart; for such, each only, will be entrusted with the mistry of great things. Where God has work to do, he always finds servants to do it. Now, this call of the Gentiles in this partular manner, had been predetermined; the redetermination had been recorded in types, the earliest times. These types are certainly the very faintest and most indistinct of any in the Bible, but this is with a purpose. They were so appointed as not to confuse the the more marked types of cleanness and uncleanness, which were still to continue in force for many ages yet to come, yet they were sufficiently distinct, to render it apparent that these things had been determined and recorded, when their types came to be examined after the events they were intended to prefigure.

Was there no timber in that land which flowed with milk and honey, that the cedars which roofed and completed the Temple, the mystical church, should be supplied by the Gentiles? Was it without significance that Moses and Samson, both of them types of Christ, should take to wife the one a woman of Ethiopia, the other a Philistine? Why did Hosea, the Lord's Prophet, take to himself "a wife of fornications?" Why was a captive married to King Ahasuerus? Why is it so expressly recorded, that Jacob had more children by her whom he hated, than by her whom he loved?

And above all, why does St. Matthew, in his genealogy of Christ, record a few, and but a few, female ancestors, unless it is to point out some typical peculiarity resulting from

history? Why does he tell us that Sala prince of Judah, who entered the Pro-Land with Joshua, begat Booz of b, who was a Canaanite, and that Booz Obed of Ruth, who was a Moabite. this is much more remarkable than it , and the most remarkable thing of all is, St. Matthew, that Evangelist whose I was intended especially for the Jews, I be the one who has recorded a fact that kely to shock all their preconceived ideas, raise a doubt in their minds as to the nacy of the family from which the Mesad sprung. "Wherefore," says Ambrose, hrist's genealogy, did his Evangelist so as mention a union which, in the eye of w, was bastard," so that the Saviour's was of a parentage not permitted by the There was a reason for his onial law? ag our attention to this, in a manner so d, and that reason lay somewhat deeper that assigned by Chrysostom,* namely. Ruth married Booz for the reward of ith, for she had cast off the gods of her thers, and had chosen the Living God." ad done so, and it was the reward of her But that is not the reason why it is

led, or why the Book of Ruth, which

^{*} Pseudo Chrysostom.

seems to contain no doctrine, is an essential part of the Bible. The true reason is that given by Ambrose. "To us," he says, "she is a great example, for in her was prefigured the entrance into the Lord's Church of all of us who are gathered out of the Gentiles."

The Acts of the Apostles record the call of the Gentiles, the consequence of the gift of the Holy Ghost; but the whole doctrine is not complete till this tenth chapter. Now, we have together, in one view, (1.) The Object proposed; (2.) The Trial of Faith; (3.) The Implicit Obedience; (4.) The Means of Accomplishing the Object laid down; (5.) The Use of those Means, and (6.) The Foll Revelation of God's whole purpose.

Then it is, and not till then, that our minds are opened to understand the Scriptures; and then it is, after having obeyed God, and acted on the light given, that, on searching the Scriptures diligently whether these things are so, we find that it had been the determinate counsel and foreknowledge of God from the very beginning; and thus, having been content to follow God's guidance step by step, we discover that, without knowing what we were doing, we had been actually working out that which centuries before had been predetermined and predicted.

For if we compare the eleventh chapter of renesis, the first Lesson for Whit-Sunday norning, with the Epistle for the Festival itelf, the second chapter of the Acts, we shall ind that this passage of Scripture, from which ay text is taken, and which we have just read a the Epistle for this day, points out the connection between these two distant Scriptural events; and that the Gift of Tongues is the eversing of the curse of Babel.

The pride of man in the builders of the Fower, had been answered by the Holy Ghost Himself; and His answer was the confusion of tongues, and the consequent dispersion of the world into nations and languages.

The obedience of man in Christ, had been between by the same Holy Ghost, and His lawer was the gift of tongues, which would be the means of bringing into one all the smilles of the earth. It was a direct and immediate answer to the Lord's prayer, in the seventeenth chapter of the Gospel according to St. John, "Neither pray I for these alone, but for all that may believe on Me through their word, that they may be all one."

And that prayer was accomplished by means man, those men whose faith and obedience ded been thus tested and thus rewarded; and hus man became a fellow-worker with God;

thus man was permitted to bring to effect the prayer of His Lord and Master.

That prayer is answered yet by the Missions of the Church, and in those missions we are working with Christ. The Church has often been compared by our Blessed Lord to a tree, and in no single quality does it more resemble a tree, than in its constant, imperceptible, never-ceasing growth. With it, as with the tree, growth is the measure of its healthful-See how it grew at the first, when on ness. the first day of its existence, three thousand in one city were added to it at the preaching of a few unlettered men. See how it incressed during the three first centuries of persecution, at the end of which period there was not s nation known in the whole earth, from the British Isles in the West, to India in the East, that had not its Church, all under the same laws, all under the same government of Bishops, Priests, and Deacons; all worshipping in prayers essentially the same; all deriving the same grace, from the same blessed Sacraments; all united under the same Head; all vivified by the same Spirit.

Thus it was that the Lord's Prayer was answered; but it has not been fully answered even yet. There is work for us in His service; His kingdom is not yet fully come; the

hole world is not yet one in Christ; it is in the course of being answered, the work is probeding, but it is not accomplished. The postles and apostolic men who have begun have gone to their rest, many generations we succeeded them, and have walked in their testeps; they have laboured, and now we we entered into their labours.

But the gift of tongues has ceased, and, as twas a special gift, and the gift was for a recial purpose, that of preaching to all nations, declaring to them in their own tongues wonderful works of God, does it not seem to the withdrawal of the gift implies the thidrawal of the mission which that gift was bended to accomplish?

Has God but one way of working out His pieces? Let us look at our position in the hid as a nation, and then let us ask ourselves where in withdrawing the gift of tongues, are really has withdrawn from us the power accomplishing the call of the Gentiles; being if the power is not withdrawn, then ither is the service withdrawn.

is the gift of commerce, and of shipping, if the possession of colonies in all parts of world, an agent in its own nature less efficient towards the conversion of mankind, in the power of speaking languages? Sup-

pose we had heard no more about the Church, than that it was a society for the conversion of all people; which of these two means should we think most likely to effect this object? That this society should possess some hundred men capable of speaking all languages, but without money, without credit, without outward authority, without estimation; or that it should have possessions in every corner of the world, ships passing over all seas, a flag feared and reverenced by all nations, learning sufficient to master all languages, and a press to record concentrate, and communicate that learning. Which of these two states would a man say was the best calculated for performing the command, "Go, teach all nations?" Would not any man say that the powers which God has given to His Church now, towards the conversion of all people, were infinitely greater than those which he vouchsafed to the primtive Church? and that if the increase now be not in suitable proportion, it must be that God has not now such faithful servants as St. Peter and St. Paul.

But commerce, colonies, and shipping, are as much a gift of God, as the power of speaking languages. Learning is especially and markedly the gift of the Holy Ghost. Why are we to say that we are not endued with

with that power; and, be it observed, ion that thus carries the banner of and seeks first the Kingdom of God s Righteousness, has all these things, ags of this world, added to it—but only as it carries that banner.

That kingdom had once the Lord's do, the office of converting nations; ps, commerce, colonies, and learning ven to it, God's talents, as it were, ith they should trade in God's service. e people were unfaithful to their trust, rded it over God's inheritance; and spain now? what rank does it hold the European powers? And why has len? Its soil is the same, its climate



Whether we shall or not it is impossible to say, there are many signs which lead us to fear, but there are many signs of healthfulness also; and none of them all is so promising as that which I have given as a test of soundness, growth. Look at the shoots which the Church of England has been putting, giving promise of future shelter, and protection, and beauty. Look at India, with its three Churches of Calcutta, Bombay, and Madras; and Ceylon, with its Church of Colombo; at Australia, and Tasmania, and New Zealand, and Borneo; at the Cape, at the West Indies, at Canada, and the Northern Provinces; all these are offshoots put forth in our own days. that many of these are as vet small and weakly; and, therefore, it is that we of the ancient stem from which they sprang are called upon to contribute of our means for their support; but each one of them is a branch of the ancient tree, each one of them bears within itself the as yet undeveloped germ an independent national Church, as independent dent as that of the United States, which still is joined with us, and is one of us. They are all what the creeds describe a true Church be, they are Holy, Catholic, and Apostolic; Holy, because proceeding from God; Catholic, because holding the doctrines held in the

h, always, everywhere, and by all; olic, because governed by Bishops, the ral descendants from the Apostles. We them what the Church of Rome, in its and purer times, was to us. May we that ancient Church in its charity, and od preserve us from that ambition and iness, which, if it falls, will have been use of its destruction, and may be the of our own; but as we need never of a tree, while we see in it such uneable signs of life, so we need never of Christ's Church in our own country, it shows within itself the power of

H.

TRINITY SUNDAY.

"THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST."

St. John, iii. part of 11 and 12.

"We speak that we do know, and testify that we have seen. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?"

The whole duty of Whitsuntide may be summed up in one single sentence of the Lord's Prayer—"Thy kingdom come." In the abstract, we pray for this, day by day, but the doctrines of Whitsuntide give a meaning and an object to our daily prayers. We see that the disciple, tried and found faithful, becomes "the man of God, throughly furnished unto all good works;" and we feel that such powers would never have been given him, were it not that they were to be used in God's service. We remember that we have vowed ourselves "God's soldiers and servants," and that this must mean that we intend both to work for

pleased to employ in the work us ants of God, us the soldiers of Christ; that every faithful disciple, who, from of his having received a mission from as become an apostle, may be faithful work also; and may be the means, not enlarging the bounds of Christ's king-ich is our duty as soldiers, but of pre-by daily watchfulness, those who are danger of losing their inheritance; is our duty as servants.

therefore, is the usual doctrine of tide; and, as all octaves carry out the of the festival to which they belong, , as the octave of Whitsunday, must the Whitsuntide doctrine.

ommandment, which both these festi-

the various privileges and duties resulting from the first clause of this great mission—
"Go ye, make disciples of all nations," so this explains the privileges and duties depending on the second—"the Name of the Father, the Son, and the Holy Ghost;" and, in so doings, it sums up the doctrines, not only of the fest ival itself, but of the whole Christian scheme-

The new subjects of Christ's kingdom axe to be baptised in the Name of the Father, and of the Son, and of the Holy Ghost. To baptised in the name, or rather into the name of anyone, is to cast our lot with Him in \$0 Whose name we are baptised, to be indentified with Him, to be one with Him, so that His Name becomes our name. When the Israel. ites were baptised unto Moses as the type Christ, in the cloud and in the sea, it was Chrysostom explains it, that "putting comdence in Moses, and having seen him cross first, they ventured also themselves into waters; in doing which, they committed the selves as his followers, and were baptised un Moses." So we, on our belief of Christ a His Resurrection, venture ourselves into the waters of death which He crossed first, committing ourselves as His soldiers and servan we are baptised into Christ, or, as the Scri tures express it, are buried with Him by Ba

sptised for the dead Son of Man, had we t a certainty that, "as in Adam—the nature—all die, even so in Christ—ine nature—all shall be made alive."

Name, therefore, into which we are d, contains a revelation and a doctrine; it is pre-eminently the doctrine of the the sum of the whole revelation, the n earth, the good-will towards men, the tings of great joy, which the angels ted, that those who had hitherto been hod's people by the Name of Jehovah, henceforth be God's people in the f the Father, and of the Son, and of the host.

der to see this more clearly, let us see



Covenant, He revealed Himself in a new relation to the people whom He had chosen; and that He did this, by means of His new Name implying that, whereas in the earlier ages C the world He was simply the Almighty, the Governor of the Universe, the Lord of Hes ven and earth; from the time when He os dained Moses as the apostle of His del verance, by the words, "Thus shalt thou sa, unto the children of Israel, I AM hath sent w to you," He revealed Himself to His chose people in a more intimate relation. I AM pes petually present with thee, He would say; AM the Father, the Protector, the Lawgives the Defender (always present, always I AM) C all those, who, being baptised unto Moses, mg

Ambassador and Representative, have followed

relation to the Great God, so much more closer than that in which their fathers stood; that they were to be delivered from earthly bondage, and the oppression of an earthly tyrant; that they were to set forward under the guidance of that God into Whose Name of Jehovah they had been baptised,* towards the land that He had given them. This was the Old Dispensation.

But, in these the last times, there was to be a farther revelation, a more real Gospel—better tidings of greater joy, which indeed had been faintly shadowed even in those earlier days, for kings and prophets had desired to see them, and, therefore, knew that they existed; but, only shadowed as yet, they were not revealed until the Feast of Pentecost was fully come, and the sickle was put into the last and greatest harvest of the Lord. Then it was that we began to see what kings and Prophets had desired to see and saw not. Our Gospel was, that He Who to the Patriarchs had been God Almighty, and to the chosen People God the ever-present Lawgiver and Defender, had become, and would for ever be, to those who had been baptised unto His Name as Christians, THE FATHER, THE SON,

Baptised unto Moses, the type and representative of Jehovah, who appeared unto him in the Bush.

AND THE HOLY GHOST, that is to say, the "God Who made us, and all the world;" the God "Who redeemed us, and all mankind;" the God "Who sanctifieth us," and all those similarly baptised into His Name, who thus become "the Elect People of God."

This is pre-eminently the Christian creed—all subsequent creeds are but the historical or theological expansions of this one great revelation. That we are adopted, redeemed, and sanctified, is the good-tidings of great joy to us and to all people—everything else that has been written or handed down, is but the condescension of the Great God to human infirmities, vouchsafing to the question of the humble inquirer who asks in faith and trustfulness, "how shall these things be?" the fullest explanation which his nature combear.

The revelation is not even yet complete we cannot even yet see God's Face and live but as He put Moses, His faithful servant into the cleft of the rock, so He makes who are His faithful servants now, to be part of our Rock the Mediator; He covers us wit the Hand of His Sanctification, and, in as fast we appropriate it to ourselves, and become more and more "pure in heart," in that proportion He removes His Hand and enlighters.

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us, and thus we begin to see "His skirts," the shadow of His Glory.

Let us be satisfied with this. Sanctified and renewed as we are daily by the Holy Ghost, pressing on, as I trust we are, towards the prize of our high calling, we have not "already attained," nor are "already perfect;" we are "going on from strength to strength, indeed," but it is the PURE IN HEART alone who can see God, and which of us can say that of himself as yet? The time will come, we know it, when we shall "see God Face to face." Let us, then, be humble as yet, and patient, waiting for God's good time, thankful that He has opened our understanding so far, and enlightened our eyes so far, that we see Him, though as yet it is as in a glass, darkly.

The possibility of a Trinity in Unity, we may conceive from our own nature. We think—we reason—we will—here are three separate faculties; the thought exists in our thinds; our reason is the offspring of our thought; from our thought and our reason together proceed our will; and the whole, thought, reason, and will together, are combined in a single act, forming a trinity in tanity on earth.

I do not say that this will explain the Trinity in Unity in Heaven, because these are

but three faculties in one man, not three per sons in one Godhead; but it will give us some idea that such things can be; just as though the Athanasian Creed cannot explain to us the nature of the Incarnation, yet it conveys to our minds the possibility, that, as "the soul

and flesh is one man, so God and Man may be

one Christ." Now take the Epistle for the day, and let us examine what the Lord has revealed concerning Himself; but remember there are things known on earth, which all the earth cannot know. "Come up hither," said the Voice like a trumpet, "leave earthly things behind you, and ascend in heart and mind whither your Saviour Christ has gone before,' for thus, and thus only, can you understant the revelations of God. There, there is on throne, one Lord of Heaven and earth, an one kingdom-one fold under one Shepher still; but the rainbow of this kingdom, the which, born of its former sorrows, has becom

its present glory, is no longer many-coloured for all the joys of earth are concentrated int one; it is now in sight like unto an emerald the colour of everlasting hope, which the Risen Sun of Righteousness has cast on the waters of Baptism, "for this is as the water of Noah unto Me," said God, "for as I have

sworn that the waters of Noah should no more go over the earth, so I have sworn that I would not be wroth with thee, nor rebuke thee."

Upon seats round the Throne are the human channels of this Everlasting Hope, and the representatives of Christ's fellow-workers; they are the four-and-twenty elders, the apostles and prophets, upon whose foundation the kingdom has been built; they have overcome, and the Lord has granted to them to sit down with Him on His Throne, even as He overcame, and is set down with His Father upon His Throne. They are clothed in "white raiment," for though they were once children of Adam, and their sins red as scarlet, yet have they been washed in the Blood of the Lamb, and are now white as snow; and on their heads are "crowns," for according to promise they sit on thrones, judging the tribes of the Spiritual Israel.

Burning before the Throne is the Inspiration of God, under which these have handed down to us His Living Oracles, the seven-fold enlightening of the Holy Ghost, "the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and True Godliness, and the Spirit of Holy Fear."

1 6

And in the midst of the Throne, and rou about the Throne, everywhere, and pervadi all, is the four-fold revelation of the Womade flesh, in its human character as a Main its royal character as the Lion of Judah, its priestly character as the Sacrificial Cand in its heavenly character as the Flyi Eagle: the Word is revealed, then, not as know it now on earth, through the medium the Four Evangelists, but as we shall know then in Heaven, in the midst of the Throne God, and round about it.

Through this four-fold Word, the on Emmanuel, the only Mediator between Ga and man, does the whole earth receive its rev lation of God the Creator, the Redeemer, at the Sanctifier; and, therefore, "they cease n day and night, saying, Holy, Holy, Hol Lord God Almighty, which was, and is, and to come."

"Before the Throne is the Sea of Glassthose who, having been baptised into the Name of Him Who sitteth on the Throne have become one with Him—multitudinous the sea, clear as glass, firm as crystal, since and without guile before God, knowing even as they are known." *

And He that sat upon the Throne-we ca

sot raise our eyes to Him yet—He is the Jasper and the Sardine Stone, the First and the Last of the Priestly Breast-plate, the thrice holy Lord of Hosts of Isaiah, whose "glory filled the whole earth"—the Creator, the Bedeemer, and the Sanctifier of the Christian Revelation.

is Can you understand these things? "Canst thou; by searching, find out God? Canst thou find out the Almighty to perfection? It is high as Heaven, what canst thou do? deeper than Hell what canst thou know? the measure thereof is longer than the earth, and broader than the sea." Our Lord Himrelf would have us see this, and the Church, this day, would have us lay it to heart, for the Gospel of the day shows us a wise and harned man, a master in Israel, coming to James looking on Him as a man, but startled in hearing greater things than man could enter things too lofty for him: master as he he cannot take in the mysteries of the Divine Majesty which the Lord reveals, and harasks "how can these things be?" not, indeed denying the fact, not expressing any Boubts: but desiring to be informed. Lord shows him that it is impossible for him to comprehend the information when given: #HI have shown you earthly things, and ye

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believe not, you heavenly Rabbi," says he comes fr His sayings, which brings " How" is th strong belief, have fallen f God became born-Nicode serve, when reasonings of is led?" We can God, except

"If anyone a I ask, in re earth? the wi and Sanctific Grace." St. things-the lamps, the eld names of ear venly, indeed. not comprehe had shown u figures, huma words to exp

em Sy

oly to try our faith? By no means: if revelation be incomprehensible to human ilties, the consequences of it are plain agh, and clear enough to those who take revelation for truth. We cannot underd how we were created; but, believing that have been, we understand full well how we ht to bear ourselves towards our Creator. cannot understand how the Word was le flesh, and dwelt among us full of grace truth, and suffered for us, and died for but, believing this, we can understand full how those who are not their own, but ght with a price, should give up their s and bodies, their wills and actions, to 1 that bought them. We cannot underd how the Spirit of God can come to us, sons can be One Godhead, but, believing that the Spirit is of the Father and the Son, and Christ in God, and all of us in Christ, we can see very well how "brethren should dwell together in unity."

Let us never say that the revelations of the Gospel are hard to be understood; the doctrines are hard to be understood, and we are not required to understand them; but the duties are not hard to be understood, and we are required to do them. This is the meaning of "Faith and Works," which God has joined, and which no man can put asunder. Every doctrine contains a duty—you believe the doctrine, you do the duty-you cannot believe a thing without doing what any man would do if he did believe it; your belief cannot be seen any more than the wind can be seen, but both can be seen plainly enough in their Depend upon it, whenever a man effects. falls into sin, it is not because he does not understand, but because he does not believe; and so the Lord tells us in this very Gospel-Nicodemus did not understand—so we should say, but these are not our Saviour's words. "Well hath He said," saith Chrysostom, "not 'ye understand not,' but 'ye believe not,' for when the understanding cannot take in certain truths, we attribute it to natural deficiency or

ignorance; but when that is not received, which it belongs to faith only to receive, the fault is not deficiency, but unbelief."

This is the point; the created, the redeemed, the sanctified, cannot comprehend the Creator, the Redeemer, and the Sanctifier, but they can comprehend the feelings with which they should regard a God Who has done such great things for them; and though that God is not an austere Master to reap where He has not sown, to ask from us that which our nature is incapable of performing, He is, notwithstanding, a just Master. Who expects us to love Him Who loved us, and laid down His Life for us—to love one another even as He loved us; and if we do love Him. as we say we do, to show our love, in the only way we are able to show it, by keeping His commendments.

PROPER LESSONS OF WHITSUNTIDE.

THE TWOFOLD DUTY AND THE TWOFOLD GRACE.

2 Kings, ii. 9.

"I pray thee, let a double portion of thy spirit be upon me."

It is worthy of remark how often it happens in the Bible that we find God interrupting and setting aside the course of natural succession, and placing the younger before the Abel is preferred before Cain, Isaac elder. before Ishmael, Jacob before Esau, Judah before Reuben, Ephraim before Manasses, Moses before Aaron, David before his seven · brethren. In some of these cases we have our attention especially called to the fact; in the case of Esau and Jacob, God over-rules not only a father's partiality, but his sense of justice, and his will and intention; in the case of Manasses and Ephraim, Jacob is represented as guiding his hands wittingly, as if specially directed by God.

Now this continual preference of the younger must be intended to teach us some-

that the second Adam is preferred to the and that the younger covenant is set e the elder?

ou may trace this very same type in the ons of this season, selected, as they are,

her in the New Covenant, which, bought dy by the Blood of Christ, was now d by God in Heaven, in order to be proed by man on earth. The very first s that we read are, "Hew thee two s of stone like unto the first, and come Me in the Mount, and make thee an ark opher wood, and I will write on the es the words that were in the first es that thou brakest, and thou shalt put

ie first, or Elder Law, had been broken,

into the ark."

Do thou-thou the typical Mediator of the Covenant-come up to Me in the Mountascend unto God in the Heavens: and has ing done so, make thee, not for Me, but for thine own service and thine own blessing, mak -and make it with thine own human handsan ark for a keeper and a witness. Go will then write in Heaven upon these table which thou hast prepared on earth the word which were in the first tables which tho brakest; and those words are Commandment signifying obedience on the part of those wh receive and keep them. These thou shalt pu into this ark which thou hast prepared, unde divine guidance; and thus they shall be pre served for future generations.

The Israelites, at the intercession of Mose had been forgiven the breaking of the First Law, and that for the sake of the atonement which he had made; but he was now to appear in another type, as the mediator also as the channel of communication between Go and man. "So I turned myself," he said "and came down from the Mount; even a Christ, having ascended into Heaven, restored together with the gift of the Holy Ghost, Hi own Spiritual Presence to the earth; and put the tables in the ark which I had made I entrusted the New Covenant to the Churc which I had created to be its keeper"—"and

Elder, the Covenant of Works. The first been broken by the wilfulness of men; ast is still preserved in the Church, which to the mercy-seat of God. Many a time, that first Pentecost to this, have "the s of the earth stood up, and their rulers 1 counsel together against the Lord, and 1st His Anointed." Many a time have heathen raged furiously together, and cople have imagined a vain thing;" but that time to this, Christ's Laws have ined in the ark of His Church, and "the has been King, be the people never so tient, and has sat between the Cherubim, e earth never so unquiet." far we learn from the first Proper Lesson

e season, the Morning Lesson of Ascen-

endued with power from on High. Do not, like Jeroboam, seize for yourself, and at your own time, what God has promised to you indeed, but intends to give you in His, or you will be among those who, like the son of Nebat, make Israel to sin. Tarry, and that at Jerusalem. Wait, within the ordinances of the Church, the Lord's leisure. Whenever He has a mission for you, He will not only call you to it as soon as you are fit to receive it, but will also endue you with power from on High, in order to enable you to perform it.

This is the doctrine of the Evening Lesson This is the meaning of for the same day. the double portion of the Heavenly Spirit, which, typified by the mantle, falls upon the spiritual Elisha, the patient and untiring follower of his master, who, walking about this spiritual Sion which has grown up under his hands, "marks well her bulwarks, and sets up her houses, [not for himself alone and his own times,] but that he may tell them that come after;" in order that the things which he has heard of the Apostles themselves among many witnesses, the same he may commit to faithful men, who in their turns, and in like manner with himself, may be able to teach others also.

For this purpose he receives a double portion of the Holy Spirit. And this, as we have

nan, his Discipleship and his Apostleship, ether with the twofold gift of power to orm it, forms the subject of the remaining sons of the season.

1.) That needful for his own sanctification. 'his he must have received first, even as we who were sent forth to preach the Gospel Disciples before they were Apostles, even to must have pulled out the beam from our eye, before we can see clearly to pull out mote from our brother's eye.

nd this the Proper Lessons teach us, if will only interpret the types. Turn to very next that comes—that for Whitday morning, you will learn from it to put p all leaven from your houses. Now, from Easter-Day Anthem, you have seen that means all malice and wickedness. Eat now

we may remember That Day all the days of our life; for the day on which we came out from the spiritual Egypt was the day after our Saviour's affliction, His sufferings, His death, and His burial.

We have seen that the type of the first and second giving of the Law of God in the Tables of Stone, showed us the superiority of the Second Covenant over the First. But now, on the Day of God's Gifts, we are shown by another type the superior blessedness of the Children of the Second Covenant over that of the Children of the First.

In reality, both covenants are covenants of grace, even as all harvests are the free gift of God; but it is the latter covenant that bears that name pre-eminently. The latter is a covenant of grace, because it is the highest manifestation of mercy which the Lord can bestow on man. "because it is his life."

So also the harvest is the staff of life. .

But the Feast of Weeks, which is the Pentecost, was not kept at the beginning of the harvest, but at the beginning of the Wheat Harvest. The first, or Barley Harvest, was simply the date from which to reckon it. "Seven weeks shalt thou number unto thee. Begin to number the weeks from such time as thou beginnest to put thy sickle into the corn." From the time of

the First Harvest of God, the Election of Israel to be His people, the time of the Christian Harvest was computed, and its date fixed by God Himself. It is the Wheat Harvest, the Second Harvest, which is thus preferred before the first—a harvest not only more excellent, but more plentiful also, which the Lord Himself distinguished by saying of it, "The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He would send labourers into His harvest."

Of these labourers we will speak presently, but first let us observe, that this lesson for Whit-Sunday is not the first time in the Bible in which this festival is spoken of. It is spoken of first in the twenty-third chapter of Leviticus; here it is repeated, but it is repeated with a very significant addition; and that addition is, that a thanksgiving for past mercies, the tribute of a free-will offering, shall be given unto the Lord. It is after thou hast gathered in thy corn and wine, after the Lord has nourished thee with His Body and Blood, after thou hast received thy gifts, justification, and grace, and strength, that "thou shalt keep the Feast of Thanksgiving, and thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the lattice and the stranger, the fatherless and the widow that are within thy gates."
"Thou shalt rejoice, because the Lord will bless thee in all thine increase;" that is, the increase of those very gifts which He has Himself given, but which are the work of our own hands just as surely as the five additional talents and the five additional pounds are the work of our own hands.

Thou shalt rejoice therefore; there is some thing in the work of thine own hands to make thee glad; but the Lord must receive of His own, for it is He that giveth thee the power to get wealth. There must be no burying the Lord's gifts in the ground, or hiding them in a napkin; you must appear before the Lord, but "you shall none of you appear before the Lord empty. You will not all bring the same amount of service, inasmuch as the Lord Himself has not given you the same portion of the Holy Spirit. He 'has divided to you severally as He will." It is a free-will offering, and every man shall give as he is able, according to the blessing of the Lord which He has given him.

Be satisfied, however, with rendering to God according as He has blessed yon; do not choose for yourself; do your best, render Him all the service He demands from you, but do not be discontented that that service is what you would imagine of small importance.

your whole soul to that work of small immace—"despise not the day of small things." st's Church itself, the Kingdom of God. is a grain of mustard-seed once; the Lord self once was only a rod out of the stem: esse; work only with all your heart and all your soul, and you also will see the il of your soul, and will be satisfied with it, d him that hath shall be given, and he shall more abundantly; the Lord will increase trength which he sees well employed. in you will see in the Evening Lesson for tame day, wherein are announced the ings of Confirmation, and, indeed, this tsunday Lesson is the foundation of our impation Service. The Lord has admitof us into His Promised Land, the th; and you who are just emerging from heed are like those who have just enupon it; you are reaping your first * harvest in the Promised Land: that is y, your first harvest of God's choicest ings. You have been baptised; you have made Members of Christ and Children of E He has forgiven your sinful nature, moreover, has healed the spring of the howith the salt of His grace. He has Fyou besides, blessings suited to your bears, Christian parents and sponsors,

and spiritual pastors and masters. All have work to do in His service, children as well as grown-up men; but children's work He has made easier and lighter, by implanting in them a natural love, a predisposition to obedience towards those who stand in the place of God to them, before their minds are opened to comprehend their Father which is in Heaven.

Well; you have grown up in the midst of these mercies, and, as Christian children, you come before the Lord with your first year's wheat harvest gathered in; you have reaped already of the Lord's bounties, and you must not come before Him empty. You present yourselves before Him, and you bring with you, as your first-fruits, a goodly crop of obedience and love. You say, "Lord! we offer Thee of Thine own; Thy pound which Thou hast given me at my Baptism, hath gained five pounds."

I know that this parable, in its primary application, refers to the Day of Judgment, when the faithful servant, the tried Christian, exhibits before his returning master the fruits of a life spent in the exercise of His grace; but it is no less applicable to every season in which we present ourselves before the Lord, to thank Him for mercies past. We can never thank Him as He ought to be thanked, we can never appear before Him acceptably, if we

appear before Him empty; some tokens of His Grace must appear in our lives and hearts. But, if they do, the result is always the Grace well used always draws down more grace. It is always "Well done! good and faithful servant; thou hast been faithful ever a few things, I will make thee ruler over many things;" so that each step in our progress to Heaven is a sort of type and earnest of the day of perfected grace and final salvation. Look what this Whitsun-Evening lesson tells ns, and take your Saviour Himself now for your type, as He has been hitherto your example. Like Him, in His Manhood, you *have grown up, though, naturally, you were But a tender plant; like Him you have grown tip, though naturally your root was from ground dry and incapable of producing wrowth." These words were indeed written of Him, your Head, but they are no less true we you, who are His members. Now, do as He did. Go forth into the world to do your *mission there, and go forth with confidence; wir upon you, as well as upon Him, "shall the Spirit of the Lord rest; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear **The Lord;" and He—that is, this Holy Spiritus shall make you of quick understandin the fear of the Lord;" and now that

you are come to years of discretion, and are left to your own guidance, free to choose, so it seems to you, the path before you, you shall "not judge after the sight of your eyes, nor reprove after the hearing of your ears," for it is He who shall put into your minds good desires, and shall enable you to bring the same to good effect. You have entered upon your harvest, and now, whatever the Lord calls upon you to do—for He does call upon

you for active service now—will be done with righteousness; with His righteousness, that is, for it is He who shall direct you rightly.

If Whit-Sunday has shown us our own blessedness in thus living and working under the immediate guidance and defence of the Holy Ghost, Whit-Monday's lesson points out the work that lies before us. It shows us that, unprofitable servants as we are, we can do

It shows us that they who were once one family, were, for their self-confidence and self-sufficiency, dispersed, their very language confounded, and themselves scattered over the face of the earth.

The Lord has regenerated us individually;
He has restored us to be His children, but
His object is to regenerate and restore this
family, to recal them from their dispersion,
and to bind them again into one—a Holy

Catholic Church. This work He has committed to our hands; He could re-unite it of Himself, but He would do it by us, that we might be fellow-workers with God.

Our first mission is to qualify ourselves for this work, to pull out the beam from our own eye, and, as this is done in the same way by all, by faith and by obedience, and therefore all have received the same gifts wherewith to work out our own salvation; these are the endinary gifts of the Holy Ghost.

But this is not the case with respect to our influence on others; here we have not all the more office and the same duties. Every one bens has a work given him in building up the Church, and restoring the Lord's Kingdom, mid reassembling His family; I do not mean a work among the heathen only, or principally; t mean among the heathen of a Christian land, meeng our friends, and neighbours, and acpasintances: but here, as each must work in bis own place, and all have not the same work, here are diversities of gifts, but the same Marit: and there are diversities of operations, but it is the same God who worketh all in all. may do something in the Lord's service, movided only they remember that the maniintation of the Spirit is given to every man worked withal. Whenever we feel a gift, milities ar opportunity, there God has given us something to do if we will do it. All, indeed, are not preachers; and so the Whit-Monday lessons tell us. The evening lesson shows us him, who, as lawgiver, as well as mediator, was the typical Christ, selecting seventy elders to be to others what he was to all. And, moreover, all are not true preachers, but we have the Whit-Tuesday's lesson to show us how to distinguish the true from the false.

Of these matters we have not time now to speak more particularly, but this is worthy of note: though all are not preachers, all may preach Christ; for every good man, who shows in his life the power of the Holy Ghost, preaches Christ who gave him that Power, and every man who keeps Christ's laws—which are the statutes of His Kingdom—does his part in setting forward that Kingdom upon earth.

This you all can do. You could not have done it had not Christ sent down His gift of the Holy Ghost, any more than the dry desert could "blossom like the rose," had He not sent down upon it the rain and the dew. But He has done so. The first morning lesson on Trinity Sunday shows us what we were when we first bore God's Image—that God saw us when He viewed His creation, and behold we were very good. We fell from that state of goodness, and we lost the Image that produced

it. But the evening lesson shows us in a type that when, according to the natural man, we are in a state of deadness, so as to be past bringing forth good works unto the Lord, the power of the Holy Trinity is sufficient to quicken us. "Is anything too hard for the Lord?" said the Threefold Angel of the Covenant to Abraham. "I will visit thee according to the time of life. I will quicken thee again."

Now into this Holy Name, the Father, the Son, and the Holy Ghost, thus typified to Abraham, we have been baptised: in this baptism we have put on Christ—put on again the Image of God, which we had lost. "Is anything too hard for the Lord?" Is anything too hard for His children in His strength?

This, therefore, is the Commandment which God commands us this day—this day—the day of His grace, as distinguished from the former day. He does so now, because now it is not hidden from thee, neither is it far off. It is not in Heaven that thou shouldest say, "Who shall go up for us to Heaven, to bring it unto us, that we may hear it and do it?" It is not in Heaven, for Christ, the Mediator, Who speaks the words of Heaven, speaks them on earth; we want no one to fetch it for us since He has brought it.

Nor is it beyond the sea, for His Church is around us. "His Word is very nigh unto

thee, in thy mouth, and in thy heart, that thou mayest do it."

A blessing and a curse. Heaven and Hell are set before you—a free will is given you every bar is taken away, every help of knowledge, nourishment, and guidance, is held out to you, wisdom, understanding, counsel, ghostly strength, knowledge, godliness, and holy fear are offered to you in confirmation; and if with all this you fall from grace, "if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods and serve them"—then in the words of the Whit-Tuesday's evening lesson, "I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live."

INTRODUCTORY SERMON TO THE SUNDAYS AFTER TRINITY.

WORKS DO SPRING OUT NECESSARILY OF A TRUE AND LIVELY FAITH.

Isaiah, xlv. 15.

"Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour."

Ir you ask a child in the school how he has obtained his knowledge of God, his ready answer will be, "From the Bible." You remind him, however, that the Bible is a large book, that he himself is an indifferent scholar, who has not even read one hundredth part of it, nor understood a hundredth part of what he has read. You say that it is quite true that all that is known of God may be found in the Bible, but you doubt very much whether he has found it there himself.

You then repeat your question. The child, led to think for himself, and not to answer in common-places, will now probably remember

that all that he has learnt of God he has learnt from the Catechism, and from the answers and explanations of those whom God has authorised to teach him—his father and mother—the parson, or the parson's deputy and substitute, the schoolmaster.

That is to say, he has learnt it from the Church, from the lips of those lay and clerical members of it whom God has appointed to be its representatives to him.

You narrow the question still farther. If he has learnt concerning God from that authorised formulary of his own Church, the Catechism, from what part of it has he learnt it especially?

This will draw his attention to the Apostles' Creed, which really is the main doctrine of the Bible, arranged so that it may be easily committed to memory.

And, lastly, the question, "What dost thou chiefly learn in these articles of thy belief?" reduces the doctrine to this form:—

First, a belief in God the Father, Who hath made us and all the world.

Secondly, a belief in God the Son, Who hath redeemed us and all mankind.

Thirdly, a belief in God the Holy Ghost, Who sanctifieth us and all the elect people of God.

That is, a belief in the Trinity abstractedly, that God is three Persons, the Father, the Son, and the Holy Ghost, and a belief in the Trinity relatively to ourselves, the several offices in relation to us, performed by the three Persons of that Godhead, the Maker, the Redeemer, the Preserver.

But this is the doctrine of Trinity Sunday, which sums up all that has been said at large by the Church ever since Advent, just as this recapitulation of the Creed sums up all that has been said in the Bible. It is the heading of the doctrines given by God to that Church, into which every one who has been admitted at all must have been admitted in the Name of the Father, and of the Son, and of the Holy Ghost.

This, therefore, is the sum of our Faith, all that we have been considering from Advent up to Trinity Sunday. We will first recapitulate this, and then show how intimately it is connected with the sum of our duty, which we are about to consider from the first Sunday after Trinity to the end of the spiritual year.

First, we will recapitulate that which has been taught us already.

You have understood that which has hitherto been explained from Advent Sunday to this time; you can conceive that, we having lost our inheritance, and the Lord having promised 4

to regain it for us, He was expected upon earth in Advent. It is hard to understand how the Almighty God could vouchsafe so far to put off the Godhead as to be born at Christmas time of a pure virgin—but you are told so—you can believe it, and with thankfulness you lay it to heart.

That the Lord should be manifested to the world, that He should set His followers an example of what a perfect man was in this world of sin and shame is easy to understand, if we have taken in the doctrines of Christmas. If the Lord God was born into the world, and became man at all, it could not fail but that He would be manifest to the wide world of the Gentiles, and that He would be Perfect Man as He was Perfect God.

That He suffered for our sins we can imagine; when we know how it is that this wicked world is in the habit of treating those who have done it most good, we can hardly think it would be otherwise with Him Who has done us most good of all. When we know, from ancient history, that man rebelled against God in Heaven, we can hardly suppose that he would not rebel against God in earth.

But can God die? It is hard to conceive it, but not harder than to conceive that God should be born. In putting on the Manhood,

J.

such as we had made it, He put on all the weaknesses and all the ills that we had brought upon it. It was not the Image of God in which man was first created that He put on, but the image of man, such as Adam begat after his fall; and if Adam brought death into the world, then must the Lord God put on death, as well as other ills, when He put on Adam's image.

All the rest is easy to conceive. If the Lord God made Himself subject to death, it was, as St. Peter says, "impossible that He should be holden of it." If He did pass through the shame and humiliation of Good Friday, He could not but burst open the grave that held Him on Easter Day. If He had come down from Heaven for the Advent of Christmas, He could not but return there when His victory was complete, on Ascension Day. If He had joined the Manhood to Himself at all, then the Manhood, together with the Godhead, must be now in Heaven, preparing for the Advent of the last great day.

Nor are the Whitsuntide doctrines difficult to comprehend; we feel them with our hearts rather than understand them with our minds; we have seen God among us, and we see every day how far we are from being what He is, and what we must be if we would stand in the

presence of "One Who is of purer eyes than to behold iniquity." For a time we were supported by His visible presence, and we have it now no longer. What are we to do? We feel that God Himself must be present in us, disposing us to will and to do of His good pleasure, for that, without this daily sanctification, the Pattern which we are unable to imitate would be but a sad remembrancer of what we had lost, and the Redemption we were unable to profit by only an aggravation to our punish-When Christ left us, by the very act of taking away the help His temporary presence had afforded He showed us our need of a helper; and when He said, "I will not leave you comfortless, I will send the Comforter to you," we believed it, not only because He said it, but because, from the very nature of the case, it was impossible that He Who had done so much for us could leave that work in a state so unfinished; we felt that "if God had given us His Son, how shall He not with Him freely give us all things?"

The doctrines of Whitsuntide are not hard to him who has studied the doings of God towards man in his redemption through Jesus Christ. Whatever be the power of the Holy Ghost, he must feel that Christ could no more have left him without it, than He could have

built an ark and left those for whom it was built outside of it.

Granted Redemption, Regeneration is a necessity. These are the Christian privileges, part belonging to this world, and part belonging to the world to come, and these we enjoy in virtue of our union with the Father, the Son, and the Holy Ghost.

Into this Name we have been baptised. Now, to be baptised into a name is, as we have seen, to identify ourselves with him who bears it in all things, so as to suffer what he suffers, to enjoy what he enjoys, to do what he does. When the Israelites are said to have been baptised unto Moses, it signified that they had cast their lot with Moses in absolute Faith, to adventure the apparently impossible passage which he adventured, so as to partake with him either the destruction or the salvation, as the case might be, which would result from it. So, also, to be baptised with the Baptism of John, signified to take part implicitly with John in all that he himself practised and proclaimed—self-denial and repentance.

The very same idea is conveyed by Bapism in the Name of the Father, and of the lon, and of the Holy Ghost. It is to avail misslyes of the gift which our Saviour pur-

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chased for us, and by our own act to make ourselves one with the Holy Trinity, into Whose Name we have been baptised; and, in so doing, we have obtained our title to our Inheritance, so as to enjoy the blessedness of Heaven when it shall please God to call us there, and on earth to be partakers of the offices of the Three Persons into Whose Name we have been baptised, so as to receive the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost.

So far we have been taught by the Christian Seasons, which have been unfolding, one by one, the doctrines of the Christian Church, and with them we have learned the privileges of Christian Churchmen.

We now take one step farther.

In being baptised into the Name of the Father, the Son, and the Holy Ghost, we have engaged in something more than this; we have cast our lot with the Blessed Trinity wholly and entirely; we have made ourselves partakers of their Work, as well as of their Blessings.

Our next step, therefore, is from the doctrinal part of the Christian Year into the practical part. If Love to men be an attribute of the Father, then, by becoming one with Him

laptism, we have bound ourselves to love neighbour, because He, into Whose Name have been baptised, loves all men. If st made Sacrifice of Himself in order to ow upon His faithful people Free Grace Ielp, then we, by being baptised into His 12, have bound ourselves to do according ur power what Christ has done, and to rourselves for the service of others; and be the office of the Holy Ghost to bestow fort, and Enlightenment, and Purity, then, atting on His Name, we have made it our e also.

has it is that Trinity Sunday has been the ecting link between our Faith and our y, our Hopes and our Services: it is Baptism in that great Name which seals that both the one and the other.

ut Faith comes first, and Duty after-

nd so it does. Faith comes first in the chism, in which we are taught the Creed re we come to the Commandments. Faith is first in the Seasons of the Church, win the doctrinal half of the year presented that. Faith comes first in tracking of our Lord, Who unfolded to disciples the mysteries of the kingdom in the commented them their Work in the

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kingdom. And Faith comes first in our own lives.

But let us remember that it comes first, not as being of the greatest importance, not as though there were the possibility of a choice between Faith and Works, not as though we could say, "thou hast Faith, and I have Works"-we can no more make that choice than we can choose between the Seasons of the Church, and say that we will live all our lives in Advent, or in Lent, or in Easter-Tide, or in the Days after Trinity. Faith and Works are distinct from each other, but only as cause is distinct from effect; they are so connected, as to be inseparable even in "Show me thy Faith without thy thought. Works," says St. James. Show it if thou canst—it is impossible; Works are the body, of which Faith is the soul; Works are the outward visible sign, of which Faith is the inward spiritual grace. It is impossible. But I will show thee my Faith by my Works, which as Faith is spiritual, and, therefore, unseen, is

Thus it was, that while in the former part of our Christian Year we were considering the articles of our Faith, we could not do it without indirectly teaching our duty also; and

the only possible way in which I can exhibit it

to mortal eyes.

now that we are opening out the practical part of the year, we can not contemplate our duty without, in so doing, referring back to our Faith. It is impossible to separate them, for by the doctrines of Trinity Sunday, alike the summary of our Faith, and the summary of our Duty, our Faith and our Works are both bound up in the Great Name of God.

But can you understand the doctrine upon which all this rests, which is called the doctrine of Trinity Sunday, but which is the doctrine of Trinity Sunday more than any other Sunday, only because this is the recapitulation of all that you have been learning? Can you understand how the Father, Who sent the Son to redeem, the Son Who redeemed and sent the Holy Ghost to sanctify, and the Holy Ghost Who was sent and did sanctify, are all One God?

Not one word of it can you understand—not one word of it can any man understand—and yet this is the point upon which the whole of your religion rests—all that we have been considering from Advent Sunday to this Day.

If you could understand it, you would be God, not man. Christ revealed to us many things wereything, indeed, which related to

man—which things being finite, are comprehensible to finite understandings; but when He came to reveal about God, He spoke of that which was infinite. He could not show this to such as we, not that He could not tell, but that we could not receive His Words. The wide sea may be poured into a vessel, if God were pleased to make a vessel fit to receive it, but we could make no such vessel. Man tried once to reach Heaven—it was on the Plain of Shinar—and he did it only to find out his own utter weakness and incapacity.

Christ the Lord, when He came among us, brought down, as it were, the Heaven to us, and showed it us, and added it to our view of the earth, so that it seems now to touch it, and belong to it; as the far horizon seems to touch the edge of the landscape, looking as if, were we once at that far point, which after all does not seem so very far, where earth and Heaven unite, we might step from the one to the other.

It is only as we advance in our journey that we find that the horizon recedes; it is only as we learn to know more of God, that we learn how much more there is to be known, that every point gained opens only some other point; and that while we are in this life,

though the relation of God to man has been revealed in the Mediator Jesus Christ, the abstract nature of God, as regards the Godhead, is as far off from us as ever.

Will it be always so?

"Now, we see through a glass, darkly; but then, face to face: now, I know in part; but then, shall I know even as I am known."

But before that we must have put on immortality. The Lord God Himself said, "Thou canst not see My Face, for then shall no man see My Face and live."

This is the difference between this life and the life to come. God has amply fulfilled the promise He made in Exodus; He has revealed His dealings to man; He has "made all His goodness to pass before us;" He has "proclaimed the Name of the Lord before us;" He is gracious to us to whom He wills to be gracious; and He does show mercy on us on whom He wills to show mercy.

Here His promise ends; and, for the present, the fulfilment of it must end also.

But the very fulfilment of that ancient promise by the First Coming and the Redemption, in itself gives us a sure hope of the fulfilment of the second promise by the Second Coming and the Restoration.

in Were our knowledge perfect, ours would

be, not faith, but certainty; not trial, but reward; not the Church militant, but the Church triumphant. The darkness which surrounds us now, as to some things pertaining to God, was given us that we may see better those things which concern ourselves. "Light," says Sir Thomas Brown, "that makes all things seen, makes some things invisible; were it not for darkness and the shadow of the earth, the noblest parts of creation had remained unseen; the stars in heaven would be as invisible as they were on the fourth day when they were created above the horizon with the sun, and there was not an eye to behold them." The greatest mystery of religion is expressed by "overshadowing" [of the Holy Ghost,] and in the noblest part of the Jewish types we find the cherubim overshadowing the mercy-seat. Life itself is but the shadow of death, and souls departed but the shadows of the (really) living; all things fall under this name, the sun itself is but a dark simulacrum, and Light is the Shadow of God.

But that light, that shadow of God, still rests upon the earth, and will so rest while the earth itself exists, for the Lord has spoken it. The Lord Himself has called the Church His Body; in it He reveals Himself now, so far as

He can be revealed; in it He preserves now the communion which shall one day be visible, and in it, having preserved us through life, He will continue us after death.

H.

FIRST SUNDAY AFTER TRINITY.

LOVE TO THE BRETHREN IS LOVE TO GOD.

1 St. John, iv. 7.

"Beloved, let us love one another: for love is of God."

THE Catechism contains the summary of religion, and in this Catechism you will see that the Creed comes first, the Commandments afterward. This is no accidental arrangement, it occurs in the calendar also; it is the Church's invariable rule of teaching, and is a lesson in itself. Faith does come first, Duty does come afterwards. It is so, and it must be so, in all religion, and if ever we try to reverse the order, to do good works first, with the idea of coming to be faithful at some future time, we are quite certain to let slip not only our faith, but our good works also.

And in saying this, do not let me be supposed to place Faith above Works, as some people have done. I no more say which of the two is of more importance to the Christian life, than I say whether a heart or a head is of

ore importance to the physical life. Faith the reason why we do good works; good rks are the fruit of a lively Faith. use I say that one is the cause, and the her the effect, I do not say which is of the eatest importance, the cause or the effect. any one were to ask me that question, I ruld ask him in return which part of his ck he thought most necessary for telling e time, the works or the hands. His clock made for a definite purpose, and that purse is to point out the time. It had all ings given it which were necessary for that rpose, and nothing that was not necessary. it happens to want any one of these necesthings, everything else is perfectly use-How can we say, then, that any one rt is more necessary than any other? The works may go correctly enough, but what practical use are they if they had no

tids to move? What were they put into exclock for, except to move those hands. ad as for the hands, if they had not springs dwheels to move them, they might look well a distance, and point the true time when time came round to them, but they would no use as a measure of time; that is to they would not do the only thing they intended to do. . 2.

But a man's works are manifest; we seldom see much of his faith except through them. This is why St. James says, "Show me thy faith without thy works, and I will show thee my faith by my works."

True, we look at the hands of our clocks much oftener than we look at the works, and perhaps the better the clock goes, the less the the works are looked to or thought of. No doubt the hands are intended to be outside where people can see them, and the works inside where people cannot see them, but this does not make that which is looked at of more consequence than that which is not seen. No doubt if the hands were concealed they would be useless, and if the works were exposed to everybody's sight, and to the wear and tear of ordinary life, they would become injured and clogged with dust and dirt, and would first go wrong, and soon not at all. Everything must be in its place, and when the hands keep true time, we know that the works go well, and when the works go well, the hands will keep true time; neither is of more consequence than the other, but for all that, it is quite true that the works move the hands, and not the hands the works.

Now this is the reason why the Christian Year is arranged as our calendar has arranged

The calendar has placed the doctrinal half first. It has gone through all the history and the dogmas of religion, all that concerns our faith; and then, and not till then, it points out our duty. This does not mean that what we have learnt in the first half of the year is of more consequence because it is placed first; it means this, that the first is the cause, and the second is, or ought to be, the effect. says very distinctly, "See what Christ has done for you," and then significantly adds, "Do not you think you ought to do something for Christ?" "We love Him," says St. John, "because He first loved us." The Church. therefore, exhibits to us in their proper order all the marks of love which He has shown us. Here is your Gospel—the Good Tidings of great joy to you and to all people; and, having done so, it says, "What manner of men ought you to be in all godliness?" You now know the whole of your religion;

You now know the whole of your religion; you were warned at Advent that your Lord was at hand; you were shown how, by His Scripture, (2nd Sunday,) by His ministers, (3rd Sunday,) by His own Presence, (4th Sunday,) you would be strengthened to follow His steps if you did really and earnestly desire to prepare for that day. On Christmas-Day you had a pattern set you, God Himself living as

20 LOVE TO THE BRETHREN IS LOVE TO GOD. He would have you live. You were told that readiness, (St. Andrew,) and faith, (St. Thomas,) and courage, (St. Stephen,) and love, (St. John,) and purity, (Holy Innocents,) would be necessary for following this pattern. You were told that nothing could be done without willing obedience to the Law on your part; that you were to obey, not because you saw the good of this, but because it was the Law, (Circumcision.) You were then shown the part you yourselves had in this dispensation; how the tidings of great joy became tidings of great joy to YOU; which became so, not because you had deserved them by showing any particular goodness which distinguished you from others, but because Christ was pleased to manifest Himself to you, and in you, the fruits of that Divine Nature of

Law, (Circumcision.) You were then shown the part you yourselves had in this dispensation; how the tidings of great joy became tidings of great joy to You; which became so, not because you had deserved them by showing any particular goodness which distinguished you from others, but because Christ was pleased to manifest Himself to you, and in you, the fruits of that Divine Nature of which you are partakers (Epiphany.) You were then shown your Lord's domestic virtues as so many mirrors in which to see your own conduct; as if it were put thus: You have promised to follow Christ; now see what Christ did at home, and among His friends. You were called upon for watchfulness and self-examination, to see whether your virtues were like His, as you promised they should be (Septuagesima, &c.,) and for penitence when you saw that they were not (Lent.) You were shown

the great Atonement that was necessary to render even that penitence available (Good Friday,) and the glorious reward which that Atonement had purchased for sincere penitence (Easter.) You were then shown how that you need not fear, even though the temptations of this world surrounded you, and the overflowings of ungodliness made you afraid; how that a fold was prepared even here, even in this world, for the sheep which their Heavenly Shepherd had redeemed; how that an ark was made ready to preserve His followers even while they were tossed on the wild waves of the world, so that amid all perils they would be safe in the ship where they were with their Lord (Sundays after Easter.) Then you had a glimpse, a slight one it is true, but still a glimpse quite sufficient for the eve of faith, of the prize of your high calling. You saw the Human Body like your own taken unto God (Ascension.) You saw no more, for mortal eyes could not behold it, nor mortal mind conceive it, but you were not left comfortless. You had strength sent down to you. You were shown how the Church became the Bride of Christ, and yourselves the dwelling-place of God, and how Baptism and the Lord's Supper became not signs merely, but living means of Grace and Salvation

(Whit Sunday,) and you returned thanks and praise and glory to God the Father, Son, and Holy Ghost, for the work done, the Redemption finished, the Heavens opened, the Mansions prepared both in earth and in Heaven (Trinity Sunday.)

"Look back on these things," says the Church. "These are your good tidings—this is your salvation—this is what Christ has done for you—you know it all now. But what are you going to do for Christ? that is the question; hitherto we have heard of nothing that we have done for Christ; it has been all what Christ has done for us."

But now the Church, who has hitherto been telling us all this as matters of faith, turns at once to matters of duty. "Beloved," she says, "if Christ so loved us, we ought also to love one another."

Now mark this, because the lesson which the Church gives us here, does not lie in the words, but in the place which the words occupy, and that place is after the summing up of all that Christ has done for us.

You see what has been done—you have no means of repaying this, or of even showing your gratitude for it—you cannot do more than your duty, for your duty is to do all that you can—nor can you see Him Who has done

all this for you—"no man hath seen God at any time." But would you serve Him? Serve Him, then, in the way He has pointed out. He lived in this world that you should be like Him. He loved mankind—you must have seen that by this time—be like Him, then, and love mankind too. You have heard Him say that He is with you always, and His Spirit is within you; "but," says this Sunday's Epistle, "His Spirit, as indeed you must have seen, is love, and if you do not love those about you, as He loved, you may be sure the Spirit of love does not remain in you."

This is the reason why the half of the year which relates to duty comes after the half of the year which relates to faith—because it shows at once the meaning of Christian duty. It is right, no doubt, to love mankind, and so many a heathen has said before St. John lived or wrote. The Church says so too, but, you will observe, the Church does not say, love mankind because it is right, or because it is best for the general interest, or because virtue is admirable in itself. All that it might have said, for it is true, but it does not. What the Christian Church does say is, "Love mankind, in order that you may be like Christ," and it would be idle, aimless, to tell us this

unless it had first told us what being like Christ means.

This is the Epistle for the first Sunday after Trinity, and it is, of course, addressed to Christians only; that is to say, to people who know the history, and the doctrines, and the rewards, and the graces of the Christian religion. St. Paul did not tell the Athenians to be like Christ, and to love one another because Christ loved them—it was very true—but to them these would have been idle words.

It is to you, Christians, the Church speaks; it says, pointing to all those Sundays you have gone through, "Here is your coursehere is your pattern—here is your reward here is your grace or assistance—now go on. try what you can do in this course, after this Pattern, with this help, for this reward. The first thing that you see your Pattern did was to love you, and that before you loved Himtry this first, that is evidently your first duty -it will open your eyes to other duties, but try this first, for it will form a pretty good test to yourself whether you are in earnest, and, consequently, whether you have that daily help to which, as Christians, you are entitled; for as this help is secured to you as members of Christ, as His members you cannot but have it now and every day, unless you have ceased

to be members of Christ. You can make no mistake about it; you cannot doubt that Christ did love and does love—you know that well enough—you know, also, if you believe anything that you read in the Bible, that He has given us of His own Spirit. Here, then, at once is your duty and your test—you are to act in His Spirit, and His Spirit is love—your duty is easy if you have still the Spirit of Christ which you certainly had once—if, therefore, you find that duty too hard for you, you cannot have that Spirit now—you must have lost it.

I have shown you why the teaching of the first Sunday after Trinity comes where it does, after the doctrines of our Faith, and now I will show you why it comes where it does, before the teaching of the other Sundays. Love is the sum of our duty, all that which follows are details—but details of the same duty. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. That means that love, perfectly understood, fills up the whole of the law. A man that really loves his neighbour will not rob him, nor murder him, nor take his wife from him, nor speak ill of him, nor wish for his property or belongings, therefore, to such a man as that, love alone is as good as the sixth, seventh, eighth, ninth, and tenth commandments put together. This first Sunday, therefore, lays down the principle for the teaching of all the other Sundays after Trinity. It is as if the Church said to us now, "Settle your minds to love your neighbour, as the only way in which you can be like Christ, or can show your gratitude to Him;" make this the principle of your lives, and then we will go on and see how this general principle can be fortified, and explained, and carried out into detail, and adapted to the different circumstances of common life. we will see as we go on, but depend upon it, there are but two principles, one for each division, and these two are very much alike after all; the one is love to God, the other is love to man. They are, in fact, but one principle differently applied. Love to a superior, whom we would serve, but cannot find how to offer acceptable service, is reverence. Love to an equal, whom we can serve and benefit in one way or other every day, is, in thought, benevolence, and when that thought comes out into deed, beneficence. It is the same feeling, but differently worked out according to circumstances.

Look at the example that follows; it is that of a man who did not love—the parable, if indeed it be a parable, and not a true and

LOVE TO THE BRETHREN IS LOVE TO GOD. 27

awful history, of Dives and Lazarus. how much it adds to the terrible significance of the lesson; we hear of no harm that Dives did; of no wickedness that he committed; neither our Lord directly, nor Abraham indirectly, reproaches him with his misdeeds; it is simply that he did not love his brother; it is simply that he permitted Lazarus to lie at his gate in want and misery, while he was clothed in purple and fine linen. Men overlook the great lesson of this history until they reflect on the place it holds in the Church's teaching, where it shows us that our profession is to follow the example of our Seviour Christ, and to be made like unto Him. that Christ so loved mankind, that He gave Himself for them, and that if we will not merifice something of ours, our time, our thoughts, our labour, our wealth, we are not bllowing our profession, and becoming like The Him who gave all; and that if we are not n some degree like Him, if we have not in some degree fulfilled our mission, and done our duty in that state of life unto which He ms placed us, not only we cannot expect to e rewarded, but we cannot of our own naare enter into the place which we have not malified ourselves to enjoy.

The very first of all our Christian duties is

that of love, because Christ loved. The only way in which that love can be shown, is by doing good to those to whom Christ would have good done. But we can do no good thing without the help of God: therefore it is, that on this, our first step in Christian duty, we pray that God would grant us the help of His grace, that we may please Him by keeping His commandments, (and we have seen what the sum of those commandments is, both in will and deed,) through Jesus Christ our Lord.

In order to understand the lesson taught us by the services of this Sunday, we must recollect that which we learnt on the Sunday preceding it. This was the summary of our duty as Christians, and this we saw consisted in loving man because Christ loved us. The Epistle for the day told us this in so many words, besides showing us that it was absurd for a man to say he loved God whom he has never seen, if he does not love him whom he has seen, for whom that God died. It reminded us that He Whom we profess to love gave us this very commandment, that he who loveth God, loves his brother also.

This lesson was enforced in the Gospel by the example of a man who did not love his brother—of whom we hear no harm, against whom is recorded no sin, of whom all that we know is, that he cared not for the poor man at his gate, and who, for no other reason that we know of, is lying tormented in the flames.

And thus we see that the first principle of the Christian religion in the first half of the year, which teaches of Faith, is glory to God in the highest; but the first principle of the second, which treats of Duty, is peace on earth, and good-will towards men.

H.

SECOND SUNDAY AFTER TRINITY.

THE NATURAL REWARD OF LOVE.

1 St. John, iii. 13.

"Marvel not, my brethen, if the world hate you."

LAST Sunday we gained a clear insight not only into the principle of Christian duty, but into the great object of the Christian religion This, as we may recollect from its itself. first announcement, is "Glory to God in the highest, and on earth peace, good-will towards men." The Gospel was intended, no doubt, to show forth God's glory, and to declare His good-will towards men; that is to say, His intention of restoring them to the place and the favour they had lost, and of offering them another and a better world. But it had another object also. There is another clause in the announcement. His good-will was not only to be shown eventually, and in another life, it was for this world, as well as for the world to

come, for it was not only "good-will towards men," but "peace on earth."

We were baptised into a Church of which these are the principles. We engaged in the service of a Master whose object in coming on earth at all this was declared to be; and when we engaged as His soldiers and servants, we certainly did engage to set forward our Master's own work; but we are Christ's soldiers and servants on earth as yet, and, therefore, though we certainly are concerned in the whole of His work, that part which relates to the earth on which He has placed us, marks out the especial duty to which we are called. We, who ourselves live on this earth are to serve Christ by promoting peace on earth, and by good-will among the men, who, like ourselves, are yet living in it.

This seems an easy duty, and, moreover, a very pleasant duty. There is no doubt but that if we do good to men, out of common gratitude they ought to love us. They may not be able to serve us perhaps, for all cannot serve all; but, at all events, if they cannot return our good service in kind, they will return it by love, and thankfulness, and kindly feeling towards us; and this is a very great reward in itself, perhaps all we want, or all that we are capable of receiving.

What a heaven upon earth am I describing when I say that we are all Christians, all brothers, all doing good to all whenever we have an opportunity, and all returning grateful and thankful feelings, so that he who does the service is made even happier by it than he who receives it.

Yes, I am describing a heaven upon earth; but Heaven is not upon earth yet, nor will it be till all bad passions are rooted out of it. There is envy, and discontent, and covetousness, and distrust, and a thousand more fruits of the fall, which stand between us and such an imitation of Heaven as I have been showing you. Duty easy! Yes, duty would be easy enough, had it not been for the fall of man, and not only easy, but pleasant also; the very highest of pleasures would duty be-that of being fellow-workers with Christ. Duty will be easy and pleasant hereafter, but duty is not easy and pleasant now. Our Master's work was not easy and pleasant while He was living our life and setting us our pattern. How can ours be? Has He ever led us to expect that it would be? Has He not, on the contrary, taken every opportunity of telling us, over and over again, that we are not to expect it? Did He not discourage men from following Him? Did He not tell them that

"foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head?" And when they did follow, and became His disciples, did He ever lead them to suppose that they would gain what the world calls happiness from their choice? If people called the Master of the house Beelzebub, He told them, (and they saw that,) what would they call His servants? And when His cruel death was at hand, that was the very time He took to tell them that the disciple was not above his Master-sufficient for him if he should be as his Master that is to say, persecuted, betrayed, put to death. Following Christ in anything is no easy duty, depend upon it, or Christ Himself would not have called it a "strait path." It might be an easy duty if we would all agree to act up to the promises of our Baptism, and cast out, once and for all, the works of the Devil, "the pomps and vanity of this wicked world, and all the sinful lusts of the flesh;" but we will not-and, therefore, our duty is hard—and others will not, and, therefore, our duty is unpleasant.

Gratitude and thankfulness make the duty of loving our neighbours easy and pleasant; but gratitude and thankfulness we shall not meet with, and for this evident reason, there is

What a heav when I say t brothers, all de have an oppor ful and thank does the service than he who re Yes, I am d but Heaven is be till all ba There is en tho ness, and contact the of the far me an imit mple ing ye of that easy man g is. S ver world; w of ads, the e w aght natural i actors. The jovial, the wo good to thos minister to th

The world how does it to treat its Gre came after H Him? St. P trial of cruel

-Love, peace, good-will towards men-the commandment that we have from Him, that he who loves God, love his brother also. And what is the very first caution? Cast your eyes to the very next piece of Scripture, and read: "Marvel not, My brethren, if the world hate you." And why are we not to marvel? Why should the world hate us, if we love it and do good to it? I have told you why; but look at the Gospel for the day, and it will tell you the same in a prophecy. And this will be our tomfort too; for if He Who could so prophecy, and could so clearly see what would of necessity be—the end of all His labours, and all His sufferings, and all His Love, and good-will towards men, still persevered, still stretched forth His Hands to those who would not come, still gave forth His precepts to those who would not hear, still offered His salvation to those who turned away, still loved His enemies, and did good even to those who, by His Divine Foreknowledge, He was absolutely certain would despise Him, and persecute Him,—if He, certain of the consequences, still kept on His course, shall we, who are certain about none of these things, who cannot tell what a single good word spoken in season, or a single kind deed, or well-intentioned act, may produce—shall we

no reproach so keen and so cutting to those who know their duty, and do it not, as the acts of those who know their duty, and do it; these things cut far more deeply than words, and, therefore, men are not thankful and grateful; they would be thankful and grateful for the service and the good-will, perhaps, if that were all, but it is not all; they are not thankful, nor grateful for the reproach that it conveys without intending it, by holding up to the eyes of those who will not do their duty and are seeking an excuse to their own consciences, the example of those who have done it, and the proof that therefore it can be done.

Look back, and see how true the Lord's saying is. See who are the popular men of the world; who those are who enjoy the rewards, the earthly rewards, I mean, which ought naturally to belong to the world's benefactors. They are the free, the careless, the jovial, the worldly; not those who do really good to those about them, but those who minister to their pleasures.

The world treats its entertainers well, but how does it treat its benefactors? How did it treat its Great Benefactor? and those who came after Him? and those who went before Him? St. Paul shall describe: "They had trial of cruel mockings and scourgings, yes,

moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth."

This will describe it all. There may have been variations in the manner in which the world expresses its dislike and distrust of those who, with no earthly reward in view, would do good to it, because their Master did; there may have been variations, because the world itself varies; one age is stern, and another age is liberal; one age persecuted by blood and cruel deeds, another by malice and cruel words; but it is the manner only that is different, the spirit is the same. The world hates its benefactors, because its benefactors cannot help being its reprovers. It is ashamed to say boldly that it persecutes them for the good they do, or, more truly still, for their tacit reproof; so it maligns them—"it lays to their charge things that they know not."

Now this is the lesson that the Church sets before you on the Second Sunday after Trinity, that is to say, at the very first step of your Christian duty; and it is very remark-

able that it is also the lesson that she sets before you at the very first step of your Christian faith. I mean it would be very remarkable and very curious, (for it is not the way the world deals with us,) if it had not been, as I before showed you, the very lesson which Christ set before His earliest followers. It is unusal, certainly, and remarkable, that they who wish to lead us into following a path and taking up a line of duty, should begin by pointing out the dangers of the path, and the miseries through which that line of duty leads; but it is not remarkable that the Church should do what Christ did, and teach what Christ taught, for she always does.

She has a reason for this teaching; she would not have you follow Christ ignorantly she tells you what following Him means, and bids you count the cost. Remember how at Christmas, she called upon you to follow the example of Christ, and to be made like. Him; and what was the very first lesson, that which met you on the very first step you took? Why, the martyrdom of Him who first trod that path which she is inviting you to tread. This is your faith, she said, and this is its reward on earth.

And now the Church shows you your duty

-Love, peace, good-will towards men—the commandment that we have from Him, that he who loves God, love his brother also. And what is the very first caution? Cast your eyes to the very next piece of Scripture, and read: "Marvel not, My brethren, if the world hate you." And why are we not to marvel? Why should the world hate us, if we love it and do good to it? I have told you why; but look at the Gospel for the day, and it will tell you the same in a prophecy. And this will be our comfort too; for if He Who could so prophecy, and could so clearly see what would of necessity be-the end of all His labours, and all His sufferings, and all His Love, and good-will towards men, still persevered, still stretched forth His Hands to those who would not come, still gave forth His precepts to those who would not hear, still offered His salvation to those who turned away, still loved His enemies, and did good even to those who, by His Divine Foreknowledge, He was absolutely certain would despise Him, and persecute Him,—if He, certain of the consequences, still kept on His course, shall we, who are certain about none of these things, who cannot tell what a single good word spoken in season, or a single kind deed, or well-intentioned act, may produce—shall we

THE NATURAL REWARD OF LOVE. hesitate to follow where our Master did not 38 hesitate to lead?

and graffil begi Silvane to seath man," he said, "made a great

told b supper, and bade many, and sent his servant

at supper-time to say to those that were bid. den, Come, for all things are now ready." Many are the lessons which we may learn

urage according he s Ages, 15. from our Saviour's words besides that which This we derive from their primary meaning. prabk are not considering this Parable now with wie; reference to the occasion on which it was uttered, or the people to whom it was address. 也 MAX ed. We are considering it now with reference

to the place which it holds in the Church's teaching, and the lesson which is thus conveyed. It is chosen as the Gospel of the day? and as illustrating the particular lesson which this Sunday teaches; and, therefore, we con

sider it not as it affected those who heard it

brd Himse.

first, but as it affects us who hear it now. The lesson of the Sunday is, that if we do what we have seen to be our duty, and love mankind, and do good to them, they will in all probability hate us; but that, notwithstanding this, the followers of the Lord must persevere in doing good, for the purpose, not of gaining the love of men, but of preserving In illustration of this we see that the the love of their Master.

Lord Himself made a great Supper, and bade many; and that all that he bade with one accord began to make excuse—that the servant told his Lord these things; that he, not liscouraged, sent out into the streets and anes of the city; that there was yet room; that he sent out again to the highways and hedges, and thus the Supper was filled with guests.

This is not the primary meaning of the parable, which was told for a different purpose; but it does illustrate the perseverance of the Lord in His love to man; and thus it hears out the present lesson. Be not weary in well doing, it seems to say; if these show themselves unworthy, try others. Remember what it is that you are trying for; it is not the love of men, or the praise of men; do not say, then, when you have failed in getting that for which you have not laboured, that you have missed your reward, and met with nothing but ingratitude. If you had obtained the praise of men, (and you might, for so capricious is public opinion, that it does occasionally light on those who are deserving of it,) if it had so happened that it lighted upon you, that might have been your reward. As it is, your reward is to come; it is certain, but it is as yet future. Only persevere. We know who said to those whose duty it was to stand in the front of public opposition, "if they persecute you in one city, flee ye into another." Do not be discouraged; go on in the work set you; for "verily I say unto you, ye shall not have gone over the cities of Israel; you will not have accomplished the whole of your work till the Son of Man be come."

No man can mistake the practical lesson which this Sunday conveys, who considers the difference between good works in the abstract and works done unto Christ. "If ye love them that love you, what thank have ye? for sinners also love those that love them; and if ye do good to them which do good to you, what thank have ye? for sinners also do the same."

"But love your enemies; do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind to the unthankful and the evil."

This is the lesson of this second Sunday, as compared with that of the first. It is a caution, no doubt, and a warning against the disappointments which invariably await every kind, benevolent, enthusiastic man who sets out in life under the determination of doing good for his fellow-creatures; it guards him

against the inevitable disappointment which always attends those who look for their reward in the gratitude of man; but, at the same time, it gives him a strong, though it may be a rough lesson, on the doctrine of motives. We Christians do good to men not for their own sakes, but because they are the representatives of Christ; we serve them, because, in so doing, we serve Him.

If we do our duty under these motives, we shall never lose our reward. It is not His fault, no, nor His Church's fault, that we will, despite all warnings, lean on the broken reed of man's opinion and perishable popularity. Our Lord in His Scriptures, and His Church in her Calendar, have given us warnings enough if we would take them.

Look at the parable of the sheep and goats. You remember those who were set on the right hand, they were those who had fed, and clothed, and visited, and tended the Lord Himself in the persons of His brethren. There is not one word said here about the thankfulness of the brethren, or the success of the visit, or the manner in which the hungry, the naked, and the sick, profited by the benefits bestowed upon them; for anything we know, they might have been unthankful and ungracious; for anything we know, they

might have rendered to their benefactors "eril for good, and hatred for their good-will." Not one word is said about them. It was their Lord who had been visited, and tended, and fed, whatever His representatives might have been; and it was the Lord Himself who, for this, set them on His right hand, and took them into everlasting life.

To that Lord the Church, in the Collect for this day, bids us turn whenever we have any doubts as to what our proper course should be in the difficult task of doing good to an ungrateful world; because that Lord never fails to help and govern those whom He brings up in His fear and love. She bids us pray that He would take us under the protection of His good Providence, that He would keep us in a perpetual fear and love of His holy Name, certain that if this be the constant tenor of our lives and thoughts, we shall do our duty steadily, and perform the work of blessing which the Lord has given us to do, caring little, so far as we are concerned, whether the world appreciate rightly of wrongly ourselves and our efforts, knowing that, after all, we are but the humble instruments of which the Lord has been pleased to make use in carrying out His own great work.

THIRD SUNDAY AFTER TRINITY.

THE OBJECT OF LOVE.

St. Luke, xv. 9.

"Rejoice with me, for I have found the piece which was lost."

IF we were to take the lessons which the Church teaches us Sunday after Sunday, as so many independent precepts or expositions of doctrine, we should lose half their meaning.

The Church's teaching is a regular course of theology, applied to the practice of daily life; half the significance of any one step in this course, is derived from those which led to it, and half its value from the fact of its being an exposition of those which follow.

Take these three Sundays after Trinity; the whole significance of the first lesson, that which alone distinguishes it as Christian teaching, is derived from the exposition of loctrine which has been concluded on Trinity

Sunday. There is hardly a heathen moralist that ever wrote, who does not urge over and over again the duty of philanthropy, as it was called, and that means the love of our neighbours. It is the exposition of what Christ has done for us, that gives the point to the Christian lesson—" Beloved, if Christ so loved us, we ought also to love one another."

And similarly in the second, were we to speak of man's ingratitude, we should merely be commenting upon all history that ever was written; what is the biography of any eminently good man, but a record of ingratitude; and yet what heathen moralist is there who does not speak of the virtue of patriotism. But this is not Christianity—the Christian lesson lies in the sequence of the two passages, it is not simply that we are to love those who hate us, but that we are to love those that hate us because we are followers of Christ, and he loved those who hated Him.

This Sunday, also, has its own peculiar teaching; and here, as on the other Sundays, the principal lesson depends on the sequence. The first Sunday has raised our enthusiasm; we have seen how Christ loved mankind, and we would be like him; but the second Sunday checks all this, and seems even to represent this enthusiasm as unwholesome and unreal—

it leads us to expect disappointment—we are discouraged and disheartened by the lesson of the second Sunday, and naturally so. Then comes in the lesson of the present Sunday to soothe and to comfort. It is all true, it says: you are and you must be, doomed to disappointment; it is part of your trial; without it vou could make proof neither of your stedfastness nor of your faith. But, cast your care upon God, for He careth for you; humble vourselves under the mighty hand of God; or, in other words, do not set up your own indements, and when these things happen, think that they should have been ordered otherwise, and murmur that when you have attempted to follow Christ, you have not met your reward. Be humble; think that though you may not see the reason, it is God who has permitted that you shall meet with these particular trials, which, were you left without comfort or divine assurance, would naturally discourage you. It shows you that these feelings are really temptations of the devil, that they are to be resisted, that we must be stedfast in the faith, that is to say, that we must cling to the faith despite trials and discouragements. Our duty is love—our reward is ingratitude; but the God of all grace, who has called us into His eternal glory by Christ

Jesus, will, after that we have suffered awl make us perfect, will stablish, strengthen, settle us.

This is the lesson of the Sunday as ta in connection with those that precede it;

it has also lessons of its own, which will farther developed as we go on; and these the existence of an "adversary," who is a tinually watching for opportunities to lead astray from the path of life, and that o Friend who is as continually engaged in bring us back to it. This is not a new princion of course; the principle itself has been alrest explained to us in the doctrinal half of year; what the Church is showing us now the practical effect of this principle as a matof duty, which before she had laid down to oretically as a matter of faith.

This lesson arises naturally from the s ject; we are to love our brethren, but brethren will be ungrateful, and will hate instead of loving us in return. How is thi

The practical answer lies in the Epis It is because your and their adversary, devil, walketh about like a roaring lion, seing whom he may devour; because it has pleased our Lord to take the Principle of I out of the world, and to free you and the from temptation. You will meet with

stances of ingratitude in the world, as you will meet with many other things that are altogether contrary to your Christian profession, and these instances wherever you do meet with them, are so many cases in which the Principle of Evil has been permitted to triumph, by the negligence or wilfulness of those who had grace to resist, but did not use it. That is exactly the point. Christ died to overcome the Principle of Evil, and to enable His followers to overcome it: He did not die to take it out of the world, and as long as it remains in the world, you must, and will see the effects of it. From the view and operation of these effects, you will not be preserved as long as you are in the world. You do not bear a charmed life, and you see these afflictions happen to your brethren in the world. You also will suffer afflictions. You will feel insults and injuries like other men. Why should you not? Your Master did: the comfort is no vain hope or promise, that you will be preserved from these things, because you are Christians. The promise is, that these things which you must suffer, shall not be permitted to hurt you; the promise is, that "this light affliction," as St. Paul calls it, "worketh for us a far more exceeding and eternal weight of glory."

There is, however, another view in which to take these lessons; we want, if we examine ourselves honestly, something besides comfort; we want warning, and, in truth, the tone of the Epistle is far more warning than comforting.

In looking on our transactions with the world we are very apt to consider that everything we do is right, that everything we suffer is unmerited; we talk of our love to the brethren, and our doing our own duty by them, and the ingratitude of our brethren towards us, and their unreasonableness and their hate; we give ourselves credit for far more than is our due, even when we mean well, and we palliate and gloss over our acts when those acts are more questionable. In going through the lessons of these three Sundays we are quite willing to lay them all to heart, and fully to coincide with them; we readily ascribe all the malice and ingratitude in the world to the temptations of the Evil One, but it never enters into our heads that he is tempting us as well as our neighbours, and making us ungrateful and malicious just as we see he is making them; we want comfort under the afflictions brought upon us by the unreasonableness of others; are we quite sure that others do not require this comfort under afflictions brought on by our unreasonableness? This is possible, certainly, and so St. Peter seems to think when he addresses us, and tells us not to advise our neighbours to be sober and vigilant, but to be sober and vigilant ourselves, because our adversary, not our neighbour's adversary, the devil, goes about like a roaring lion seeking whom he may devour; whom we are to resist, not to teach others how to resist.

No doubt we are to teach other people these things, for we are elsewhere told to edify one another: but that is not the affair of most consequence just now, nor that which seems to have been in the mind of St. Peter when he wrote these words. He was thinking evidently that everyone of us has some hand in causing the hate and the ingratitude, and the angry and bad feelings that are in the world, because every one of us, sincere and earnest followers of Christ as we may be, is exposed to the temptation of our adversary, the devil, who is continually seeking all whom he may devour, no doubt, but is more particularly anxious for those whom he most fears to lose. St. Peter. therefore, tells us all, and all alike, to be careful and vigilant, and the Church, when she has told us all to love all the brethren on one Sunday, and on the next has appealed to our own experience that there is ingratitude in the

world notwithstanding all we are told about loving, and that, consequently, some must be disobedient to their Lord's precept and unmindful of His example, gives us in the third Sunday, when our minds are fully awake to this, the mingled warning and comfort, "Be sober, be vigilant, all of you, for your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour."

It is an evident consequence of this, that if our Lord Jesus Christ called us to eternal life, He will, as a necessary preliminary, give us, as often as we want it, everything that is necessary to bring us into the full enjoyment of that state into which He has called us. Calling us to a state of salvation may not be calling us to a state of present safety, but at the very least it is placing us on a path which leads to a state of safety.

But it would be absurd to suppose that He who places us on a path does not intend us to reach that place to which the path leads, or that if He does so, that He will not give us everything that is necessary to keep us on that path. The very fact of His having placed us there makes it quite certain that He will do what St. Peter here says, "stablish, strengthen, settle us."

And this opens the doctrine of the Gospel

for the day, which contains an example of the manner in which our Lord is in the habit of stablishing, strengthening, and settling those who have been led astray by the fraud and malice of the devil, or by their own carnal will and frailness.

This is not so striking a doctrine to us as it was to the Jews, because to us it is so familiar: we talk so much about Christ coming to save sinners, that I am afraid these words come to us as matters of course, and that we do not realise them as we should realise cases of physical danger; such, for instance, as if we were in a burning house, or a sinking ship, and a friend risked his life to deliver us, and did deliver us. It was not so with the Jews who first heard these parables which form our Gospel; they were not altogether ignorant of the doctrine of Repentance, but the idea of the Lord Himself going after sinners to bring them back was altogether new. It ought to be always new to us, so far, at least, that it ought always to produce in us the same lively feelings of thankfulness as if we had heard it now for the first time. However, in order to understand it as they must have understood it, we must place ourselves in the situation of those who have just realised the words of the Epistle; have satisfied themselves that they

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are as much exposed to the temptations of the devil as their neighbours; and have been comforted with the general promise that the Lord would strengthen, stablish, and settle them.

What does our Lord Himself say on this subject?

He describes Himself as a shepherd, a character of which we who have never seen anything like it cannot feel the full force, but the Jews could fully, for they were in the habit, every spring, of making their sheep into large flocks, and sending them into the wilderness to feed on the young pasture with which the whole desert, though absolutely bare in summer, is, at that early season, profusely clothed. He speaks of us as the sheep. He speaks of the wilderness as the world, in which, if the sheep were to venture without the care of the shepherd, they must inevitably perish as soon as the summer drought had burned up the grass. He describes the faithful shepherd as having lost one sheep, which must have strayed by its own act, and, fully aware of the inevitable consequences of such straying, grieving and thinking about that sheep till he has found it.

Supposing St. Peter's own expression were not itself inspired, itself the word of the Holy Ghost—supposing he had written the Epistle of the day merely as a human teacher, would he not have been fully borne out in offering those words of comfort? how much more when he founded them on the much fuller and more lively representation of the same blessed doctrine by our Lord Himself?

And to satisfy yourselves that he is not only warranted in saying this, but commanded to say it, and that, after him, we, Christ's ambassadors to you in these days, are warranted and commanded to say so too, look at the concluding section of the Gospel. Our Lord never repeats Himself, He never gives the same lesson twice over. His two parables are not the same, and do not convey the same doctrine; the one is an addition to the other, and a repetition of it.

It is not a Shepherd searching the wide wilderness for a lost sheep now; that we have seen, and, it is to be hoped, laid to heart. It is a woman searching her own house for a lost piece of money. That woman is the Bride; that house is the portion of the wide world allotted to her as her own; that piece of money is still, as before, her own, and it is lost; but it bears not her own image and superscription; but that of the Great King to whom she herself belongs. The office is the same, the care, the protection, the anxiety, the searching, and

the joy at recovery, is the same; for it is the Church's duty and office to do what her Lord does; but the Lord does it throughout the wide world, while the Church does it in that portion of the wide world in which the Lord has allotted her station; that is to say, our Bishop in his Diocese, I in my parish, you in your households. If Christ's commands are universal love and brotherhood—if love and brotherhood are not universal—if the reason of this is an adversary who is continually drawing away from following those commands, those who have vowed and promised to follow themif the Lord, anxious that His commands should be obeyed, grieved that any should fall short, suffering Himself, because His Church suffers, from the consequences of such disobedience, has placed us all, each in his station, to see that those commands are carried out, those wanderers brought back, and has showed us by His own example how this is to be done, does not this open out to us a practical way of carrying into effect the lesson which we have learnt on the first Sunday after Trinity? "Love your brethren," it says. "Love them, because Christ loves them and you." how are you to do it practically? for love, like other virtues, can be seen only by its acts. You can do this in many ways. Many

ways will be pointed out to you as the year rolls on, but do this first, at all events. Love them as Christ loved them, by bringing them back from their errors. The second parable of this Gospel contains the practical lesson to us of which the first is the example. The first shows us what Christ did: the second shows us the duty which that example makes incumbent upon us who profess to imitate Him; and not only that, but it gives us the measure of the duty, and secures us from disappointment and miscarriage by pointing out the extent of our work, and the limits beyond which we ought not to attempt to pass. Do not go out into the wilderness. Universal philanthropy belongs to Omnipotence and Omniscience. Be contented with your own place, but do in this what Christ, the Universal Lord, did for the world; and, depend upon it, this duty, like all others, brings its own reward even in the present life. The more you do it, the more of the lost you bring back, the less you will have to lament the dislike, the suspicion, and the ingratitude, which we spoke of last Sunday.

FOURTH SUNDAY AFTER TRINITY.

THE CHRISTIAN MEASURE OF JUDGMENT.

St. Luke, vi. 36, 37.

"Be ye, therefore, merciful, as your Father also is merciful. Judge not, and ye shall not be judged."

THERE is nothing easier than the practice of any one virtue we set our minds upon; nor is there any snare of the devil more dangerous than this fact; because, while we are practising a virtue, we think we are at least doing good. We see probably that Christ, or His Apostles, or His chosen servants, have done the very thing that we are doing, and we cannot understand how it is possible that we can be wrong in doing what they did. We are not wrong in doing it, but we are wrong in allowing that which in itself is right to blind us to our omission of something else which is also right. The performance of one duty, however well we perform it, cannot

the up for the neglect of another duty hich we are bound to perform also.

It seems a paradox to say that we can be to virtuous in anything; nevertheless, it is affectly true that if we permit one duty to find us to the obligations of another, not that the duty performed is no compensation to the duty neglected, but it becomes in their a sin. Pure light, we know by experiment, is the union, in their proper proportions, the seven prismatic colours. Pure religion, the gather from the Bible, is the union, in their proper proportions, of the seven cardinal virtues.

The error of the Pharisees arose from this by source; they had favourite virtues which bey prided themselves upon, and, after a me, they began to consider them as a sort of impensation for deficiencies on other points. It read about their phylacteries. Do you what these phylacteries were? They we texts from the Bible, which they wrote con parchment, and stitched into their caps, upon the hems of their clothes. They offessed to honour and to be guided by their its; they hoped to be saved if they kept use words of God. Who shall say that my were wrong in this? They could not wrong in honouring God's Word. The

their faces."

point in which they were wrong was, that they preferred one text to another, one word of God to another word of God; it was that which led them into spiritual pride, and spiritual pride opened the door to all those sins for which the Lord so often and so severely rebuked them. The Pharisees honoured God's word, possibly; but in their honour of God's word, they rejected the Lord of Life. We have plenty of Pharisees in these days, though now they carry their phylacteries in their souls instead of their caps, and "set up their idols in their hearts" instead of putting

There is no man that ever lived without one virtue; but his one virtue is very often the most dangerous quality he possesses, because it blinds him to the real danger of his thousand crimes. "If we could only see vice as it is," said a very celebrated heathen writer, "we should turn away from it with disgust." This is most true, and why do we not see it? simply because we dazzle our eyes by looking at our one virtue.

"the stumbling-block of their iniquity before

Now this is the reason for the peculiar teaching of the Church, which, after all, is but the teaching of Christ repeated. Every virtue has its danger, just as every substance

has its shadow; and, therefore, when the Church has set before us any one virtue, or any one duty, she immediately guards us against the danger into which we may be led in following it. This very warning opens out another duty, which, in its turn, has its own danger, and requires a fresh warning—and thus it is that the Sunday lessons go on through the whole year. It is easy to practise any one virtue—it is very hard to practise all the virtues. But to do this is the very lesson we have to learn before we can be considered faithful.

"Be ye, therefore, merciful, as your Father also is merciful;" that is, if you would be like God, be merciful because your Father, besides the many other attributes already considered, possesses that of mercy also. The important words of the text being "therefore" and "also." And this forms the lesson of this Sunday.

On the first Sunday after Trinity, the Church taught us that Love to all Men, for the sake of Him who loves all men, is the root and sum of all earthly duty and virtue, and the distinctive mark of Christ's follower on earth.

On the second, it taught us that this, the greatest of all earthly virtues, will inevitably

meet, as its earthly reward, with ingratitude, defamation, and persecution, and that from those very persons for whose salvation it is exercised.

On the third, it revealed to us the reason of this, by pointing out the existence of an adversary, from whose domination the Lord, and consequently we His soldiers and servents, is rescuing souls, one by one, and day by day, and showing us that as long as these souls remain under the domination of this adversary, they fight against us, as well as against our Lord, with their Master's weapons, and that these weapons are the ingratitude, the defamation, and the persecution, we meet with; which, though they not only cease, but are turned into their Christian opposites, gratitude and love, in the individuals actually rescued, yet always do, and always must, exist in the world at large, so long as the Lord has fresh work for us to do, that is, other souls for us to rescue.

Having thus warned and cautioned us, the Church then proceeded to point out the means of carrying this general principle of Love to Man into practical effect. This was done in the two parables which formed the Gospel for the third Sunday. By the shepherd searching for his lost sheep in the wide wilderness,

the Lord shows us His work; by the woman searching for her lost money in her own house, He shows us ours.

This evidently is, that we, each in his own place, are to seek for and to save the lost, even as Christ, in His place, sought for them and saved them.

Here, then, is a clear duty pointed out, and here is an example, or pattern, by which to do it; and the two parables being so nearly slike, and being placed so that the one immediately follows the other, they show us both what we are to do, and how we are to do it.

But there is a danger, and that danger arises from the difference between ourselves and our Pattern. Our Pattern is the Lord, and the Lord is God, who knows the hearts, minds, souls, thoughts, of those whom He searches for, and finds out, and brings back. He is very properly a judge of their actions, because He can see not only the actions, but the motives that lead to them, the temptations that have produced them, the precise proportions of self-will that ought to be sternly rebuked, and of weakness that may be mercifully supported.

He is graciously pleased to use our services for this same purpose—He wants to try whether we will be like Him, and, in order to

do so, He gives us some of His own work-that of saving souls. But He has not given us His own attributes—we are not, like Him. Omniscient—we cannot judge, and see, and pry, into men's hearts and minds, and weigh their guilt, and compare it with their weakness, or the strength of their temptation. When He sets us at this work, it is not that He wants our services; it is for our sakes, not for His, that He sets us at it. He will work out our work Himself if He sees us beginning it; all He wants is, to see us try and be like Him in goodness, which, at all events, (thanks be to Him,) is in our power, through the indwelling of the Holy Spirit, not in knowledge and discernment, which He has never placed within our power at all.

When we set ourselves up to reclaim people from their evil ways, the danger that arises to ourselves is, that we should set up ourselves to be their judges, that we should consider ourselves who reclaim better and holier, and wiser than those who are reclaimed by us. When we attempt to bring back a man from his sins and his errors, we cannot help seeing that his acts are sins, and his ways are errors, and that our acts and our ways are in this respect better than his; and this leads us to censoriousness, and to comparing ourselves

th those whom we teach, whereas the pristian feeling ought to be_I may reclaim is man from such a sin by which he is mpted and I am not; and he may reclaim e from such another sin by which I am moted and he is not.

This, therefore, is the meaning of this Suny lesson: "Be ye therefore merciful, as ear Father also is merciful. Judge not. de ye shall not be judged; condemn not, and ** Ahall not be condemned." This is a very ed lesson, and a very necessary lesson in elf; but it is most particularly necessary for ese who, moved by the lesson of last Sunwith all their hearts and souls are setting *to put it into practice.

Our Lord sees us, and approves of us, and preciates our zeal; but He calls out to us, Remember, it is your own house that is to wept, not the whole wilderness; rememwou who reprove will want mercy yourlves; remember, you who judge must be liged." If you do not want to be conmined yourselves, (and you know you dewe it,) you must temper this work with wity. You want to be like your Lord in thing—you are very right—it is your by: but, see, there are a great many other in which, also, you should be like Him; things, too, which more intimately concern you. You want forgiveness, you want blessings yourselves. He whom you are imitating in bringing back the wanderers, forgives and blesses, and will forgive and will bless you, if you do it likewise, but you shall be your own judges; do to others what you think right, and so your Lord will do to you; you may have "good measure pressed down and shakes together" if you like, for "with what measure ye mete withal, it shall be measured to you." Now go, do the Lord's work, but do it in the Lord's way.

After this comes the parable, which seems to go against the parable of last Sunday, for how are we to sweep the house and to look for the Lord's piece of money if we are ourselves blind? how are we to reclaim others from error, as is shown to be our duty by the parable of last Sunday, unless we see and know that they are errors, that is to say, judge them?

The two parables do not go against each other, they are intended to fill up each other's deficiencies. The first says, Go, and do your Lord's work; the second says, Remember how unfit you are to do it. The blind cannot lead the blind, that is true, but I think I remember Elisha praying, "Lord, open These

his eyes, that he may see." Go forth, and bring back wanderers: yes, but who are you that are going? Look at home; there is one wanderer that you may as well bring back first, and that is yourself. Nay, not first, we will not say that, we will not discourage zeal in the Lord's service. We have all sinned, no doubt, but we have not all sinned in the same way. He who most requires to be brought back in one point, may yet, if sincere, be permitted, and be able, too, to brink back another en some other point. But while he does so, let him always bear in mind that he who speaks to sinners is a sinner himself; that it might become well his Lord and Master, who is without sin, sternly to rebuke, austerely to panish, were He so minded; but that it does net, and cannot become him, the sinner; that his own sins, different as they may be in kind from those he is rebuking, do prevent him from seeing clearly; that before he can speak as a superior to the sinner he is reclaiming, he must be a superior, and that he cannot be a superior so long as he is a sinner in any way. Judge! he cannot help judging; if he listens what his Lord tells him, and sees what men do; he must judge, that is to say, he must form an opinion; but if he thinks of pronouncing contence, which the word judge means

here, he will remember that his own works have to be examined too, and that a sentence is to be pronounced against him, which in some sort will be measured by his own. Judge he must, in one sense, but he will judge tenderly and mercifully when he reflects that he is judging himself, that with what measure he metes, it will be measured to him. The man who undertakes this duty—and it is a duty—would be like his Lord. Like his Lord, the text says, and uncharitable to sinners! That is not like his Lord, for his

Lord is merciful, "Be ye, therefore, merciful." The words of the parable which forms this day's Gospel are well known, and so is the general sentiment conveyed by them. A man wishing to take a speck of dust out of his neighbour's eye, (which is, as you must see, really a kind action, for a speck of dust, small as it may be, is a pain and a hindrance,) is unable to do so because he has a much larger one in his own eye. Our Lord is not reproving the man for his charitable attempt, that would be going against, not only His general teaching about edifying one another, but particularly against the parable of the lost piece of money. He is only pointing out the obstruction which a man's own sins place in his way towards performing this kind and chariable and necessary duty. The lesson is not hat we are wrong in attempting to relieve our wother of that which injures him, but that he best way of enabling us to do so is to perin with ourselves.

Now see how the passage from St. Paul's mistle to the Romans, which has been seseted for the day, bears upon this. It is an regidental coincidence, such as we meet with Men in the Scriptures, for, in fact, St. Paul is peaking on the general subject of comfort in He says, however, that we afflictions. mow that the "whole creation groaneth and maraileth in pain until now;" that there is no memption, no superior class of men who can app down, as it were, from their perfection to hose who are below them; and then, lest we hould think that by the words "until now" followers of Christ were to be considered a different light from other people, he adds, And not only they, but ourselves also, which the first-fruits of the Spirit, even we grean within ourselves, waiting for the adopion, to wit, the redemption of our body." This is a very remarkable passage, and not he less remarkable that it bears a meaning which the author was not then contemplating. was speaking of sorrow, but, as all sorrow predirectly or indirectly caused by sin, it is

To be sure we are—the price is paid—our souls and our bodies are bought, but our souls and our bodies are not yet taken home. They belong to our Lord, no doubt, but He has, for His own wise purposes, chosen to leave them for a while in the world from which He bought them, and to leave them exposed, while they are so left, to the sins and sorrows of the world; all of them exposed, remember, our own, as well as other people's. He has not, indeed, left them defenceless, and that we may see from this passage, as well as from hundreds of others, for "we have received the first-fruits of the Spirit," but exposed, and exposed all alike.

The inference from this, when applied to the subject of the Gospel, is inevitable. There is no such thing as absolute redemption; that is to say, complete delivery from sin and sorrow in this world for even the best and holiest of us. If, therefore, we, who are tempted, like our brethren, are sent to bring them back, they, who are tempted like us, are sent to bring us

back. We perform this duty, but we perform it humbly, modestly, claiming no superiority thencefrom, so that the God, who is the protection of all that trust in Him, without whom nothing is strong and nothing is holy, not even those who do His work in reclaiming sinners, may increase and multiply upon us, not His strength, that is not the first thing we want in doing His work, but His mercy; we do the work that He has set us to do; but in doing it we wish not to go one single step bewond His rule and guidance. We preach to others, never forgetting that we ourselves may easily become cast-aways, and so, that is to say, in such fear and such humility, we pass through things temporal, that finally we shall not lose the things eternal, for the sake of Jesus Christ, our Lord.

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FIFTH SUNDAY AFTER TRINITY.

THE CHRISTIAN UNDER CHRIST, THE SAVIOUR OF MEN.

St. Luke, v. 10, 11.

"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him."

The miracles recorded in the Gospel are generally considered as so many acts of Divine Power which the Lord vouchsafed to exhibit to His followers for proofs of His Godhead. These they are, no doubt, and were intended as such; they are interruptions to the course of nature such as no one but the Author of that course could have produced. But they are something more besides this, they are acted parables; each one of them conveys typically its own lesson or its own doctrine. The act itself is open to all; all who see it can understand the plain historical fact that

the blind received their sight, that the lame walked, that the lepers were cleansed, that the dead were raised, that a Human Being did walk upon the sea, that five thousand men were fed with five loaves and two fishes. The saithful only can see beneath the surface, and be who has ears to hear alone can comprehend that, from that time forth the eyes of the soul would be opened to see the way of salvation, and the feet of the helpless would be strengthemed to walk in it; that the leprosy of sin would be washed away in the Spiritual Jordan, and the dead in sin would walk in newness of life; that he, whose innocency had come again like unto the flesh of a little child, would, by Divine grace, pass safely over the waves of this troublesome world, and, nourished with angals' food, would go on till he reached the Bromised Land, the Mount of God.

i. Of this nature is the miracle recorded in the Gospel of the present Sunday. As far as the simple history of it goes, it was a manifeetstion of Divine Power peculiarly suited the comprehension of those whom the Lord was then addressing, the fishermen of the lake Galilee, but which, at the time when it was wouchsefed was in all probability understood by them no farther than its outward and wident meaning. That meaning produced on

them the immediate effect it was intended to produce, the future Apostles were convinced that He who could perform such miracles, must perform them in the Power and Spirit of God; they believed, they forsook all, and followed Him. But in all probability it was not till after the Ascension, not till the Holy Ghost had taught them, and "brought all things to their remembrance" whatsoever their Lord had told them, that they understood the full import of the Prophecy and the Revelation which at that time had been delivered to their keeping.

The Lord had been teaching the people at large out of the ship of the sons of Zebedee, and having done so, He called upon them to launch out into the deep, and to let down their nets for a draught. They had toiled all night, and had caught nothing, but were willing, at the word of their Teacher, to let down their They forthwith inclosed a multitude nets. of fishes far greater than their nets were calculated to bear. These were broken; they then sought assistance from their partners in the other ship, and, notwithstanding their broken net, they secured more than the two ships together would hold, and they began to sink.

"When Simon Peter saw this, he fell down

at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord." So far the object of the miracle is revealed to him that he sees the Divinity of Him who wrought it; for, "calling back to his consciousness the sins he had committed, he is alarmed and troubled at being unclean, and believes it impossible that he, being such, can receive Him who is clean, for he has learnt from the Law to distinguish between that which is defiled, and that which is holy." (Cyril.)

You will observe that the Lord reveals to him nothing farther; He simply reassures him; "He tells him not to fear;" He promises, indeed, that henceforth he shall "catch men." but how, and by what means, a sinful man, weighed down by the consciousness of his own sins, and fearful for himself, shall be a means of salvation to others, He does not reveal. The mind of the Apostle is not yet prepared to receive this. Like Abraham, he was called, and like Abraham, he left his country, not knowing whither he went; but he acted up to the light which had been given him. He who has performed so great a miracle tells him not to fear, and he casts his fear aside; He who has thus manifested forth His Glory, calls upon him to become, like Himself, a fisher of men, and he forsakes all, and follows Him.

Such is the obedience which Christ demands of us, immediate, implicit, up to the revelstion already afforded us, and not seeking to be wise above that which is written.

A farther revelation of God's will is the reward of this implicit obedience; and a farther comprehension of the parable, as the Church received it in the times of fuller revelation, will carry us one step farther in the lessons of the Christian Year.

The Jewish Church had toiled during the dark night that preceded the Advent of the Lord, and had taken nothing, for the Lord was not in the ship. He comes, He teaches the people as one of themselves; a prophet the Lord God raises up from among their brethren, like unto Him who foretold this, and Him they follow. He calls to those whom He had thus secretly chosen to launch out into the deep for a draught. "The Lord gave the word, great was the company of the preachers;" they let down the net, and inclosed a multitude of fishes. That net typified the Christian Church, and the fishes the multitudes, good and bad, which that Church contains. The Word is first preached in Judes and in Jerusalem, and there the Lord added to the Church daily such as should be saved; but the Jewish Church is incapable of containing the multitudes, and the net breaks. Then they beckon to their partners in the other ship, St. Paul and St. Barnabas are separated by them to the Holy Ghost for the work whereunto he had called them, the Gentile Church is added to that of Israel, and the two are filled. "When He finds not in Judea as many as are destined to eternal life," says Bede, "He seeks, as it were, another ship to receive His fishes, and fills the hearts of the Gentiles with the grace of faith."

At last both ships begin to sink, for in proportion as the world becomes Christian, the Church becomes worldly. "There will be," says Augustine, "so great a multitude of carnal men, that unity will be broken up, and the Church will be split into heresies and schisms." This Augustine foresaw, and this we see to be the case. The net is broken, no doubt, and how much more so now than in the days of St. Augustine; but the fish escape not, for the Lord preserves His own amid the violence of persecutors. And they brought both ships to land—the Lord knows who are His, and the number of His elect is sure.

Now, let us apply this to our own case, and the work which the Lord has given us to do in our days.

We may easily imagine that the honest,

sincere Christian, who has endeavoured to act up to the lessons of duty which he has learnt during the last four Sundays, must feel upon the whole a certain amount of discouragement. Let, then, us imagine that, notwithstanding the ingratitude which he has been warned to expect, he has determined by God's grace to persevere, to follow the example of the Great Shepherd, so far as has been permitted him, and to do his duty in his own house, his own state of life, by searching diligently for his Lord's lost piece of money. Discouragement from without he has been prepared for, but on the following Sunday he is warned of discouragement from within.

On hearing of the "beam in his own eye," which hinders him from doing that which he sees to be his duty, and reflecting on the truth of this when recalled to him by the consciousness of his own numerous sins and infirmities, he is tempted to say with St. Peter in the Gospel, "depart from me, for I am a sinful man, O Lord." I am not fit for this work; I see how right it is that it should be done; I am sensible of the honour conferred upon me by my Saviour, who has chosen me to be His fellow-worker; but it is an honour of which I am not worthy, a task which, from my own sinfulness, I am not capable of performing.

To such as these the lesson of this day is intended as an encouragement. They have listened to their Lord's teaching, they have obeyed His call, and at His bidding have left all and followed Him; or, as we should say, have "renounced the devil and all his works. the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." They are then bidden by the Lord, who has called them to become "fishers of men." to draw others to Him; they try, but are unsuccessful; the remembrance of their past sins weighs with them, and they fear it is their own unworthiness that is the cause of it. To this the Lord says, "Fear not." You have toiled all night and taken nothing of yourselves, now let down your net at your Lord's words. Your net is broken, fear not; you are not alone in the world, the Lord has other servants who are your partners in this work, beckon to them; as you have been willing to help others, so the Lord will stir up them to help you; fear not, though they whom you have rescued from the waves of this world, weigh down with their carnal divisions the ship into which vou have gathered them, so that it appears to you to be beginning to sink, the Lord is with you always, even to the end of the world; you shall bring your ships to land, with their

mixed freight, where the good shall be gathered into the Lord's baskets, and the bad shall be cast away. This is your work, do it in faith, and while you are doing it in faith, never be so cast down with the sense of your own sins and your own unworthiness as to give up your work, the work that the Lord has set you to do, and thus call upon the Lord God to depart from you. Once you might have hid yourselves from that presence under a sense of your sins, as your first father did, but the Lord God hath taken that nature upon Himself, sinful and unworthy as you have made it, and in so doing hath sanctified it, that His eyes might still look upon it. It is not original sin that need keep you from this, this the Lord hath washed from you. It is not your own past and repented sins, these we have a sure hope that the Lord will put away. Remember the past, then, not as a discouragement for the present, but as a warning for the future; the Lord in calling you has made you partakers, not of His work only, but of His Nature; you can do all things through Christ which strengtheneth you. Only hold fast that thou hast, and let no man take thy crown; only keep what the Lord has given you, and defile not that which He has made clean; the past is past, and for the future, learn from the

Epistle of the day how you may continue worthy of the vocation whereunto you have been called. "Be of one mind," says the Epistle. "one towards another." for you are all in communion with Him who is the Head of all. "Love as brethren," says the Epistle, "for you all are brethren; that is, you are all adopted sons of one Father." "Be pitiful, be courteous," for the Lord is full of mercy and loving-kindness, "render not evil for evil. or railing for railing, but, contrariwise, blessing," that ye may be the sons of your Father which is in Heaven, for "He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust." Do this, knowing that ye are thereunto called, that this is your very profession as Christians, do it as you would yourselves inherit a blessing.

"You wish," says the Epistle "for [Eternal] Life, and would fain see the good days" [of the Heavenly Jerusalem.] Then "refrain your tongue from evil, and your lips that they speak no guile," as becomes those that belong to Him when He was Himself reviled, reviled not again. Seek peace, seek it earnestly, pursue it, you that follow the Prince of Peace. But do not mistake His Word. The Prince of Peace Himself brought a sword into the world. He, the bond of unity, pro-

duced divisions upon earth, so that in one house there would be "three against two, and two against three." And what your Lord did, that His follower may be called upon to do likewise; but still fear not. It is the peace-makers, not the peaceable, whom the Lord has pronounced blessed; not those who are quiet in the land, but those who spread true peace, the peace of God, around them, and that is warfare against sin. This, we have seen already, will be received with hatred and jealousy by those who love darkness rather than light. But for all that fear not; "be a peace-maker even by warfare," says St. Augustine, "that those whom you conquer, you may, by conquering, bring to the appreciation of true peace; for blessed are the peace-makers, saith the Lord."

You may suffer for this in the present world. "And if ye suffer for righteousness' sake," says the Epistle, "happy are ye; for your Lord, He whom you follow, has Himself said, Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake; rejoice and be exceeding glad, for great is your reward in Heaven." Do not forget that "His Eyes are over the righteous," meaning thereby those to whom He has given of His own

boliness, that He sees their faithful service, that He knows the hindrances that their great enemy and His has set in their path, that He is ever at hand to succour them, and that "His ears are open to their prayers." "Who, then, can harm you as long as ye are followers of that which is good?" Who can harm you while the Lord your God is watching over you? Be not afraid of their terror, neither be troubled, if only you sanctify the Lord God in your hearts.

This, therefore, is the lesson of the Sunday. Many are the discouragements that we shall meet with in following out our duty towards our neighbour-discouragements from within as well as discouragements from without, from our own unworthiness, from our own weakness, from the breaking down of our earthly means of success, as well as from the perverseness and unreasonableness of those whom we would love and save. But through it all we may look forward with hope and confidence if only we are ourselves faithful. Lord is in the ship when He commands us to let down the net that is to fill it; and, therefire, though the net may be of human workmanship and all too weak for the strain, though the ship may not be able to retain the multitude, the Lord is with us still, and we shall bring it to land, and all that He has given us; for He will hear our prayer, and, as the Collect says, will "grant that the course of this world may be so peaceably ordered by His governance, that His Church may serve Him joyfully, and with godly quietness."

H.

SIXTH SUNDAY AFTER TRINITY.

THE RIGHTEOUSNESS OF THE CHRISTIAN.

St. Matt. v. 20.

"I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisess, ye shall in no case enter into the kingdom of Heaven."

ALL that most of us know about the Scribes and Pharisees is what we read of them in the Gospels; and as our Lord there so often rebukes them, and speaks of them as hypotrites, as whited sepulchres, as devourers of widows' houses, as those who, for a pretence, nake long prayers, we are apt to put upon he word Pharisee, wherever we meet with it, he sense which it bears in the present day, and to consider it as only another name for a would, bad, hypocritical, and presumptuous nam. By this we lose entirely the meaning of the Gospel for this day, which, in truth, conveys a very awful warning to us all. We see apt to read it something in this manner:

Unless you are more righteous than your proud, bad, presumptuous, and hypocritical neighbours, you shall not go to Heaven.

This is very true, so true, that few of us would be disposed to doubt it whether our Lord had said so or not; almost a truism. But this was not, by any means, what the Lord meant us to understand by it.

The Scribes were men who had devoted themselves to the study of the Scriptures, and were called Scribes, or Writers, from the copies they made of them. Speaking generally, Scribes meant men well versed in the Scriptures. The Pharisees were men who endeavoured to lead a stricter life than their neighbours, and who, for that purpose, separated themselves from society; for this is what their name means in Hebrew. quite true that, resting as they did upon their own righteousness, they were very generally led into the sins which such self-confidence will always produce in the very best of us, pride and hypocrisy; and this the Lord, who searches the heart, could detect and expose, and did detect and expose. But this is not the light in which they were held by the people, nor is it the light in which the Lord is considering them in this place. He is here speaking of them as the people estimated

iem, and as some of them, such as Gamaliel id Joseph, really were. The Scribes and harisees were exactly the people who, in our ays, call themselves the religious world, and ere looked up to at that time as something uch better and holier than the ordinary class f men. The Lord is here speaking of them the light in which they were estimated at the me, and in which they estimated themselves. Bearing this in mind, you will understand ith what dismay those who were anxious bout the kingdom of Heaven must have eceived the Lord's words, that unless their ghteousness exceeded that of the wisest, the oliest, the most religious and scriptural peothey had ever heard of, they should in no ise enter into the kingdom of Heaven. And this comes all the stronger after the issage that goes before it. The Lord had told them, "If you wilfully break even e least of My commandments, and teach en that they may break them, you shall be

You will observe how the course of the birth's teaching in these last few Sundays

ast in My kingdom;" and to this He now ids, "If you are not better than the very ust you see about you, so far from being ust in My kingdom, you shall not enter into

has worked round from our duty towards our neighbour to our duty towards ourselves, for the truth is, no bad man can do good to others; we bring others to the faith by being faithful ourselves. It is because we are the Lord's sworn servants that we are to do His work; but His work is saving souls, and no sooner do we begin it, than we find the truth of that parable about the mote and the beam. We cannot save souls because of our own sins, therefore we find that we must cleanse our own hearts in order that we may be, not worthy, but able to labour with the Lord. The whole of this teaching is, as we have seen, a succession of warning and encouragement. Last Sunday we had the encouragement, the prophecy of ultimate success, that we should bring our ships to land, notwithstanding the unworthiness of which we are so painfully conscious, if only we were in earnest. this is the consciousness of past sin, and, therefore, together with the encouragement, there came in the Epistle for the same day an enumeration of the things we were to do for the future if we would wish to qualify ourselves for the work; we were to have "one mind," to be "compassionate," "loving," "merciful," "courteous," to "refrain our tongue from evil, and our lips that they speak no

guile;" but this is only a means to an end. If you are all this, and by the grace you have received you may be all this, you will be worthy; that is, worthy to work with your Lord in the work of saving souls—you will succeed, you will bring your ships to land.

But now comes the warning of the present Sunday. Do not imagine that this is a light task which the Lord has put upon you-that of purifying yourselves; do not think that the Lord in dying for you has taken your work, or any part of your work, off your shoulders: do not imagine that when He is said to have borne our burthens, the Scripture means that He has performed our duties instead of our performing them, in order that we may be idle, but that He performed the same duties as those which we have to perform, and by so doing, strengthened our nature so as to enable it to perform them when naturally it was unable. He worked among us, and by so doing, made us partakers with Him, or, as we call it, members of Him. "No," He says, " you must not be satisfied that the members of Christ should be as common men; you are not common men, you have received gifts and powers such as no man ever yet received in this world before; and are you, children of God, are you, inheritors of the Kingdom of Heaven, to be satisfied with being no worse than they? I tell you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." "Observe the superior power of grace," says Chrysostom. "He does not call the Scribes and Pharisees unrighteous, for He speaks of their righteousness; but He requires His disciples, who were yet uninstructed, to be better than those who were masters in the Old Testament." Of course He does, we have received His five talents, they had but two, and we are not faithful servants if we do no better than they, for the Lord must receive His own with increase.

The Lord now proceeds to show in what manner His subjects are to be better than those of old times. "The kingdom of God is within you," He said on another occasion, that is to say, the Kingdom of God is Spiritual, and your King must now reign over your thoughts, as well as your words and deeds. "This is expressly a New-Testament revelation, often as the Lord uses the expression the Kingdom of Heaven: I know not where you would find it in any of the books of the Old Testament; it is kept for the mouth of Him whom the Old Testament figures as a King coming

to reign over His servants; hence the value of the expression 'I say unto you;' it is in opposition to what was said 'by them of old time.'" "None of the prophets spoke thus," says Chrysostom; "they say rather 'thus saith the Lord;' they as servants repeated the commands of their Lord, He as a Son declared the will of His Father, which was also His own will, and, therefore, it is 'I say unto you.'"

- But the Lord is a Spiritual King, He reigns over the souls as well as the bodies, He repeats, therefore, the old commandments as the Scribes and Pharisees understood them, and then says now, under the New-Testament dispensation, you must go beyond this. "You have heard that it was said by them of old time. Thou shalt not kill; this is true, this is right, as far as it goes, but I, who see your hearts, I, who must have your souls as pure as your bodies, I say unto you, not only that the slaying of the body is murder, but that, in My sight, every evil thought to the hurt of a brother is murder also." "Observe," says St. Jerome, "He says brother now, for who is our brother but he who has been adopted by the same Father as ourselves?"

The Judgment and the Council which the Lord speaks of in this parable were different.

which the latter is the greatest, and that which awarded the highest penalties.

Gehenna, or the valley of Hinnom is the place which Joshua defiled, and where the offal of the whole city was carried out and either burned or left to corruption, hence the "worm that dieth not, and the fire that is not quenched;" but all these expressions must be taken here not in their literal, but in their spiritual sense, not as Jewish tribunals, but as those of the Christian Church; and Gehenna here signifies irreclaimable and irrecoverable There are three degrees of sin, He pollution. would say-entertaining it in your heart, manifesting it in your demeanour, nourishing it till it shows itself in outward act; and these are all matters to which the children of the Spiritual Kingdom must attend. "Moses, indeed," He would say, "gave you a law for the outer man; he told you that if you killed you should die; that is well, but there is another region which that precept could not reach, s

 having in them the nature of the deadliest sin, implicit murder; you must look upon them as

region with which earthly tribunals do not meddle, but over which I am the Lord; and I tell you that the children of My kingdom must learn to look at the least germs of evil will to their brother, the faintest rudiments of hate, as

sins to be checked at the very outset, since each growth of indulged evil will bring you under greater and greater condemnation, of which the Judgment and the Council are the type, till at last it will bring on a total and Final separation of your souls from the fountain of grace, so that being entirely reprobate you shall be cast into that fearful place, of which the valley of Hinnom, with its worm and its fire, is the nearest, though, indeed, only a faint, earthly representation." "You have drawn no sword," says Augustine: "you have struck no stroke, you have made no wound, but the thought of hatred is in your heart; you are a manslayer. So far as in you lies you have slain Him whom you have hated. Amend yourselves! correct yourselves! If there were scorpions and serpents in your houses, how would you labour to cleanse them and to live in safety! Only be angry, only let your passions harden in your hearts, and they become so many hatreds, so many scorpions, so many serpents. Will you cleanse your houses, and will you not cleanse the house of God, which is your own heart?"

You must remember that in old times when the sacrifices were typical, it was con-

Trench.—"Exposition of St. Augustine on the Sermon on

sidered an absolute sin to offer any thing to God that was not perfect. "Your Lamb shall be without blemish," were the words of the Law, and one of the great causes of God's anger against the Israelites in the later

days of the kingdom, was that they brought to the Lord nothing but what was lean and

bad. All this was typical also; not only of the Lord, who was Himself the Lamb without blemish, but of those sacrifices also which we His Christian people offer. We offer to the Lord "ourselves, our souls and bodies," which is our reasonable sacrifice. we are before Him, our Altar is our heart; our interceding Priest is His Only-Begotten Son: we offer to Him the blood of sacrifices when we devote our lives to Him: we worship Him with sweet incense when we burn with love towards Him; we consecrate to Him His own gifts that are in us, when we consecrate ourselves, and with a fire of fervent love we offer on the Altar of our heart the sacrifice of prayer and praise." And can we imagine that He who would not accept a blemished offering from the Jew when that offering was only a calf, or a lamb, will accept it from us when the offering is

that of "ourselves, our souls and bodies?"

"No," He says, "if thou bring thy gift to the altar; and there,—while in the act of confession, which should precede any offering of prayer, or praise, or thanksgiving whatever, much more the Holy Communion, which is the crown and sum of all,—and there rememberest that thy brother have aught against thee, leave there thy gift; it is your heart that you are offering, and it is blemished, blemished with the wrong done to thy brother, it is a sin to offer what you know the Lord will not accept. Leave it. Your sacrifice is worse than useless; for with what measure ye mete withal, it shall be measured unto you again. Leave it; by offering it, you will have thrown away that which, through your Lord's Atonement, might have been pleaded for the remission of your own sins. Go thy way; for the time think not of thy God, but of thine own past and future life, and let thy first thought in it be to cast out that which stands between thy gift and thy God.

"If we have in aught harmed a brother," says St. Augustine, "we must go and be reconciled to him, not with the feet of the body, but in the thoughts of the heart, by which, in humble contrition, you may cast yourself at your brother's feet in the sight of

Him whose offering you are about to offer. For thus, in the same manner as though He were present, you may with unfeigned heart seek His forgiveness: and returning thence, that is, bringing back your thoughts to what you were about to do when you first thought of your sin, you may present your offering, in the humble hope that the Lord will accept it."

This is the law of the New Kingdom; and it is "the adversary" of the natural man, for the natural man is at enmity with God; and in all that we do in our unassisted strength, the Law of the pure and Holy King condemns us, finds some alloy in our best deeds, some mixture of bad, some secret and unacknowledged motive that makes our sacrifice unacceptable to Him who is of purer eyes than to behold iniquity.

But they who are in Christ are "in the way with their adversary;" by His power they may "agree with it," and make it their friend; provided only they do this quickly, and while they are in the way with it, for there is a time indeed, and that may be any time, after which it must appear against us before the Judge, accuse us, that is, of having sinned against grace given, of being worse than the Scribes and Pharisees; and then will the Judge deliver us to His officer, the Angel, and

we shall be cast into that prison from which the Lord has offered no redemption.

The means whereby we may agree with that which otherwise would be our adversary, the Epistle for this day points out to us. We were baptised, it tells, into Jesus Christ; and by that baptism we were buried with Him unto death. What do we mean by this? Let us think what we mean by being dead to anything. To be dead to shame is to be incapable of feeling shame; to be dead to natural affection is to be incapable of feeling natural affection; what, then, is the meaning of being "dead to sin," and "buried with Christ?" Is it not that, because we are members of that Christ who died, henceforth we should not be obliged to serve sin whether we will or not? As long as we abide in Christ, we are dead to sin; and thus, as Augustine expresses it, though sin issues countless commands to us, we need never obey it, but abide immovable, as a dead man doth. Then are we agreed with our Adversary; the Law of Christ has become our friend.

To die unto sin, does not refer unto our past sins, but to our future, he that is actually dead is freed from sin, he cannot sin any more; so you who have in baptism died to

sin must take heed that you have died once for all, so that henceforth ye should not serve sin. "If thou hast died in baptism," says Chrysostom, "remain dead, for any one that dies can sin no more; but if thou sinnest, thou marrest God's gift."

Thus it is that we are agreed with our adversary, for the Law of Christ, which would have been our adversary had it not been for the death of Christ, now becomes our friend; it now directs us in the way in which the Lord has strengthened us to walk, for if we have been planted together in the likeness of His death, we shall be in the likeness of His resurrection. Remember the word "planted," it is suggestive of fruit. He was Himself planted in death, that is, buried, and the fruit of His planting was Salvation and Eternal Life; we were planted with Him, buried with Him in baptism; will not the fruit of this planting be Righteousness, Sanctification, Adoption, countless Blessings?

"Do you believe that Christ died, and that He was raised up again?" St. Paul would ask us; then believe the same of thyself: if thou hast shared in the death and burial, much more wilt thou share in the Resurrection and the Life. You are not only dead, but raised again, reckon yourselves, therefore, to be

"dead indeed unto sin, but alive unto God," instinct, that is, with a new life towards godliness; lay hold of every virtue which the Lord Himself practised here on earth; do this as having Christ Himself for your fellow-worker, for that is what is meant by the concluding words, "In Jesus Christ our Lord;" for if, when you were dead in sins, He raised you to newness of life, much more now that you are alive unto God, will He be able to keep you alive. This will be our safeguard; He will, by His grace, pour into our hearts such love towards Him, that we, loving Him above all things, will keep His commandments, and by keeping them, will obtain those promises which exceeds all that we can desire.

SEVENTH SUNDAY AFTER TRINITY.

THE BREAD IN THE WILDERNESS.

St. Mark, viii. 4.

"From whence can a man satisfy these men with bread here in the wilderness?"

It would seem that the Church regards the miracle which forms the subject of this day's Gospel as containing a doctrine more than commonly important, for the same subject occurs no less than three times in the course of the Christian Year, once on the Sunday immediately preceding Advent, again during Lent, and again on this seventh Sunday after Trinity; and this view of its importance seems to be borne out also by our Lord's own teaching, for in the Gospel we find that the miracle itself was repeated—on two distinct occasions whole multitudes were fed with a few loaves and a few small fishes.

The fact is, that these miracles embody the

leading idea of the New Covenant as distinguished from the Old—Free Grace by means of the Incarnation. It is our Saviour taking of that which belongs to us, and by His Divine Power making it sufficient for our nourishment.

On the Sunday preceding Advent, therefore, the whole Christian scheme is introduced by it, and our attention is drawn to the recognition of the Lord, as it were, by acclamation, which followed immediately upon it. "Then the multitudes, when they had seen the miracle which Jesus did, said 'This is of a truth that Prophet which should come into the world.'"

Many parts in this scheme may be classed under two heads, according to the distinction made by John the Baptist, when he first announced it, "Repentance," and "Works meet for Repentance;" and, therefore, the Church in setting apart a season for each, Lent and the Sundays after Trinity, would press upon our minds, by repeating this miracle in each division, the Gospel Truth, that the power of repenting and the power of doing works meet for repentance, are both alike of Free Grace, are both alike the result of that Bread from Heaven, without which those even who are following Christ in Faith and Good Will would faint by the way.

This is not an Old-Testament doctrine—the leading idea of the Old Testament is Work and Wages—the leading idea of the New is a Gift and its acceptance. Compare the two, and you will see these two ideas the characteristic teaching of each. In the Old it is "Serve God in the Wilderness, and you shall be rewarded with the Promised Land. Serve God in the Promised Land, and you shall in-

herit the Blessing. Man's work comes first,

and, when done, it brings its reward." In the New Testament God's Gift comes first, and when given, produces its effects—the talents are given to all the servants freelythe Ten Virgins are chosen alike, the Ten Lepers are healed alike; and though afterwards one servant proves unfaithful, five virgins negligent, and nine lepers ungrateful, they have all received the same gift. did all eat the same Spiritual Meat, and did all drink the same Spiritual Drink, for they drank of that Spiritual Rock which followed them, and that Rock was Christ; but with many of them God was not well pleased." So it is also in real life. "Have I not chosen you Twelve," said our Lord, "and one of you is a devil." The choice, the healing, the talents, and of course the adoption, the remission, and the power of doing good works, which they

typify, are all of Free Grace, and it is not till they are given and received that the Lord says, "Watch for the Bridegroom." "Sin no more, lest a worse thing come unto you." "Occupy till I come."

I do not say that traces of this are not to be found in the Old Testament also, for the Old Testament is not contrary to the New; Eternal Life through Jesus Christ is offered to mankind by both; and, therefore, in those things which directly typify Christ, the doctrine of Free Grace is seen very distinctly by us who look back upon it from Mount Sion, though it was understood at best but imperfectly by those to whom it was delivered. It is St. Paul who gives the Christian key to the Rock and the Manna of the Old Testament; and thus we find that it was of Free Grace that God delivered His people from the Land of Bondage; and, having done so, and because He had done so, that He required them, as the fruit of this deliverance, to keep the commandments,—because they had been given them by Him who had brought them out of the Land of Egypt, out of the House of Bondage. Still this is rather the exception than the rule of the Old Testament; and, therefore, it is that St. Paul, pre-eminently the preacher of Free Grace, characterizes the one as the covenant of bondage, the other as the law of liberty.

We shall understand this difference better by comparing it with things which we see and do every day. You send a man into your fields to work, he is bound to work, or he would receive no wages, that is, he is under the law of bondage; but if you paid him first, and then sent him into your fields to "occupy till you came," he would be free to work or not to work as he pleased; he would, therefore, be under the law of liberty, and if he worked for you then, it would be of gratitude and love, not of bondage; for what you had done, not for what you would do. When you came in the evening to see his work, if you were not satisfied you might discharge him, if you were satisfied, you might engage him for a farther period, with the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." But whether you discharged him, or whether you made him a fresh engagement, you would have paid him amply for the work which you had already set him to do, and which he had either neglected or performed because, whether he did the one or the other. you had paid him of free grace before he had begun it.

Now the whole of St. Paul's Epistle to the

Romans, from which the Epistle for this day is taken, and the whole teaching of the Church, from one end of the Prayer Book to the other, is based upon this same idea. I mean that God's gift comes first, and man's work afterwards, which is only another way of expressing what is meant by the words Free Grace. The expression in the Epistle is very peculiar. "Being now made free from sin," St. Paul says, "and made servants to God, ye have your fruit unto Holiness." According to our ideas, it would have been, that God, seeing us living unto holiness, that is to say, striving efter holiness, though not strong enough to attain it, took us for His servants, and gave us Eternal Life; that is, that He gave us His help in reward for our striving as a meritorious act. This is the idea that people have when they say they do not come to the Lord's Table because they are not yet fit; they regard it as the reward of an endeavour made in their own strength. I do not say that this is not a natural idea, nor even that there is not a something of human propriety in it. What I say is, that it is not St. Paul's teaching, nor that of the Covenant of Grace, nor that of the Church, nor that of Christ. If God had not loved us before we loved Him, I am afraid He would never have loved us at all. But look

how it is expressed in God's Book. Having been made free from sin, it says, that is, the death of the Lord Jesus Christ having delivered you from the necessity of obeying sin and having thus enabled you to become what you were not before, the servants of God, the fruit or effect of this is, not that you will be rewarded or receive the wages of your service, as we should say, but that you will become holy, or that you will begin to love God and obey Him, and the end of your being holy will be Everlasting Life. Death is called the wages of sin, and very properly, because you earn it by sinning. But Eternal Life is not called the wages of holiness, because holiness itself is only the effect of something else. It is called the gift of God.

Now you see, the Atonement comes first; then your being redeemed from the necessity of obeying sin; then your being elected as Christ's soldiers and servants; then your becoming holy; then Everlasting Life. All this is, as it were, the natural growth of Free Grace—what it would come to if there was nothing to oppose it. Your part in all this, is simply to do nothing to drive away that Grace, and so compel the Holy Ghost to depart from you.

Now this is a very different idea from your

making yourselves fit to receive the Gift, and then coming to receive it. Yours is the Old-Testament principle, Work and Wages, which really is the most natural idea, and the most likely to occur to you, because the most commonly practised among ourselves. Whereas, St. Paul's idea is Free Gift and Work; the Gift out of pure Love from God to man; the Work out of pure Gratitude from man to God, throwing out all idea of bondage or compulsion on both sides. It is the glorious law of Liberty whereby Christ has made us free.

But the whole teaching of the Church is founded upon this same principle, as well as the whole teaching of St. Paul. It is not "Be innocent, and God will adopt you; serve God, and God will strengthen you; follow Christ, and Christ will nourish you with His Body and Blood." This is all true. will; for Grace well used is a reason why God should give more Grace to be well used also. But He will do much more than this, and, therefore, the Church's teaching is the very converse. Be baptised for the Remission of Sins, and then keep your innocency so acquired; be confirmed, and then, in that strength, go forth into the world and do your duty; receive the Communion of the Lord's Body and Blood, and then, with your souls thus

refreshed and nourished, follow the Captain of the Lord's host into the Land of Promise.

Remembering this invariable principle of the Christian Church, Free Grace, we shall be able to comprehend more readily not only the import of the miracle which we have just seen in the Gospel, but its bearing on this particular season, when we are considering "Good Works which spring out of a lively faith."

We observe that this miracle of feeding the four thousand is very nearly a repetition of that which the Lord had performed only a few months before. In both alike a number of disciples, drawn together by His doctrine, convinced by His miracles that He was a Teacher sent from God, have followed Him into the wilderness; in both alike they have overrated their strength. The spirit is willing but the flesh is weak. In both alike the Lord takes of that which belongs to them, but which in its natural substance, is altogether insufficient for its purpose, and by His divine power renders it capable of strengthening and refreshing the bodies of whole multitudes of faithful followers, so that they are able, in the strength of that meat, to reach their homes, and to bring to good effect the teaching they had received.

Evidently, therefore, these two miracles typify the same thing, and that is generally the nourishment of Divine Grace, and especially that of the Lord's Supper. We are warranted in saying so, for this is the explanation put upon this particular description of miracle by the Lord Himself. "I am the living Bread which came down from Heaven," He said; "if a man eat of this Bread, he shall live for ever; and the Bread that I will give is My Flesh, which I will give for the life of the world."

There are, however, some slight differences in the two occasions, which seem to point out different applications of the same grace.

The first occurred in spring, about the time when we read the history of it in the Church, just before Easter, for we find "the Passover, a feast of the Jews, was nigh," and at a time when the climate is cool and pleasant, and the whole wilderness, as we read in the accounts of Eastern travellers, is one beautiful meadow of flowers and herbage. You remember how our notice is especially drawn to this; "Now there was much grass in the place;" a fact, apparently, of no very great importance, but which St. Mark repeats, calling it, emphatically, "green grass."

The time when this miracle was repeated

was about this season, during the heats of summer, when the whole of this beautiful herbage was parched and withered; and our attention is here called to the fact that the men are sitting now, not on the grass, but on the ground. Again, in the first miracle, as soon as the Lord had lifted up His eyes, and had seen the great multitude come unto Him, He said unto Philip, "Whence shall we buy bread that these may eat?" On this occasion He permits them to be with Him for three whole days before He takes any apparent notice of their wants. All this indicates a more advanced stage of Christianity, and more severe trials, such, probably, as we may expect in the summer of manhood, and during our intercourse with the world, as compared with those which we have met with in the spring of early life. I think, also, that we find in the disciples themselves a greater amount of faith, that sort of confidence which is produced by experience of the Lord's past mercies, for whereas in the first miracle they say, "Two hundred pennyworth of bread is not sufficient," and "What are they among so many?" we have now confident and unhesitating obedience simply asking the question of the text, "Where are we to get it?"

Similarly, also, the miracle itself seems to

indicate a more abundant outpouring of grace, suited, not only to the increased wants of the faithful, but also to their increased capacities for receiving it. The former miracle seems intended to show the operation of Divine Grace acting upon the understanding; this the operation of the same grace, but acting now upon the soul and upon the nature—the first, what the Prayer Book conveys to our minds by the words, "Take and eat this in remembrance of Me;" the second by "The Body or the Blood of our Lord Jesus Christ, which was given or shed for thee, preserve thy body and soul to everlasting life."

It may seem fanciful to say that this is shown by the numbers of the loaves, that five typifies the five senses, and seven the sevenfold Spirit of Grace; but if we would understand Scripture, we must receive it as it was understood by those to whom the words were first delivered. We must consider, therefore, the sense which the Jews would put upon such words, and according to their ideas this was the emblematic meaning of these two numbers. I wish you would observe these things for yourselves, for if the Lord speaks to us in parables, we must learn the language in which He speaks. You may see it in the Bible, for there, whenever the immediate power of God

is expressed typically, it is always the number seven which expresses it. The seventh day was the Sabbath of Creation, the seventh year the Sabbath of the earth; seven oxen and seven ears of corn represented the miraculous plenty and famine of Egypt; the golden candlestick, typifying the light of the One God, had seven branches; the walls of Jericho fell by the power of God on the seventh day after the seventh circuit, at the sound of seven trumpets blown by seven priests. And in the New Testament there were seven Churches, seven candlesticks, seven Spirits, seven lamps, before the Throne of God, seven seals, seven vials, seven angels. In this miracle, therefore, would seem to be a similar indication of God's power, and that the seven loaves are the sevenfold Spirit of God, which suffices for the whole multitude of believers, while the seven baskets that remain after they were filled, show that the miracle was not for them only, but that the same sevenfold Spirit of God remains after they are filled, to fill also those that come after them, from age to age, even to the end of the world.

In this, as in the former miracle, we may observe the Lord does not Himself set the nourishment before the people, for in all the ordinary operations of grace, the Lord works

through man. "His giving the loaves to His disciples, that they may set them before the people," says Bede, "signifies that He assigns the spiritual gifts of knowledge to the Apostles, and that it was His will that by their ministry the food of life should be distributed to the Church." So it was then, and so it is now. The Lord's grace is sent to His ambassadors, and committed to His stewards, who now, as then, give His people their meat in due season.

And now let us apply this doctrine to the season in which it occurs. When the Lord called upon us for repentance, as in Lent, He offered us grace whereby we might repent: but Repentance is only a first step, the man of God is perfect, throughly furnished unto all good works; works meet for repentance, therefore works pleasing to Him is what He calls upon us now to perform. Of ourselves we can do nothing in this either; for a few days we might abide with Him perhaps, but the wilderness produces no food, we should faint by the way. Again, then, He calls us, He sees our need and offers us further grace, so that now we can do all things through Jesus Christ, which strengtheneth us. In this strength He again invites us to work with Him; the Grace of Righteousness is what He has given

us, and He tells "as you have yielded your members servants to uncleanness and iniquity," as you have obeyed your masters without resistance, do so now; yield your members servants to Righteousness, do not strive against the Holy Ghost, or do despite to the Spirit of Grace, and He will lead you on the way of a holy life; do this, and then you will receive, not the reward or wages of your work, these you have received already, before you were able to work at all, not wages, but another gift from God, Eternal Life through Jesus Christ our Lord. "The good Lord," says Ambrose, "while He requires diligence gives strength, nor will He dismiss His people fasting, lest they faint by the way, either in the course of this world, or before they have reached the Fountain Head of Life. fore the Lord Jesus divides the food; His will, indeed, is to give to all and deny to none, and He is the Dispenser of all things; but if thou refusest to stretch forth thine hand to receive the food, thou wilt faint by the way, nor canst thou find fault with Him who pities and divides."

We address Him, therefore, not only as the "Lord of all power and might," but as the "Author and Giver of all good things," and we pray to Him, as such, to "graft in

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THE BREAD IN THE WILDERNESS.

our hearts the love of His Name," to "increase in us true religion, to nourish us with all goodness;" and, lest after this we should fall away, to "keep us in the same," through Jesus Christ our Lord.

H.

PROPER LESSONS FOR THE SUNDAYS AFTER EASTER—FROM THE FIRST TO THE SEVENTH.

FAITH THE SOURCE OF DUTY.

Psalm cxliv. 15.

"Happy are the people that are in such a case: yea, blessed are the people that have the Lord for their God."

The conditions on which we are admitted into the Christian Covenant, are, as we know, Repentance, Faith, and Obedience, and we should do well to notice this order in which they are presented to us, for that in itself involves a doctrine, and it is because it does involve a doctrine that the Church never deviates from it in all its teachings. In the Catechism we hear first of renouncing the devil and his works; then of believing all the Articles of the Christian faith; and lastly, of keeping God's Holy Will and Commandment. So it is in the Seasons of the Spiritual Year. To a certain extent, these three subjects must be taught

together; for repentance without faith is despair, faith without repentance is presumption, and obedience without faith or repentance, supposing such a thing possible at all, would be self-confidence and self-reliance. Still the order is adhered to generally.

And now let us see why. It is seldom of much use to point out to a man what is his real interest. He may believe and be fully convinced that the happiness of the life to come exceeds that of the present, and yet present pleasure and present temptation may, and generally does, outweigh his better judgment. Nothing future can be certain to outweigh present gratification while the mind of man is constituted as it is. We see instances every day of men sacrificing their earthly future to their present pleasures in matters which are before their eyes, and which, therefore, require no exercise of faith whatever; and if men will do this with earthly things which they can see, how much more will they do it in heavenly things which they cannot see? Nothing will keep a man stedfastly in the line of his duty, except making his present pleasure in following it greater than the pleasure which the various temptations to depart from it can possibly hold out to him. He, therefore, must have learnt to feel a positive

and present pleasure in the act of serving God, just as he would feel a positive and present pleasure in the act of doing a service or a kindness to parent or dear friend, before he can feel any confidence in his power of resisting temptations. Now we cannot love one in whom we do not believe; neither can we understand the extent of God's mercies till we have seen the greatness of our own deliverance. Hence it is that repentance, which shows us the greatness of our danger, leads to faith, and faith, which shows us the price of our deliverance, leads to obedience.

Hence, therefore, the teaching of the Church. As it is repentance that opens the heart to faith, so it is Advent that opens the heart to the mysteries of the Incarnation; and Lent to those of the Atonement. And as it is a sense of our past sins and dangers, but not without a thankful remembrance of our deliverance, which constrains us to obedience, so the doctrines of Advent, Christmas, Lent, and Easter, must have been laid to heart together before we can enter into those of the Sundays after Trinity, which, pointing out the duties of the repentant, regenerated, and renewed Christian, hold out no present inducements to the performance of them, except the natural love which we must feel towards such a Father

and Benefactor, and the natural pleasure which we should derive from serving Him.

This has been the object of the Church's teaching all along in the weekly lessons afforded by its Gospels and Epistles; and as the Old-Testament Lessons are selected as auxiliary to these, we may expect to find the same idea running through them also.

And so it is; they have done by type, by figure, and by example, what the New-Testament Lessons have done by precept and revelation. Did they not warn us of the Lord's coming in Advent, and then show us in Christmas-Tide that the Lord was the Saviour also; and in Epiphany, that His Light is manifested to us, and in us? Did they not hold out examples of repentance in Lent, in order to open out to us the mystery of our Great Passover, our Great Deliverance in Easter, and the Laws of the New Kingdom in the Forty Days, and the privileges of our citizenship at Whitsuntide?

And now that the Book of Deuteronomy is ended, and that we have entered upon the historical Books of the Bible, what do these show us, but the people of God in possession of their inheritance? not their inheritance in Heaven, but their Promised Land on earth, which, indeed, in some sense is a type of it,

but which more closely and more vividly depicts our Spiritual Inheritance, Christ's Church on earth. This is, indeed, a state of salvation, that is to say, a state in which safety is attainable under the defence of God, but not in itself and of necessity a state of safety like that which we hope to attain in Heaven.

Neither do these historical books exhibit it as a state of ease and rest; they show us battles fought, reverses sustained, and sufferings undergone; they reveal to us sloth, and negligence, and faithlessness, and rebellion, even among the chosen; they exhibit to us falls, and salutary chastisements, and timely repentance, and merciful restoration, and ingratitude, and obstinacy, and rejection. We read of continual trials, continual relapses; of victories unimproved and forgotten; of perpetual defeats, and mighty and unforeseen deliverances; we read our own history there. It is the battle of the Church against the World.

But we have always spoken of the Kingdom of God as bearing a twofold interpretation—the visible dominion of God in the world, which we call the Church, and the invisible dominion of God in each individual Christian heart. The same twofold interpretation holds still, and thus, if we may trace in

the historical books of the Old Testament the entrance of God's people upon their earthly inheritance, the Church, no less surely may we trace in them the entrance of every one of us Baptised Christians upon his own possession in that Kingdom, his own regenerate heart.

In this sense we may take the two introductory lessons from the Book of Joshua, and see in Gibeon not only the Gentile brought into covenant with the Israelite, but the natural man brought into covenant with God's Church; driven to it, indeed, by fear rather than drawn to it by love, but still entering into covenant, and preserved and defended in that covenant, not on account of his own deservings, but because of the Lord's oath. We may trace in the five Kings the five senses leaguing together to recover their dominion over the Lord's new servant, and assailing him each with its own temptation. We may see him crying to the Lord, claiming his covenanted defence and protection, and promptly receiving it, and the assailants overthrown and subdued by the might of faith, for the Lord, we are told, fought for Joshua; the Lord fights for His Church, and all that are in it.

And when Joshua called for his men of war, and bade them place their feet on the necks of the kings, what is that but to tell us,

in a type, that when the Lord has fought for us, and brought our natural passions into subjection, by means of our own efforts, He requires us to keep them in the subjection to which His might has reduced them? And is not this precisely what is repeated in the evening lesson, which contains Joshua's parting charge to those whom he had put in possession of their inheritance? "Be ye very courageous," he said, (the word is very remarkable; it means, feel all the confidence which the remembrance of such a mighty defence ought to give you,) "to keep and to do all that is written in the Book of the Law of Moses, that ye turn not aside therefrom, to the right hand or to the left."

These two chapters from the Book of Joshua, together with the two from the Book of Judges, which are the lessons of the next Sunday, not only form the introduction to the whole series, but are a key to the whole mystery of Christian Duty. They reconcile the apparent contradiction that works are necessary for our salvation, our reward being proportioned according to them, and that of ourselves we can do nothing, and are deserving of no reward whatever. We find that God's chosen people have conquered their inheritance, they have gained it for themselves, and by

their own exertions; no enemy has been able to stand before them; they have met with no reverses, except when their own sins have paralyzed their efforts, and we find these efforts again successful immediately on their sins being put away. Joshua conquers, but "it is the Lord who fights for Joshua." The Christian, therefore, works out his own salvation, but "it is the Lord who works in him both to will and to do."

But the conquest is not complete. You will remember that some of the Canaanites were left in the land inherited by the Lord's people, and that, in aftertimes, these were sufficiently strong to rise up against them, and for a time to hold them in subjection. is the general subject of the Book of Judges. We find in the second chapter that "the Lord left those nations without driving them out hastily, neither delivered He them into the hand of Joshua;" and we find also the reason for this, that it was the trial of the Lord's people, that it was "to prove them whether they would keep the way of the Lord or not." We should do well to bear this in mind, for it is a prophecy, an explanation of the state of things which we see around us, a warning that we must not expect regeneration to exempt us from temptations, or to secure us

shame."

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from falls. We are regenerate; we have died unto sin, and are risen again unto righteousness, and yet the Apostle tells us sin dwells in our mortal bodies.

What, then, have we gained by regeneration? or is it indeed true that we, in whose bodies sin still dwells, have been regenerated at all?

Let me answer this question by asking another. What had the Israelite gained by his passage of the Jordan? or is it indeed true that he, in whose land the Canaanite still dwelt, had been reinstated at all in the inheritance of his fathers? for the cases are exactly similar—type and antitype.

They had gained the SOVEREIGNTY. The original inhabitants dwelt in the land still, but they were no longer the dominant people. If ever they did resume their old sway, it was for a time only. The sins of the reinstated people had been the cause of their resuming it, and, as soon as they "remembered that God was their strength, and the Most High God their Redeemer," then we are told "the Lord awakened as one out of sleep, and as a giant refreshed with wine; He smote His enemies in the hinder parts, and put them to a perpetual

Then this answers the question with respect to the reinstated or regenerate Christian. Sin

may dwell in our mortal bodies, but it no longer reigns in them, and if it ever does happen that the Christian is again brought into subjection to sin, it is because he does not remember that "God is his strength, and the Most High God his Redeemer." So long as we forget this our captivity lasts, and no longer.

This is what is shown by the history of Deborah and Barak. Consider Barak the type of Christ, and Deborah as the type of the Church, calling on Him to do battle for her against her enemies, and He will say to us, as Barak said to the Prophetess, "If thou wilt go with me, then will I go, but if thou wilt not go with me, then will I not go." Christ will not fight for those who do not fight for themselves.

This is the mystery of Christian obedience, and of works which are the fruits of a lively faith; works which we do, works according to which we are rewarded, but yet which Christ does in us. If we go with Him, then will He go, but if we will not go with Him, then will He not go.

"Not unto us, therefore, not unto us, but to His Name give the praise." And thus it is that the first of all the Christian virtues, and the foundation of all the others, is Humility. It is the first in the Sermon on the Mount, and

as we shall see, it is the first in the teaching of the Church.

Humility is a due knowledge and a right estimate of ourselves, founded on a due knowledge and a right estimate of God. Humility does not mean a poor or low estimate of our-Hannah, whose hymn comes next in selves. the series of lessons, the truest example of humility in the Old Testament, as the Blessed Virgin is in the New, rejoiced, she was conscious of her blessedness; she was conscious that her horn was exalted, and her mouth enlarged over others, just as Mary knew that all generations would call her Blessed; but, in both cases alike, they "rejoiced in the Lord and in His salvation," and because they knew that "He would keep the feet of His saints, for that by strength no man shall prevail." Such humility as this, which you will

Such humility as this, which you will easily distinguish from the humility of him who hid his talent in a napkin, is the groundwork of Christian obedience. So far from its being a low estimate of ourselves and of our own powers, it is a very high estimate of ourselves and of our own powers, it is the consciousness that we are able to do anything and everything that we are commanded to do. "Let us go up," said the faithful Joshua, "for we are well able to take it." "Thy servant

slew both the lion and the bear," said the faithful David, "and this uncircumcised Philistine shall be as one of them." This was humility, not boastfulness, for it was a right understanding not only of the source of all this mighty strength, but a thorough conviction of the tenure on which we hold it—that it is as long as Christ is in us, and no longer.

The Scriptural characters set before us during Lent were examples of repentance; those set before us at this season are examples of obedience, and illustrate this position that I have laid down as the foundation of it. The principal of these are Eli and Samuel, Saul and David; and each of these pairs are intended as a contrast between the obedience of principle, and the obedience of natural disposition. Eli and Samuel were both kind-hearted, David and Saul were both open, frank, and generous, and now we are shown these virtues under instances of trial.

In natural disposition there seems to have been a very great similarity between Eli and Samuel. Both were placed in situations of trust, both, in virtue of their offices, were required to reprove those whom they loved.

In the case of Samuel, a strong and abiding sense of duty overrides every natural affection. He seems always to be bearing in mind

the vision of his childhood, "Speak, Lord, for Thy servant heareth." Now in Eli this is totally wanting. He is naturally a good man. He is grieved that vice should exist; he would put a stop to it if he could, without going against his natural disposition. "Why do ye these things?" he said to his sons, "for I hear of your evil dealings. Nay, my sons, for it is no good report that I hear of you."

Now compare this with the stern, uncompromising reproof of Samuel to Saul: "Thou hast done foolishly;" "thou hast not kept the commandment of the Lord your God:" "now thy kingdom shall not continue." And again, when Saul had offended a second time: "Rebellion is as the sin of witchcraft," he said, "and stubbornness is as iniquity and idolatry." "I will not return with thee," he added, when Saul, affrighted at the conscquences of his offence, sought pardon; "I will not return with thee, for thou hast rejected the word of the Lord, and the Lord has rejected thee from being king." "And as Samuel turned about to go away, Saul laid hold on the skirt of his mantle, and it rent; and Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou." This was no natural sternness: before Samuel said that, he "had grieved for Saul, and had cried unto the Lord all night." And afterwards we are told that, though Samuel kept his promise, and "came no more to see Saul till the day of his death, nevertheless, Samuel mourned for Saul." This is true obedience; it is a sense of duty against the natural dispositions and affections of the heart.

And, in truth, Saul's was precisely the character to command the respect and esteem, and even to conciliate the love, of all around him. And it is precisely this which makes his example so instructive at the commencement of a series of lessons on Duty. Saul was a man of great natural virtue—a man endowed with many excellent, grand, and shining qualities both of mind and person. He is described as "a choice young man, and a goodly; there was not among the children of Israel a goodlier son than he; from his shoulders upwards he was higher than any of the people." Naturally he was brave, active, generous, and patient. Remember how he received his first notice of his elevation to the kingdom. He made no boast of it. He left it to Samuel, who had made the announcement, to disclose it. "Saul told his uncle, he (that is Samuel) told us plainly that the asses were

found, but of the matter of the kingdom he told him not." This was quite in character; he was too proud to be vain. Again, when the people would not receive him, we find no symptoms of anger or impatience. "The children of Belial said, How shall this man

save us? They despised him, and brought him no presents, (did him no homage,) but he held his peace."

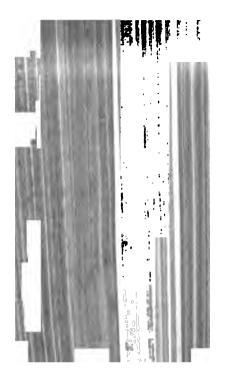
When the Ammonites were ravaging the country beyond Jordan, we find Saul, king as he knows himself to be, patiently and contentedly tending his herd in the field. As soon as they tell him the tidings of the men of

soon as they tell him the tidings of the men of Jabesh, his immediate assumption of command is the conduct of a great man; and the prompt obedience paid to him by all Israel, is a public acknowledgment of his innate superiority. Then, again, after the decisive victory which followed, we have an instance of his natural generosity. The popular cry was now, "Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death." But Saul said, "There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel." All through his life we have instances of these great and good qualities, though more and more obscured; such as when, on finding that David had spared

his life, when it was evident he was completely in his power, Saul said, "Is this thy voice, my son David? And Saul lift up his voice and wept, and he said unto David, Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." This frank confession of sin and injustice before an inferior in rank is the conduct of no ordinary man.

The truth is, Saul's is a character of great natural virtue without one spark of religious principle. His good and great qualities are precisely those which we admire in an ancient Greek or Roman.

Men may be inconsistent and infirm of purpose, like Samson, or may be overcome by temptation, like David, or may be corrupted by undisturbed prosperity, like Solomon, and yet be actuated by religious principles. Saul seems to have had no sense of what we should call faith at all, and, therefore, the grace of God, which "gave him a new heart," and "made him a new man," was like the seed of the sower that fell on the rocky ground; it came up, it might be, but it withered because it had no soil to grow from. "Is Saul also among the prophets? said the people. What is this that is come unto the son of Kish?" Therefore it became a proverb, "Is Saul also



What he was by nature, racter. remained; his natural virtues, which no exercise of principle or self-denial, l and his natural vices he kept also. stances drew out these last, so th obscured and overlaid his virtues. pleased the Lord to keep him in that private life in which He had placed ginally, his peculiar faults would he little opportunity of displaying the and eelipsing his virtues; but the would have been known to God, tho known to man. Men might have e him, and loved him, and honoured hi first to last, and cherished his memt recorded his virtues; while, all the God, who could read his secret hear as we can now read his public action have next him off not so the labour

this series, is "the man after God's own heart."

Why? Were not the sins of David greater than those of Saul? Certainly they were. Saul was cruel towards those whom he considered his enemies. David murdered one of his firmest friends and most faithful servants.

But this is not our lesson at present. This is a lesson on the infirmity of human nature, even in the best of us. It is a lesson on the text, "Let him that standeth take heed lest he fall." We may treat of that another time. Our present lesson is found in the comparison, not of the sins, but of the characters of these two men. We want to see why, when the first sin of David was greater than the first sin of Saul, the one was able, through much tribulation indeed, to recover himself, and to obtain pardon from God, while the other fell away from sin to sin, and at last perished in despair, with a conaciousness that the face of God was turned sway from him.

Alike as these two men were in many respects, the whole groundwork of their characters was entirely different.

The root, the spring, the moving power of all David's virtues was trust in God; and the root, spring, and moving power of Saul's vir-

tues was trust in himself. Both fall away under temptation. He who trusted in God. was restored, because the source of his virtue remained steadfast. He who trusted in himself. remained under the dominion of the sin that had betrayed him, because the source of his virtue became corrupted when he fell. It is impossible to read any action of David's life, or any passage of his writings, without observing the constant reference of everything to the will, the help, the grace, and the power of God. In every part of his life this appears no less conspicuously than it did on that day when, unarmed, he went forth, in full trust and confidence, to meet the Philistine, saying, "Thou comest to me with a spear and a shield, but I come to thee in the name of the Lord of Hosts." If he is in sin, "I have sinned against the Lord," is his consciencestricken answer to the prophet. If he is in trouble, "Let him curse," said he to Abishai, when Shimei followed him with curses on his flight before Absalom, "let him curse, because the Lord has said unto him, Curse David; who shall say, Wherefore hast thou done so?" If he is in want, "the Lord is my Shepherd," he says, "therefore shall I lack nothing." If he is suffering under chastisement, "though

He slay me," he says, "yet will I trust in Him."

If he is delivered from his enemies, he speaks "unto the Lord the words of his song," "The Lord is my rock and my fortress, and my deliverer, the God of my rock, in Him will I trust, He is my shield, the horn of my salvation, my high tower of my refuge, my Saviour."

In this point, and in this only, lies the real difference between the characters of David and of Saul. The gradual deterioration of Saul's character is the gradual drying up of the springs of grace which were given him when the Lord gave him a new heart. David's character, under similar circumstances, did not deteriorate, because those springs never did dry up. And they did not dry up, because the Lord never fails them that continue to trust in Him. Before David was troubled, he went wrong; but now did he keep God's word.

This unshaken faith in God is the point in David's character and life which forms the example for the Christian, because it is a Christian lesson. We have seen that God, when He regenerated us, no more casts out from our hearts all bad feelings and all evil passions, which are the openings to temptation—than He cast all the nations of Canaan from before His People when He restored them to their inheritance in the Promised

Land; but that by our Adoption, which is only another word for Regeneration, He gave us a right to call upon Him in all the changes and chances of this mortal life, as we should call upon a Father for help when we wanted help, for counsel when we wanted wisdom, for support when we felt our weakness, and for defence when we feared our enemies. He gave us this right, and together with it a promise, that "His sure mercies will not fail us," and that "His strength will be sufficient for us."

But all this requires Faith; our privilege is the right of asking and being heard, not of being helped, and defended, and guided, and supported, whether we ask or not. If we call upon Him, He strengthens us; if we trust to ourselves, He leaves us to ourselves.

The salvation of the Christian, therefore, can never be a matter of uncertainty. How can that be a matter of uncertainty, the issues of which have been already placed in our own hands? The Christian cannot save himself it is true, any more than the heathen; but when God has already given him a guide, a defence, and a support, and his part is only to follow the guide, to seek the defence, and to trust to the support, how can he say that his salvation is a matter of doubt?

"Why will ye die, O house of Israel?"

Say rather with David himself, "Blessed is the man that hath the God of Jacob for his help, and whose hope is in the Lord his God who made Heaven and earth, who keepeth His promise for ever, who helpeth them to right that suffer wrong, who feedeth the hungry, who looseth men out of prison, who giveth light to the blind, who helpeth them that are fallen, who careth for the righteous." Let him think of the mighty city of which He has received the citizenship, where there is no leading into captivity, and in whose streets there is no complaining, and then let him say with him who saw it afar off, "Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God."

H.

Norz.—Baptised for the dead. It has been objected, that the interpretation of this passage, as given in page 511, cannot be correct, because, as the Apostle wrote it, the word "dead" is plural, ἐντὴρ τῶν νεκρῶν. But, in truth, the difficulty of the passage does not lie here; the argument would be pretisely the same, whether the word were singular or plural; the difficulty arises from taking the word βαπτιζομενοι in its theological sense, rather than that which the Apostle intended it to bear in this place, its legal import: as if it signified what it generally does, the reception of grace, rather than the form

of enrolment among Christians, which is the sense in which is used here.

St. Paul's argument is, Why should we Christians seek to

enrol ourselves ($\beta a\pi \tau i \zeta \epsilon \sigma \theta a i$) among those whom you consider dead? (Christ, and those of His Apostles and followers who have suffered martyrdom.) Why should I do it mysek, expecting a like fate, which I very nearly experienced at Ephesus? Would it not be much better to eat and drink, and enjoy myself? for in that case it would be all the same in a short time after we were dead. Why should I have made the choice which I have made, unless I knew to a certainty that

these dead Apostles—are, in reality, alive and in glory?

The passage is not without its difficulties; and indeed St.

Chrysostom, whose interpretation of it the Editor has followed, speaks of perverse men, who, even in his time, had misunderstood it, and had been guilty of absurdities almost as blas-

these whom you consider to be dead—this dead Christ and

phemous as those of the Mormonites of the present day.—Ep.

EIGHTH SUNDAY AFTER TRINITY.

THE EFFECTS OF GRACE.

St. Matt. vii. 20.

"By their fruits ye shall know them."

Last Sunday our lesson was about the Gifts of God's Grace: this Sunday our lesson is about the effects which ought to follow where Grace has been bestowed. Last Sunday represented to us man in the wilderness of this world ready to faint for want of food, and God the Son, in His compassion, first noticing the want and destitution of man, and then feeding him with spiritual nourishment. Now, therefore, man has received the food, and is strengthened for the work that lies before him. He is no more ready to faint by the way, but, in the strength of that meat which has been bestowed upon him, can go onwards towards the Mount of God.

It is at this point that the Gospel for to-day

i

takes up the description of the Churchman's state. He is to show by the way in which he lives what he has now become: what a change has passed over him. But to teach him this, a new figure is used. He is no more described as a traveller through a wilderness. but as a tree which has become good by being grafted on to a good stock. Of his own nature man was corrupt and bad, but he has been joined to Christ, and has "received of His fulness." In the words of St. Paul, unregenerate man was like a "wild olive tree," but regenerate man "partakes of the root and fatness of the olive tree;"† draws strength and holiness into his soul from Christ, because he has been grafted into the body of His Church. He has been "now made free from sin," and is able to have his "fruit unto holiness." † It is this holiness, this pure, and devout, and loving life, this life of real obedience to God, and real love towards our neighbour; it is this which shows that God is working in us to will and to do; it is this which will make men confess that God is in us of a truth. fruits ye shall know them." Such is the sign by which our Blessed Lord teaches us to discover whether a prophet, one who professes to come from God, is true or false. "Beware,"

^{*}St. John, i. 16. † Romans, xi. 17. ‡ Romans, vi. 22.

He says, "of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Beware of those who claim to speak in God's name, and wear the outward appearance of being His servants, while in reality they are only seeking their own ad-"Ye shall know them by their vantage. Their lives will show whether they fruits." really come from God or not. I am not going to speak to you now about those who take upon themselves the office of teachers without having been sent by Christ. thing has already been said to you about them on the second Sunday after Easter. I am now going to apply this Gospel to the case of the Churchman. He is, in one sense, "a prophet." It is his bounden duty to instruct men in the ways of God. It is his bounden duty to teach men the love of their Heavenly Father, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost. He is to teach men that God is reconciled to man; that through the Atonement made by Christ our Lord, man can be cleansed from his sin; that, through the indwelling of Christ by His Spirit in his heart, man can be made holy. How is the Churchman to teach this? By his own life. "By their fruits ye shall know them." The world will judge whether he is a true prophet

give up you has set you Lord God:
might have be under a sense did, but the upon Himse have made it

it, that II is a not original this the Lord your own phave a sure! Remember the ment for the future; the I partakers, no

God, and follows the holy influence of hin him, he will never give himself up When the Churchman declares that as suffered for our sins on the Cross, sen again to life, men will watch to see he, too, is dead to sin, and risen to of life with his Lord. And so, throughry Article of the Creed, they will the truth of what he believes by seet effect it produces upon his life; they ge the value of the gifts of grace which received, by noticing to what account urned them. And if they see that he forth no fruit unto holiness, they will down as a false prophet, and, what is they will reject the faith which he o have made them accept and love; son of" him "the way of truth will poken of."

the other hand, those who watch the member of the Church of Christ, see re is about his life a higher tone and a than there is in that of the common nen, then they will receive those fruits the is a witness. If they see that he t for this world, but for the world to that his heart is set on things above; d is in all his thoughts; that what he does for God's sake, that what he

or a false by watching his ways. When he speaks of God as his Heavenly Father, they will take notice whether he walks before God as an obedient child, not fashioning himself according to the lusts of those who are ignorant of God, but striving to be holy, as He that hath called him is holy. They will take notice whether he is loving, amiable, and gentle towards those who are his brothers, children of God with himself: whether he forbears and forgives others as God, for Christ's sake, has forgiven him. If men see the light of the Churchman's good works thus shining before them, then they will believe the truth for which he is a witness, and will glorify his Father which is in Heaven. When the Churchman professes to believe that God the Son has been made the Son of Man that we might be made the sons of God, men will watch whether he sets himself to behave like the Son of God, harmless, and without rebuke. When he declares that Christ was born that we might be born again of His Spirit, men will watch whether the Churchman sets himself against wicked and unholy ways, for "whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God;" * in so far as any man is

born of God, and follows the holy influence of God within him, he will never give himself up When the Churchman declares that Christ has suffered for our sins on the Cross. and is risen again to life, men will watch to see whether he, too, is dead to sin, and risen to newness of life with his Lord. And so, throughout every Article of the Creed, they will judge of the truth of what he believes by seeing what effect it produces upon his life; they will judge the value of the gifts of grace which he has received, by noticing to what account he has turned them. And if they see that he brings forth no fruit unto holiness, they will set him down as a false prophet, and, what is worse, they will reject the faith which he ought to have made them accept and love; "by reason of" him "the way of truth will be evil spoken of."

If, on the other hand, those who watch the faithful member of the Church of Christ, see that there is about his life a higher tone and character than there is in that of the common run of men, then they will receive those fruits for which he is a witness. If they see that he lives not for this world, but for the world to come; that his heart is set on things above; that God is in all his thoughts; that what he does he does for God's sake, that what he

hates he hates because God hates it. If they find him waiting on God, resigned and patient in trouble, cheerful in difficulties, thankful amid blessings; if they observe that he loves others after his measure as God loves him: that he forgives others their offences as he looks to have his own forgiven by God; that he spends on the wants of others what a worldly and a selfish man would spend on himself; that he is meek and quiet where others would be angry and passionate; that he is humble where others would be proud; that he gently gives way where others would stand out stiffly for their rights; if men see such a character as this stamped upon the Churchman, they will know him by his fruits to be a true prophet. They will say of him as they said in old time of his Blessed Master, if we may venture to use the words, "No man can do these miracles that Thou doest, except God be with him."* No man could so "hunger and thirst after righteousness;" no man could be so "poor in spirit," so "meek," "merciful," "pure in heart," such a "peacemaker," so true a "mourner" for sin, so patient under persecution.† No man could be so calm, so bright, so loving, so heavenly in mind, and disposition, and word, and act, unless

^{*} St. John, iii. 2.

he were filled with a strength greater than the strength of man. "Do men gather grapes of thorns, or figs of thistles?" No, indeed, it must be true that God and man are made one. must be true that Christ dwells in the hearts of those that believe in Him, and that they dwell in Him. It must be true that "he that eateth Christ," even he shall live by Him; that the Saviour does bestow Himself as spiritual food upon the soul to fill it with life, and that those that abide in Him, the same bring forth much fruit. For the corrupt nature of man. left to itself, never could produce such a life of holiness as we have seen in this disciple of Christ. "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil A good tree cannot bring forth evil fruit. fruit, neither can a corrupt tree bring forth good fruit." *

This has been sometimes misinterpreted to favour Manichean, and other false doctrines, such as that the elect cannot sin. The following comment from St. Augustine's Sermon in Mont. ii. 25, may therefore be useful. "From this speech, the Manichees suppose that neither can a soul that is evil be possibly changed for better, nor one that is good into worse, as though it had been, A good tree cannot become bad, nor a bad tree become good; whereas it is thus said, 'A good tree cannot bring forth evil fruit,' nor the reverse. The tree is the soul, that is, the man himself; the fruit is the man's works. Therefore, if an evil man would work good things, let him first become good. But as long as he continues evil, he cannot bring forth good fruits. Like, as it is indeed possible, that

Here, then, is the lesson brought before you this Sunday. You have received great gifts from God. In the midst of the trials of this life, God the Son has visited von He came down and saw that you were "fainting" for want of strength. He had "compassion" on you-mark the word "compassion." He felt with you, felt for you, because He had first felt with you, being in all points tempted like as you are. He had compassion on you, and fed you with heavenly food, with Himself, who is the Bread of Life. He imparted to you His own Divine Nature. He does make you partaker of that now whenever you faithfully seek Him in the Holy Communion of His Body and Blood. So far we had been taught last Sunday. What next? This: you are to bring forth your fruit unto There are three things which may holiness. stir you up to this.

The first is, the very greatness of the blessing which you have received. For you Christ was born; for you He was given up to die on the Cross; to you He is given continually as the Food of your soul. Through Him the

what was once snow should cease to be so, but it cannot be that snow should be warm; so it is possible that he who has been evil should be so no longer; but it is impossible that an evil man should do good."

Spirit is your constant Guide and Comforter, and through Him, also, God is your reconciled and loving Father. What could have been done more for you that God has not done? When He looks, then, that you should bring forth grapes, will you bring forth wild grapes? When God looks for the fruit of the Spirit from your soul, for "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," "goodness, righteousness, truth," will you bring forth the wild grapes, the fruit that springs from the evil heart of unregenerate man, the corrupt tree? Will you bring forth "the works of the flesh," "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like?" No; surely you will not make such a return for the blessings that have been heaped upon you. Surely you will not so grieve God who has been so rich in mercy towards you. Look at the words of the Epistle for to-day, "Brethren, we are debtors, not to the flesh, to live after the flesh." We owe a debt somewhere. But where? Not to the flesh, not to our fallen and corrupted nature. What comes to us from that but trouble, and grief, and strife, and suffering?

When did we ever give way to the evil desire of our weak and sinful hearts, without finding that the fancied enjoyments that they held out before us ended in bitter disappointment and remorse? The flesh would lead us on to "drunkenness, or uncleanness, and lascivious ness," to such foul acts and ways as pollute both body and soul, in a manner that we cannot name in this holy place, and ought scarcely to be able to think of without shame The flesh will draw us away and horror. from God to "idolatry and witchcraft," to put our trust, and take delight in other things than God. The flesh will cloud over the clear light of God's truth, and let us fall into "heresies," vain and conceited notions about the Christian faith, as if we knew it better than the Church. The flesh will darken out minds with all kinds of evil feelings against those with whom we live; dislike, and contention, and envy, and anger, and disobedience. If we live after the flesh, our spirit, with which we should contemplate and adore God, will be debased; our soul, whose affections should be fixed in purity on God and our fellow men, will be filled with all evil passions; our body, which should be used in the service of God, will be steeped in excess and defilement. Nothing but misery is in store for

those who live after the flesh. Nothing but misery has ever come upon us, or any who have in any measure followed its unholy promptings. Let us never take the flesh for our nature, nor bind ourselves to serve it. We owe no debt to it. "We are debtors," indeed, but debtors to God. To Him we owe all. From Him we had our first birth into this world, from Him we have every breath we draw, from Him the food that keeps us alive: "in Him we live, and move, and have our being." But we owe Him far more than this. When we were lost through sin, He found and brought us back again from the depths into which we were sunk. When we were dead in sin, He quickened and gave us life. From Him we have our second birth of water and the Spirit: from Him we have the Food which nourishes that second, better, and heavenly Life, the life of holiness, within us. From Him we have the privilege of calling Him Father; the sure promise of His care and protection in this world; the no less sure promise of glory in the world to come. We are indeed debtors to Him, therefore let us give up ourselves to Him, which is all that we have to offer towards the payment of so great a debt. "Let us glorify God with our body and our spirit, which are God's." Let Him have

some fruit from us, such return as we can offer Him, poor though it be, for all the love He has spent, and is spending on us. By the fruit of our lives let it be known what we are and what He has done for us, that we are His children, and that He has given us His Spirit We "have received the spirit of adoption. whereby we cry, 'Abba, Father.'" Then, & we are the children of God, let us be "about our Father's business;" let us do our Father's work, not like those "who have received the spirit of bondage again, to fear;" not like those who are doing an unwelcome task which has been bound upon them; not like slaves who tremble under their master's anger, and do his work because they dare not shrink from it; but like children who take a delight in obeying their father, and are ready to do anything, little or great, to please Him, because they feel His love, and long to show their love to Him. "Abba, Father, hallowed be Thy Name. Thy kingdom come; Thy will be done in earth, as it is in heaven;" let that be our prayer, our hope, our aim, our heart's desire. Here is the first thing to stir us to an earnest, active, holy life—the remembrance of God's great love to us, and a desire to bring forth fruit in return for that seed of grace which He has sown in our souls.

And the second motive to a holy life springs from the same source. We love God: then we must desire that all others should love Him too. And this, as we have seen, is the very work which is set us, as Churchmen, to teach and lead all others to know and love. God the Father, the Son, and the Holy Ghost. This is the constant prayer of the child of God. "Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven," may "all people" "worship" Thee, "serve" Thee, "and obey" Thee "as" they "ought to do." This is what every one of us is to try and bring about by his own life. We are to be known by our fruits. We are so to live and behave that men may be drawn to Christ to gain for themselves what we have gained from Him, to seek that grace for themselves which has brought forth so abundantly in us. There is no book that teaches like a holy life. There is no preaching that goes so home to men's hearts as a good example. It is the only preaching worth anything. "When you say, and do not, you seem to propose to me an impossibility."

And this preaching by example is the Churchman's Apostleship. He is sent forth into the world to bear witness of the truth (not by his words, but by his works,) that all

This duty is set before men may believe. him again and again in Holy Scripture. Not only are we told in general terms to "shine as lights in the world," but this same object is proposed to us in our different callings and "Young women" are to be relations. "chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." So again, "those who obey not the word are to be won by the conversation," the manner of life, of such wives as live "in subjection to their own husbands." While servants are exhorted to be obedient respectful, and honest, for this same reason, "that they may adorn the doctrine of God our Saviour in all things."‡

The second thought, then, which may stir you to bring forth fruit into holiness is, that by so doing you are leading souls to God, and helping on that great work of His, the filling His kingdom with those who adore and love Him. Surely it is a great encouragement to remember that even in the common round of your daily duties you may be advancing the Praise of Him Whose Majesty fills heaven and earth. And this is true. Your conduct may cause Christ to be followed, adored, and wor-

^{*} Titus, ii. 5.

^{† 1} St. Peter, iii. 1. ‡ Titus, ii. 9.

pped, as much as the praises of the Angels at sing around His throne. Yes! more: for n cannot see how these love our Lord, nor w they bow before Him; but men may see w you love Christ, as they find that you are vly, gentle, obedient, and submissive, true d faithful for His sake. Men may see what wer Christ's love for you has to encourage n to bear all, and to do all, for Him. Men v see what power the grace of Christ has er your souls to conquer what is bad in you, 1 tempers, and unholy passions, and selfishand worldliness, and so they may learn love Him Whom you love. Your example w draw them to seek Christ for themselves. m may bring them as you do to kneel at Foot of that Cross where all love and all kiness is learned, because there hung that ffering God and Lord, Whose surpassing we made Him give Himself to die for us, t we might have full and free forgiveness all our sins, and every gift of grace we need senctify our hearts. It may be that in the v of the Joy of your Lord, when the reemed are gathered safely into His Kingdom glory, you may be permitted to enter into it joy, to share it, as you find that you ve been made the means, by your example, drawing some who were forgetting Him to

find in Him their Food and Portion by the way, and their Everlasting Rest at last.

There is one other motive to holiness given us, by way of warning, in the Gospel and Epistle, which ought not to be passed over. If thankfulness for God's gifts, and the love of Him, does not urge us to bring forth fruit, then we must needs be told that "every tree which bringeth not forth good fruit, is hew down, and cast into the fire."* If the gifts of God's grace are wasted upon us; if we turn them to no account; if God's goodness does not move us to be active in our love to Him: if, in spite of our being partakers of the Divine Nature, we do not give diligence to add to our faith virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity; if we lack these things, and are blind, and have forgotton that we were purged from our old sins; if we are barren and unfruitful in the knowledge of our Lord Jesus Christ; then, sooner or later, we must be hewn down. Sooner or later we must be cut off from Christ. There is no room in His Church for useless trees, idle and unholy Christians. Long and patiently He bears with them. Often He pleads for them. But, if they continue fruitless, their day must come;

ut it down, why cumbereth it the ground?" heir sentence. There is no room for false phets among His disciples. He who by a less life, while he bears the Name of Christ a him, is deceiving the world into thinking there is nothing in the Christian religion. the grace of Christ does not change the rt, he has fallen from his ministry and stleship, like Judas, and like him must go "his own place." "Every tree that geth not forth good fruit is hewn down, .cast into the fire." These are awful words. heren, for any of us to hear, if we have by anholiness caused men to despise Christ; e have made them doubt whether it could possible that a person is regenerate in Bap-L because they have seen us still so wicked worldly after our Baptism; or, what is more common, if we have encouraged n to hold back from the Holy Communion, tase they have known that we received It, yet were no better for It. It is an awful g to have been thus a false prophet preachagainst Christ, setting men against Him, truth, and sacraments.* Most awful of

If one will examine somewhat closely, here are two punish, to be cut down, and to be burned; and he that is burned; altogether cut out of the kingdom; which is the harder imment? Many, indeed, fear no more than hell; but I say he fall of that glory is a far more bitter punishment than

Chrysostom in loc.

all, to know the end that awaits those who thus waste His grace. "Every" such "tree is hewn down, for ever cut off from Him who is the only Hope and Life of man's soul, for ever separated from Him whose Presence is Peace and Bliss, and cast into that fire, where shall be scorched out the last remnants of Divine Grace, and where every foul passion shall burn into the soul with a devouring flame never to be quenched.

the pains of hell itself. The pain of hell is indeed intolerable, yet are ten thousand hells nothing to falling from that blessed glory, and being held in hate by Christ."—St

NINTH SUNDAY AFTER TRINITY.

٧.

TEMPORAL GIFTS.

St. Luke, xvi. 9.

"I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Last Sunday the Church showed us in the Epistle that we are debtors, meaning thereby that whatever we have received from God, whether riches, or talents, whether strength of body or strength of mind, whether good dispositions or religious thoughts, these, whatever they may be, cannot be considered as the result or reward of so much work on our part, but that they are so much given, or rather lent, to us by God; and that as we ourselves are not workmen who have received wages, we may not therefore rest upon them; but as we are debtors, to whom has been lent everything which we possess, we have now our debt to pay. The Church then showed us, in the

Gospel for that day, that as we distinguish honest debtors from fraudulent debtors, so we distinguish the faithful from the unfaithful; we do it by their works, not by their promises. An honest debtor may not be able to pay his debts, it is possible, but he is continually doing his utmost to pay them; if he is doing anything less than his utmost, whatever that may

thing less than his utmost, whatever that may be, he is not an *honest* debtor. Here, therefore, is the test. If you would know the true from the false, see what men do with all those good things which have been lent them by God: we do not gather grapes of thorns, or figs of thistles; we need not be deceived, therefore,

we shall know them by their fruits.

here we are told again, first, that no single Christian man can possibly consider himself in any other light than that of a debtor, because we all have received each his own gifts. "Brethren," says St. Paul in the Epistle, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the Sea, and were all baptised unto Moses in the cloud, and in the sea, and did all

eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that Spiritual Rock that followed them, and that rock was Christ." Now we Christians must be

We now go on to this ninth Sunday, and



conscious that every word of this was as true of those whom St. Paul was then addressing. as it was of the Israelites whose type he was then explaining; and that it is as true of everyone of us now, as it was of the Christians of St. Paul's own time. Everyone of us now is under the cloud, the shadow of God's hand; everyone of us now has passed through the water consecrated by Christ for the washing away of our sins; everyone of us now has been baptised unto our Spiritual Moses, in the Holy Ghost and in the water; and we have all eaten the same spiritual meat, and all drunk the same spiritual drink, for the rock who follows us through our wilderness is Christ, who gives us His Body and Blood for our nourishment, even as typically He gave nourishment to the children of Israel in their wilderness.

But this is our righteousness; it is in the power of this that we perform our good works.

That, therefore, which results from these gifts is not our own; it is intrusted to us; we are not owners, we are stewards; it is intrusted to us to be used for our Master, and to be dispensed among those in whom our Master takes an interest. In the Gospel the Church shows us the use we are to make of our stewardship, and as in this particular instance the lesson turns rather on those gifts which relate to this

world, which the Evangelist distinguishes as the mammon of unrighteousness, than on those which are of a spiritual nature, we will take these last as our present subject. In the first place, we must remember throughout what we have already shown, that all gifts of every kind are God's gifts, for the whole lesson of the parable is based on this. We admit this readily enough when we think of spiritual help and grace, but we are very apt to consider our money, our rank, our possessions, our influence, as exclusively our own. "May I not do what I please with my own?" there is no more common expression than this: but the answer is easy—Yes, of course you may, if these things are your own, but how came they to be yours; "the earth is the Lord's, and the fulness thereof." This is just what St. Chrysostom says, "There is a certain false idea, which all men entertain more or less, which increases evil and lessens good; it is the feeling that all the good things which we possess in the course of our life, we possess as lords over them, and accordingly we seize upon them as our own especial goods. But it is quite the contrary, for in this life we are placed not as lords in our own houses, but as strangers led whither we would not; and at a time we think not of he who is rich, may suddenly become a beggar.

Therefore, says he, "whosoever thou art," know thyself to be a dispenser of these things to others, and that the privileges granted them are but for a brief and passing time. Cast away, then, from thy soul the pride of covetousness, and put on the modesty and humility of a steward."

Now if you will call to mind the various passages of Scripture which treat on this subject, you will remember that stewardship, or some situation similiar to it, is always the expression used to signify our possession of anything on this earth; it is the pound intrusted, it is the talent committed to our keeping, it is the vineyard let out to husbandmen. The invariable idea is that of men holding or occupying that which is not their own, but for which, nevertheless, they are accountable.

But the most common expression of all is, the word stewardship. Part of our stewardship is "the mammon of unrighteousness," which simply means this world's goods, and not necessarily goods unrighteously obtained. "They are so called," Augustine says, "to distinguish them from the true riches. All the riches of this world are full of poverty, and are ever liable to chances. If they were the true riches which were spoken of afterwards, they would give you security."

But this gift, mammon of unrighteousness as it is, and often used as it is for unrighteous purposes, may yet be used in God's Service, and must be used in God's Service, if God should have committed it to our keeping.

The parable of the Unjust Steward, which explains this, has been thought a difficult one. People say, how is it the lord commends the steward for being unjust? how is it that he tells us to make friends of the mammon of unrighteousness, which they imagine to mean, make the mammon of unrighteousness our friend?

Now that is just what the Lord does not He neither commends the steward for being unjust, nor does he tell us to love our riches; this last mistake is made by overlooking the word "of," which in this case, as in many others, means "by,"—as when we say, taught of God, meaning taught by God. "I will show you," he says, "how to make friends. You may make them even by means of the mammon of unrighteousness, by means of your worldly riches; and real friends, too, not friends who can receive you into their houses only, as the steward in the parable hoped to be received, but friends who can receive you into everlasting habitations—God the Father, the Son, and the Holy Ghost, the only friends whose habitations are everlasting."

Neither does the lord commend the steward for being unjust; he commends "the unjust steward," the man, that is, who is designated as The Unjust Steward. He was not unjust from anything that appears in the parable, but he was a man who had already been accused of having wasted his lord's goods; it is for this that he is called the unjust steward, and not for those acts for which his lord was commending him.

But the acts which the lord was commending were unjust, we say; the steward was making friends for himself by defrauding his master. Not at all; this mistake arises from our not considering the customs of the East; it arises from our estimating a steward by what we should call a steward here in England. steward here is a man who receives wages. and whose office and business it is to look over accounts, and to keep a balance of receipts and payments, so that his employer should not he defrauded of his due. If such a man were to tell his lord's tenants to falsify their bills, he would be committing an act of gross dishonesty which no one could commend, and which would be very far from making friends even of those who were dishonest enough to profit by it.

The Eastern steward is a very different

character. The lords of the soil there are petty chieftains rather than landed proprietors, their tenants are not like ours, men who pay rents, but vassals, who render tribute, a hundred measures of wheat, or a hundred measures of oil, according to their assessment. The steward is a man who makes to the lord of the soil a certain fixed payment for the privilege of farming this tribute; it is his lord's tribute certainly, but all that he can make by it is honestly his own. We have nothing like this in England, unless it be the man who farms the tolls of a gate or bridge, but that is almost the invariable way of arranging the multifarious tributes of the East.

These stewards are often managers of the household, or of public works, or of other things, as well as contractors. In this capacity the unjust steward had been accused to his lord, and for maladministration in this had been discharged. His object is to make friends, he therefore does not exact all that is due to him, he makes presents; to one he gives back fifty measures of oil, to another twenty measures of wheat; not his master's oil and his master's wheat, although it had come to him as his lord's tribute, but his own property, that which he had contracted for, and paid for, and might keep or give back or

put to such use as he pleased. His lord saw the use he made of the wealth which had passed into his hands, and he commended him, not for his injustice, that was merely a circumstance in the parable, that was merely a means of accounting for the steward's being placed in such a situation as to require friends, but for his wisdom; what his lord said, was, You are wise, you have acted rightly, you have made good use of your riches, you have made these people your friends by means of your acquired wealth, it is much better than spending it all on yourself, and "doing as you pleased with your own."

So far the parable; and now our Lord Jesus Christ makes His own observations on His own story. The first is, that "in their generation" the children of this world are wiser than the children of light. The story you have heard, He would say, is nothing strange to you; it is a thing you see done every day. When anyone wants any of the things of this world, he uses the best and likeliest means of obtaining them. If he does say This is my wealth, which I may use as I please, still he does not please to spend it on himself, or on his pleasures. If he wants friends, he uses it so as to make friends. "The Steward who was cast out of the Stewardship,"

says Augustine, "is commended because he provided himself against the future, instead of spending his wealth on the present. Now this is very often the case with those whose thoughts are employed on the things of this world. Very frequently men order their matters prudently, and set themselves to work busily, in order that they may have a refuge for their old age; they are wise, therefore, in their generation, they are wise in adapting their means to the end they have in view. But this is not the case with the children of light, with those who profess to seek in Heaven a refuge for their eternity. Wise as their choice may have been, they follow up the profession they have chosen like fools; they take no forethought for the things of God; they do not adapt their means to the end that they propose; in their generation, therefore, after their kind, so far as their knowledge goes, or their desires prompt them, the children of this world are wiser than the children of light. "And I say unto you," said our Lord, turning

"And I say unto you," said our Lord, turning to those who were children of light, "imitate this, yours is only a stewardship, not an abiding possession; it is a possession that you may be deprived of any day, and you cannot say you have been profitable servants; you have had the farming of your Lord's goods,

His talents, His earthly wealth, the riches of His heavenly grace; you know that you have wasted these goods; if you look into your own consciences and compare them with your past lives, you must know that you have wasted what God has given you; you know that the time must come when the Lord will call you, when you will die, and must give up your stewardship; you know that at His call every man will rise from the dead, and stand before Him, and that He will say to each one of us, give an account of thy stewardship. What will you say? You feel conscious that you have wasted His goods, and that your stewardship will not bear examination; you cannot now begin to dig, since the time for work is over, and you are ashamed to beg for that which you know you have not deserved. What will you do? Then, nothing; it will be too late then, but you may do something now; call together your Lord's debtors, call together those who, like yourself, have received of the Lord's bounty, though not indeed, it may be, in so great a measure as you have received it. Impart this bounty to them; if they are hungry and you are full, feed them; if they are sick and you are in health, tend them; if they are in prison, tied and bound with the chain of their sins, and you are at freedom, visit them; if

they are ignorant, and you are wise and learned, teach them. The hundred measures of oil, and the hundred measures of wheat are yours, nobody denies it; but you have to give an account of your stewardship in a great many other things which are not yours. Use, therefore, these things, which after all come originally from your Lord's tribute and not from your own private property, so as to make yourselves friends. You will need them when you come to have your own accounts examined.

What! friends of those who are poorer, weaker, more ignorant, more bound by their sins than we are ourselves? Yes, truly. Gregory says rightly, "If after death you would find something in your own hand, before your death place your riches in the hands of the poor," and so of your learning, and so of your virtues, and so of every gift that God has given you. Often and often it happens that what we keep we lose, what we spend we waste, what we give we have.

But how can such friends profit us? Evidently they are more in want than we are, how can they help us?

Do you forget that blessed saying, "Inasmuch as ye have done it unto the least of

these My brethren, ye have done it unto ME." These are not the men of whom you may make friends; you may; men do meet with instances of love and gratitude on earth sometimes, but not often, not generally; it was not very much of either that fell to the share of the greatest Benefactor the earth ever saw; but these are not the friends you make by a right use of the mammon of unrighteousness; these cannot receive you into everlasting habi-Who can? Who alone can? Who tations. but the Father, Son, and Holy Ghost, into whose Name ye have been baptised? "Thus, then," says Cyril, "Christ taught those who abound in riches earnestly to have friendship with the poor, and to have treasure in Heaven." ... Now Our Lord opens to us the eye of the heart, explaining what He had said, and adding, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? That which is least is the mammon of unrighteousness, that is, earthly riches, which seem nothing to those that are heavenly-wise. I think then," he continues, "that a man is faithful in a little when he imparts aid to those who are bowed down with sorrow. If then, we have been unfaithful in this little thing, how shall we obtain from hence the true riches, that is, the true gift of

divine grace, impressing the image of G the soul? If ye have not been faithful i which is another man's, (another man's, much as it was the stewardship intrust you for the sake of others,) who shall you that which is your own," that] grace that mainly and primarily benefits self? Riches, earthly riches, the mamn unrighteousness, neither are ours nor c ours, except as a trust, except as that is another man's; if we do keep them as as we remain in this world, we must die leave our riches to others, and if we have been faithful over those riches which c profit us in themselves, but only in prop as we use them well, who shall give us that really will abide with us and be our our own not in this world only, but our to carry with us in the world to come own to keep, not through time only through eternity, our own in heaven, as as our own on earth.

God grant us these riches, which in world will enable us to do always things as are rightful, so that we, who out Him cannot do anything that is may by Him be enabled to live after will, while in the world to come they procure us that reward which shall is

who live after it in this life, the im who shall "come quickly," and ward shall be with Him to give han according as his work shall be."

H.

TENTH SUNDAY AFTER TRINITY.

SPIRITUAL GIFTS.

1 Cor. xii. 1, 2.

"Concerning spiritual gifts, brethren, I would not have you ignorant."

We learn from the Gospel of this Sunday that the Lord went into the Temple, and began to cast out them that sold therein, and them that bought; and we find that those people whom He cast out were the dealers in the animals required for the sacrifices, so that their traffic was authorised by the Priests. It is a singular thing that a Man without any visible authority should have been able to do this, and that those who were buying and selling under the authority of the Priests, should have obeyed so readily One who seemed no more than a private individual.

No doubt there must have been here some assumption or manifestation of Divine Power of which we are not told. There could be to doubt of our Lord's ability to do it if He pleased, but the singular thing is, that He who was always very careful to uphold the authority of the Priests, who had Himself told he people to do all that the Scribes and Pharisees bade them do, for no other reason han because these Scribes and Pharisees sat n Moses' seat, should on this occasion have cted so contrary to His usual habit. And when we see that this miracle, for miracle it s, occurs twice during our Lord's ministry, make at the beginning, and once at the end of t, we begin to suspect that there must be some deep doctrinal meaning in it which equires to be sought for.

Very possibly the interpretation put upon his transaction by St. Cyril of Alexandria is he true one, that "in casting out the buyers and sellers of sacrificial animals in His Temple, He would intimate that types and shadows were then passing away, especially when we had that, as soon as He had banished them, He himself began to teach there." Possibly, ilso, there may be truth in the interpretation of Gregory, that it implied the necessity of jecting the corrupt, and of maintaining strictness of discipline, before it was possible for us to receive the gift of grace. Either interpretation of this passage would be in accordance

with what St. Paul says to the Corinthians, in that portion of his Epistle which the Church has coupled with this Gospel on the Tenth Sunday after Trinity. "Ye know," he says, "that ye were Gentiles, carried away unto these dumb idols, even as ye were led. You were then not fit even to receive the teaching of Christ, but now you are fit, the polluted temple has been cleansed. Now, therefore, the Ambassador of Christ may be heard in it, even as Christ Himself taught in the Temple after He had cast out that which had made His Father's House a den of thieves; now then, that I can call you brethren, concerning spiritual gifts I would not have you ignorant, as he had said before to the Athenians, "the times of this ignorance God winked at, but now commands

And so I say to you, it is because you have now more light from the Holy Ghost than men had of olden time, it is because you have cast away the works of darkness, it is because Christ, through His Ambassadors, teaches daily in the temple, but "concerning spiritual gifts, brethren, I would not have you ignorant."

He all men everywhere to repent."

The teaching of this day's Gospel and Epistle is very much like that of last Sunday's, only a step in advance of it; that treated of material gifts, this treats of spiritual.

That of last Sunday related exclusively to emporal advantages and privileges, of riches, nower, position in society, influence of rank or office. All of these are comprehended under the term "the mammon of unrighteousness," necause all these are objects in themselves worldly, and such as can be appreciated and understood by the children of this world as well as by the children of the Light. These, we were told, may be, and ought to be, used an God's service; the mammon of unrighteousness may itself be sanctified if so used; and when so sanctified it will procure us friends, who will receive us into everlasting liabitations.

We now treat of gifts which come more immediately and directly from God. These the shildren of this world cannot appreciate, and do not value or care for; this lesson, therefore, is not addressed to them, but to those from put of whose temple, the temple of their bodies, the Lord Christ has cast out the things of this world, and they are taught the same lesson with respect to spiritual things which all were taught last Sunday with respect to worldly things. The spiritual gifts are to be used in the service of God; "the manifestation of the Spirit, that which now begins to be manifest to your minds as being the Gift of

the Spirit, is given to every man to profit withal."

Now this manifestation of the Spirit means very much more than what we call intellectual gifts, such as talent, and genius, and skill, and eloquence, and the power of teaching and convincing and explaining; it means these, but it comprehends also things much less appreciable by the world. Moral qualities, qualities which even the possessors of them hardly consider as gifts, such as kindliness, benevolence, patience, perseverance, energy, resignation; these, too, are really God's gifts, and in proportion as worldly thoughts have been cast out from us, we shall understand them to be God's gifts; and if the mammon of unrighteousness may be used in God's service and so sanctified, much more may these, which are the direct inspiration of Heaven, and gifts which may be exercised there as well as on earth.

Evidently we are now treating of a higher order of gifts. In the passage which follows last Sunday's Gospel, our Lord alludes to something still higher, of which He has yet to speak. If you have not been faithful, He says, in the unrighteous mammon, who shall commit to your trust the true riches? If you have not been faithful in that which is another man's, inasmuch as wealth, and, still more, office and

influence are after all not your own, but a stewardship expressly for the benefit of others; if you have not been faithful even in this, who shall commit to you that which is especially your own, endowments of your own minds, that which is part of yourself? "That which is least," says Cyril, "is the mammon of unrighteousness, earthly riches, which seem nothing to the heavenly wise." "I think, then," he continues, "that a man is faithful in a little thing when he imparts aid to those who are bowed down with sorrow; and if we have been unfaithful in this little thing, how shall we obtain from hence the true riches? These are the fruitful gifts of divine grace impressing the Image of God on the human soul." "Riches," says St. Ambrose, "are foreign to us, because they are something beyond our nature, they are not born with us, they do not pass away with us into our graves; but Christ is our own, because He is the Life of man."

These are the gifts of which the Apostle would not have us ignorant, and, therefore, in the Epistle of this day, he proceeds to explain them.

The very first point of difference which strikes us is, that these, unlike the gifts of worldly precedence, are all essentially one. There may be diversities of gifts, but the same

spirit; this one and the same spirit is manifested in a different manner in different men, since differently constituted minds not only need different apportionments of grace to fit them for working out their own salvation, but they require different applications of it in order to adapt them for the different services which God recognises of them in this world, and for the furtherance of His kingdom upon earth. Still the doctrine is, whatever these several manifestations may be, whether Wisdom, or Knowledge, or Faith, or Healing, or Miracles, or Prophecy, or Discerning of Spirits, or Tongues, or Interpretation of Tongues, or whatever there may be in our times corresponding with these, it is the selfsame Spirit working in all, but dividing to every man severally as He will.

This is a matter which requires some little explanation before we can understand the Epistle of the day, so as to adapt it to our own case and our own times. St. Chrysostom, confessing that the whole passage is very obscure, says, that "this obscurity is produced by our ignorance of the facts referred to, and by their cessation, they being such as used to occur, but such as now no longer take place."

Of these facts we will give his own ex-

of these facts we will give his own explanation, condensing that which is too dif-

"Whoever was baptised," he says, "straightway spake with tongues, and not with tongues only, but many prophesied, and some also performed many wonderful works." This is called a manifestation of the Spirit, because the Spirit was Himself invisible, but this made it manifest to them, even that were without, that it was the Spirit speaking n this very person. As the Apostles had reeived this sign first, so the faithful continued **b** receive it, and the sign showed itself not mly in the gift of tongues, but many other ifts; some men used to raise the dead, some o cast out devils, some to perform other wonlers. But of these gifts some had less and ome more, and this became to them a cause f division, not from its own nature, but from he perverseness of them who had received it: 1 that, on the one hand, the possessors of the reater gifts were lifted up over them that had he lesser, and these again were grieved, and avied the owners of the greater." The very ame scandal seems to have occurred in Rome lso, and to have originated that passage in t. Paul's Epistle to that church, which, under ne parable of the body, and the more or less onourable members, teaches the same lesson. To all these he says, and says it through e grace given unto him, "to every man that

is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God has dealt to every man the *measure* of faith."

"Now," he says, "there are diversities of gifts; there must be, because there are diversities of offices. But why are you envious one of another? why are you cast down because you cannot do so much-so you think -in God's service as another? The whole is a gift, not anything that you have earned, and even if you are made inferior in the measure of that which has been given thee, thou art equal in this, that thou hast received thy honour from the same Source." "Thou canst not say that God Himself bestowed the gift on another, but sent it to thee by an angel. If therefore, there be a difference in the gift, there is no difference in the Giver. From the same Fountain ye are drawing, both thou and he."

The rule which St. Chrysostom would lay down is this, that not only every gift is from God, but that every gift is a stewardship, as if God, having a certain purpose to effect, the happiness, namely, of His whole people, both in this world and in the world to come, and who might have endowed each one of them severally with that precise amount of gifts, temporal and spiritual, which was necessary

to effect this purpose, chose rather to take His whole people for His fellow-workers, and to endow us all with these gifts, only in different measures, so that each has something wanting to his perfect happiness, and something superabundant; something to receive, and something to impart. It is evident, therefore, that each has some part of another's happiness (or, in other words, some portion of God's work,) placed in his hands, and thus, in the imparting of these gifts which he has himself received, every man becomes a steward of God's grace.

This he urges, first, as a ground for dismissing at once envy and jealousy. The equal distribution of the whole of these gifts is necessary for perfect happiness, so that, if any portion be left out, God's purpose is not yet effected, who, then, can say that his own stewardship is of less importance than that of another? or who can boast that he is of more importance than any other in God's general scheme, since all are necessary for its completion. All that is necessary for our own hopes of participating in the ultimate and perfect happiness which will be accomplished in heaven, is the assurance that we have still the Spirit of God. Now these gifts, whatever they be, are a manifestation of the Spirit, and "though there be a difference of gifts, yet the evidence is one,

since whether thou hast much or little thou art equally manifest, so that if thou desirest to show that thou hast the Spirit thou hast sufficient demonstration."

"Wherefore," he sums up, "now that both the Giver is one, and the thing given a pure favour, and the manifestation takes place thereby, and this is more profitable for thee, grieve not as if despised or overlooked; for not to dishonour hath God done it, nor to declare thee inferior to another, but to spare thee, and with a view to thy welfare. To receive more than one has ability to bear is rather unprofitable and injurious, and a fit cause for dejection."

"For"—here comes in the second point—"the manifestation of the Spirit is given to every man to profit withal;" it is not a distinction, it is a duty; it is not a precedence over others conferred upon us by God, it is a something to be done in God's service, which God, having tried us, and knowing our capabilities, calls on us to do.

To one He has given the word of wisdom, the power of making a wise choice, of seeing at once the bearing of any action in this world upon the happiness of the next. Is not this a stewardship just as much as the temporal gifts of which we spoke last Sunday? Is it not, I

mean, a gift, of which we, indeed, may profit ourselves, but which may be imparted and need for the benefit of others? When Peter was strengthened, did he not strengthen his brethren? When Paul's eyes were opened to the light of Christ, did he not immediately point out how he had himself been turned from his error, and "straightway preach Christ in the synagogues that he was the Son of God?"

To another He gave the word of knowledge, the understanding of His mysteries, and is not this a stewardship? did not the Spirit, who had given this gift to Philip, move him that he should run and join himself to him who was in spiritual difficulties, and to say unto him, "Understandest thou what thou readest?" and when he said, "How can I, except some man should guide me?" to begin at the same Scriptures, and to preach to him Jesus?

To another He gave the Spirit of Faith. This does not mean here the faith of doctrine, but the faith of miracles; that faith of which Christ spoke, when He said, "If ye have it as a grain of mustard-seed ye shall say to this mountain, Remove, and it shall remove." It is the impression, the firm confidence, that an act, to man impossible, can be effected by our hands; such faith as that whereby Paul in-

flicted blindness on Elymas, and Peter death on Ananias.

Or, again, that which is analogous to the last, the gift of healing; as when Peter, with John, fastening his eyes on the lame man, bade him, "In the Name of Jesus Christ of Nazareth, rise up and walk," feeling, at the time, a confidence that the same power resided in them which they had seen exerted by their Master.

These two gifts are evidently a stewardship, and, therefore, a duty; they are given to us to profit withal, to be used for the benefit of others, and, exclusively in Christ's service, for the purpose not only of doing them temporal good, but of inspiring in them the same confidence in the power of God as that with which we are actuated ourselves. And let none of us think that because the power of blinding heretics, or slaying infidels, or healing the faithful of their natural and temporal diseases has ceased, therefore this gift has ceased also. Many are the works of Christ lying before us, even at our doors, which worldly men, who weigh possibilities by the powers of this world, would pronounce impracticable and visionary, but into which the faithful will cast themselves in full confidence of success, and will succeed in. These may not be more faithful than

1 should pray for it, and whenever they it, they should use it as it was used by er, and James, and John, in the service of r Master. 'o another He has given prophecyings. In time was this gift universal, or even comi—it was given to a few, but to be used by n for the benefit of all. Shall we say that as ceased now, and that this portion of the stle is no longer applicable to the Family Thrist? No portion of Scripture ever bees obsolete; every part is applicable to

v time, if we will only learn how to apply If we imagine that this gift has ceased, it hat we confine its meaning to foretelling, e the Apostles used it in a much wider e. It is the power of preaching; it is the er of setting forth the mysteries of God's rd, and placing them before men, so that r future lives will be affected and overruled This is a gift of God, a rare what we say. but not more rare now than it was then. also, is the power of discerning Spirits; power of knowing who is spiritual and who ot: who is a prophet and who a deceiver, as

when St. Peter says to the The "Despise not prophecyings, but, p things, hold fast by that which is g not this a stewardship? is not this profit withal? is the power of discr and persuading, and convincing, to

lected? or to be used upon ourselves To another He gives divers tongues, to another the interpre tongues. These, perhaps, are gifts, we take them in their literal sense, say have ceased with the occasi called them forth. There is now why unlearned men should go forth all nations, because learning itself i all who need it. But taking it i sense, these gifts have not ceased, will cease. Has not God given to gift of learning? All have not to amount the power of acquiring it wh before them, just as all had not, in th the gift of tongues; but has not God to many? I do not mean only the acquiring the languages now spoken comprehension of those in which Scriptures were originally written; is this but "tongues," and the "inter of tongues?" St. Paul calls it " "Give attendance," he writes to Time

reading, to exhortation, to doctrine; neglect not the gift that is in thee." He calls it a gift, and it is a gift; but whatever be the amount of it, as it is a gift of God, so it is a stewardship, a gift entrusted to us for the benefit of others; and, therefore, he who keeps it to himself alone, is neglecting his duty, and is guilty of the same amount of selfishness as he who keeps for his own exclusive use his stewardship in the "mammon of unrighteousness."

The same amount of selfishness, the same amount of neglect, but a far greater sin, inasmuch as the gift entrusted has been greater, is incurred by him who wastes his spiritual gifts. In one sense, everything that we have is a gift of God, but more immediately are the gifts of the Spirit gifts of God, for they were given to us when we first became members of Christ, and were enlarged to us when we, with our own lips, before God and the congregation, ratified and confirmed the promises made for us when we first received them. Then, by the reception of these gifts, which themselves are attributes of Christ, we became participators in His nature, and consequently in His work on earth.

We have not each of us all the attributes of Christ, or we should be as Christ, but as in

the Old Testament, Abraham, and Isaac, and Joseph, and Moses, and Joshua, and David, and Solomon, were all true types of Christ, but none of them complete types; as Abraham represented the Sacrifice, Isaac the Sacrifice, Joseph the Mediator, Moses the Lawgiver, Joshua the Conqueror, David Christ Militant, Solomon Christ Triumphant, and all of them together the perfect Christ, so is it now; we who have received Christ's spiritual gifts are types of Christ, not perfect types, any more than His servants of old time were perfect types, but collectively we exhibit the several attributes which together represent the perfect Christ, for collectively we are the Holy Catholic Church, which is His Bride.

But, as we find Abraham, and Isaac, and Joseph, and Moses, and Joshua, and David, and Solomon exhibiting each his own type by doing each his own duty, without envying or coveting the type entrusted to the others, so ought we; as we find no comparison in the Scripture as to whether Abraham, or Moses, or David, was the greater, so there is no comparison among Christ's types now. He who exhibits his own type is a faithful servant; he who does not exhibit it is cast aside as unfit for the purpose for which he was selected, and this is the whole distinction. In the Gospel

we find the father dividing to those who are represented as his sons, so, in this day's Epistle we find the Spirit "dividing to every man severally as He will." It is not for us to choose how we will represent our Lord, sufficient for us that we do represent Him. "Let as not, I pray you," says St. Chrysostom, bewilder ourselves, neither let us grieve, saying, Why have I received this? and Why have I not received that? neither let us demand an account of the Holy Spirit. For if thou knowest that He vouchsafed it from prowidential care, consider that from the same care He hath given also the measure of it. Be content, and rejoice in what thou hast received, but murmur not at what thou hast not received; yea, rather confess God's favour that thou hast not received things beyond thy ower."

But if we do believe that we have become bellow-workers with Christ, let us work with Him, and that not from fear, but from love; not because we remember the sentence passed in him who had buried his talent in the earth, though that sentence is repeated again in the bospel of this day, and pictured to us in the bestruction of that city who had known her Lord's work, and had not done it, "who had received the law by the disposition of angels,

and had not kept it;" not because we dread the punishment, but because we consider the very fellowship as an honour and a happiness, wholly irrespective of any future reward. Let us do it because the more we do Christ's work, the more we feel ourselves one with Him.

And when we do think of the reward, it is of a far higher nature than that held out in last Sunday's Gospel. The Friends which we make by a right use of the mammon of unrighteousness will receive us into everlasting habitations; but something greater than this is held out to those who use rightly their spiritual gifts, as by typifying Christ, by setting forth Christ on earth, by letting our light, the reflected Light of Heaven, shine before men; we have entered into the work of Christ here, so we shall enter into the Triumph of Christ hereafter. There is far more implied in the exulting welcome of the good and faithful servants than the mere reception of them into everlasting habitations; it is more, even, than "Thou hast been faithful over a few things, I will make thee ruler over many things;" it is the very highest blessing that redeemed and sanctified human nature is capable of receiving; it is "Enter thou into the joy of thy Lord; be partaker of thy Lord's Triumph." H.

ELEVENTH SUNDAY AFTER TRINITY.

PRIDE AND HUMILITY.

St. Luke, xviii. 14.

"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

A HYPOCRITE is one who pretends to be that which he is not; one who hides his real character under an outward appearance, with the intention of passing current as really being that which he appears. As a class. this was pre-eminently true of the Pharisees. If instances of this hypocrisy were wanting in the records of the New Testament, which they are not, we should be fully justified in ascribing this character to them when we remember the sevenfold denunciation of our Blessed Lord, "Woe unto you, Scribes and Pharisees, hypocrites." They were whited sepulchres, fair to all outward seeming, nay, beautiful and attractive, but inwardly they were full of rottenness and corruption.

However true this was of the Pharisees as a class, we must bear in mind what was said on the Sixth Sunday after Trinity, and not hastily conclude that every individual of that class was a hypocrite in the above sense. You will remember that on that occasion we said that "the Pharisees were men who endervoured to lead a stricter life than their neighbours;" that as a class they affected a higher standard of holiness; that the lives of many of that class, without doubt, were more strict and holy than those of their neighbours. Had there not been strict and holy men in the truest sense of the word among that class, there would have been no base imitators; the counterfeit always following, and at the same time being a proof of the real. Had there not been in the ranks of the Pharisees many a Saul, a Joseph, and a Gamaliel, that sect would scarce have been highly esteemed for its sanctity and holiness, and consequently have offered but few inducements to the crafty and designing, who to gain their ends were content to assume the external restraint of the sect, and bask in the sunshine of popularity among the "religious world" of the day. And you will remember that we remarked, that by looking upon every Pharisee as a hypocrite, we should

lose entirely the meaning of the Gospel for the day. That observation which was true of the Gospel for the Sixth Sunday after Trinity is equally true, and not less necessary to be borne in mind when contemplating the Gospel for this day.

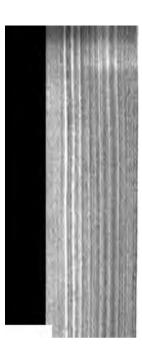
We were told last Sunday that the manifestation of the Spirit was given to every man to profit withal. Now the possession of this gift on the part of every baptised Christian, exposes him to one or the other of these two dangers; he is in danger either of neglecting, despising, and setting at nought that gift, or from the consciousness of possessing it, he is in danger of nourishing and sustaining spiritual pride, forgetting the Source from whence his gifts came, and regarding his endowments as essential parts of his own nature. He is in danger either of being totally indifferent to the talents entrusted to him, or of trusting in himself that he is righteous. Of the former danger the Church warned us last Sunday, when she taught each one of us to apply to himself, in a more limited, yet in a deeper sense, those tender and thrilling words of our Lord regarding Jerusalem, "If thou hadst known, even thou, in this thy day the things which belong to thy peace, but now they are hidden from

thine eyes!" She draws a comparison between Jerusalem, the chosen and favoured city, with its Temple, in which dwelt the visible presence of Jehovah, and the baptised Christian, whose body is consecrated to be the Temple of the Holy Ghost. She draws a comparison between this Jerusalem, careles of its privileges, indifferent to its blessings, regardless of God's mercies, and setting at nought God's warnings, and the careless and indifferent Christian; and in deep anxiety, addresses him with the words uttered by her Divine Master, "If thou hadst known, even thou, in this thy day the things which belong to thy peace," hoping, it may be, even against hope, that it is not yet too late, trusting that the things which belong to his peace may not vet be hidden from his eyes.

So much for last Sunday. To-day the Church turns to another class, who do not need warning the less because they are fully alive to the vocation wherewith they have been called, and warns them against spiritual pride, while at the same time she enforces the virtue of humility; and her lesson to us this day is this, that in proportion to the manifestation of the Spirit in us, in that proportion should we manifest in ourselves deep and profound humility.

4

Let us first consider the warning as exhibited in the Gospel for this day. We have brought forward for our consideration a Pharisee and a Publican going up to the Temple to pray; and we find that the Publican, who acknowledged his sinfulness, was justified, while the Pharisee, who pleaded his righteousness, was not justified. Why is this? I say "his righteousness," because we must take the Pharisee's estimate of himself to be a true one, as far as it goes, and we must not regard him as a consummate hypocrite in the usual meaning of that word. The Pharisee, then, of the Parable, was one who would bear comparison with many around, and be found to be superior to them. He was not unjust, he was not an extortioner, he was not an adulterer; and when we remember the social and moral anarchy of the Jewish nation in our Lord's time, we at once allow that a man in those days to be neither unjust, nor an extortioner, nor adulterer, was to attain a very high standard of morality. So far, then, in his relation to his neighbours, his acts were right. But this is not all. He fasted twice in the week, and gave tithes of all he possessed. And this, too, was right; these, too, were things that he ought to have done, and he did them. And doubtless his fasts were strict, and his



to God, but how he st others around him. It is unjust, nor an extortione but he forgot that the honesty, and purity, arose from the use of God's git sequently we do not find for enriching him with s we find that he prays for the increase of these gifts thanks God, but it is n these gifts God has mad and pure, but because he are. He looks upon the which separates him from degraded beings around hi look upon the gulf, great

in the matter of tithes, place him on so high a level with regard to God, as not only to free him from all rebuke, not only to free him from any obligation to God, but even to afford him just and solid ground to look for at God's hands that acceptance which he considers due to his merit, and claims it as his right. But this is not all. The Pharisee exhibits feelings of exultation at the depravity of those around We do not find him expressing any sorrow for, or interceding in behalf of those who are unjust, extortioners, and adulterers; we do not find that he prays that they may become just, and honest, and pure. does it matter to him that others are unjust extortioners, and adulterers, so long as he is not like them, or even like his fellow-worshipper, the Publican; nay, the more there are unjust, extortioners, and adulterers, the higher does it exalt him, the greater contrast does it give to his virtues. And thus he looks upon the sins around him only as subjects for his self-exaltation, and on the sinners as objects for his contempt.

Now let us consider the other worshipper in the Temple, the Publican. In the first place, I would premise that, as far as his outward life and moral standard were concerned, he was the Pharisee's equal. This is manifestly intended to be so, because we are called upon to ponder on the cause why, between two men equal in all respects, one is nevertheless accepted, and the other rejected. The Publican, then, is neither unjust, an extortioner, nor an adulterer; he, too, fasts twice a week, and gives tithes of all he possesses; he, too, is just in his life, honest in his dealings. pure in his conduct; he, too, is careful to submit to the discipline of his creed, and scrupulous in setting apart of his substance to God. But in what language do we find him speaking of himself? There is in his case no "God, I thank Thee," but only, "God, be merciful to me & sinner." And why is this? Because, when he comes up to the Temple to present himself before God, his only thought is, how he stands with regard to God. What are his justice and honesty, strict as they are, to the infinite justice, the infinite honesty of the Almighty Jehovah before Whom he stands? What is his purity, free from stain as it is, to the infinite purity of Him in Whose sight even the stars are not pure, and Who chargeth His angels with folly? Bright as is his character, what is it at the best but the brightness of reflection? He knows and feels that the source of light is not in himself, and can only see that even the brilliancy of the

reflected rays are weakened, dispersed, and distorted by his own carelessness, negligence, and wilfulness. Had he done all, he knew that even then he would but have done his duty; but had he done all? if not, how could he invite Jehovah to enter into judgment with him? how could he abide the issue of a judgment of infinite justice? what avail to him in that judgment would be his justice, honesty, and purity, such as they were? And, therefore, he feels that his fitting position is "afar off," his natural posture is with eyes downcast, his suitable action is to smite his breast; the only words that he can utter are, "God, be merciful to me a sinner."

"Look here upon this picture, and on this
The counterfeit presentment of two brothers."

Two portraits are they; at first sight equally exhibiting the human form as to perfection, but as we gaze we find the expression of the eyes are different; we are attracted by the winning softness of the one, while we recoil and shudder at the sinister harshness of the other. Two beautiful flowers are they; one, however, emits the delicious fragrance of humility; the other, the nauseous odour of spiritual pride. Both the Pharisee and the Publican had had equal gifts conferred on them, equal talents entrusted to them; each

had equally used his gifts, and traded with his talents; the produce of the one, however, was rejected, that of the other was accepted. The Pharisee was condemned because he "trusted in himself." The Publican was justified because he "trusted in God."

This is the warning voice of the Church today. While she tells every baptised child of hers that the manifestation of the Spirit is given to him to profit withal—as she did last Sunday—she bids us this day study well the Parable of the Pharisee and the Publican, and bring it home to our hearts; and warns us to take heed lest the things that would have been for our health, should be to us an occasion of falling.

But it may be asked, "Is not our position under the Gospel very different from that of the Jew under the Law? Is there not that in the dispensation of the New Covenant which justifies a greater reliance upon what we are, and what we do, as being meritorious in God's sight?" Verily our position is different. In comparison with the gift imparted to every baptised person, all the accumulated gifts of the Old Dispensation dwindle into insignificance, and fade into obscurity. But lest we should thence be led to infer that that which was culpable in the Pharisee is right in

the Christian, however it may be modified. the Church in her Epistle for to-day would lead us to study well the character of one who ranks among the chiefest of the Apostles. The Epistle contains a summary of the knowledge which St. Paul had of the mystery of godliness. But how did he receive this knowledge? not from man, as he himself states on another occasion, but by the direct revelation of Jesus Christ was he taught it. And who among us can boast, with truth, that we have been entrusted with direct and visible revelations from God? And if we be tempted to boast at what we do, or have done, what are our works in comparison to those of St. Paul? The Churches of Ephesus and Corinth, Philippi and Laodicea, Antioch, Thessalonica, and Rome, testified the zeal with which he laboured to extend Christ's kingdom, while Gaul, Spain, and Britain, exhibit traces in what has come down to us of the same master-builder. If we talk of self-sacrifice and self-denial, what are they? where are our stripes, prisons, deaths, our perils of waters, perils of robbers, perils from countrymen, perils from heathen, perils in the city, the sea, and the wilderness? where are our weariness and painfulness, watchings and fastings, hunger and thirst, cold and nakedness? and all

for Christ's sake, and the furtherance of His kingdom. And yet, with all this, how does St. Paul speak of himself? We shall ever find in what he says very little of the spirit of the Pharisee, though very much of that of the Publican, deeper, however, and stronger in proportion to the richness of his gifts, and the extent of his privileges. The Epistle contains striking instances of this, though they are but samples, choice samples it may be, of the spirit which pervades his writings and pervaded his life. He esteems himself the "least of the Apostles;" aye, not even "meet to be called an Apostle." What he is, he tells us he is "by the grace of God," and though he asserts that he laboured more abundantly than all the Apostles, "yet," he adds, "not I, but the grace of God which was with me."

Such is the mode in which the Church illustrates and enforces the lesson of humility she would teach. She brings before you a Christian man above all others, it may be, endued with high and peculiar spiritual gifts—a Christian man who, above all others, it may be, made effectual use of his gifts—but still, a Christian man, one like ourselves in all points, exposed to the same temptations from within and without, subject to the same, and

still greater trials than fall to the portion of any whose lot is cast in these days, and bids us learn from him what sort of spirit should dwell in us, who, having been baptised, are endued in one point, at least, with identically the same gift as was St. Paul; our bodies, as was his, having been thereby consecrated to be the Temple of the Holy Ghost, Who proceedeth from the Father and the Son. But this is not all. Ere our Spiritual Mother dismisses us with the warning she would hold up, and the lessons she would inculcate, she supplements her teaching by calling to car minds the foundation upon which all is built, and which she bids us hold fast in our memory—the foundation by which we are saved, unless we have believed in vain. And if we must needs boast, it must not be of ourpelves, but of God's mercy; if we must needs glory, it must not be in any gift to, or perfection in ourselves, but only in the Cross of Christ, that Cross which was to the Jews a stumbling-block, and to the Greeks foolishness, which to this day is both a stumblingblock and foolishness to thousands, but which, nevertheless, she has delivered in all its simplicity and fulness to us, having received it from eye-witnesses—as was St. Paul; as were Cephas and the twelve; as were the five

hundred, all of whom now are fallen asleephow that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures. Sufficient this to lead us to pray, as in the collect, to that God who thus declared His Almighty power most chiefly in showing mercy and pity, beseeching Him to grant us such a measure of His grace, that we, running the way of His Commandments, may obtain His gracious promises, and be made partakers of His heavenly treasure. Sufficient this, while it should fill our hearts with love and gratitude to God, to humble us to the very dust, and make us feel that whatever be the gifts of the Spirit to us, whatever be the fruits of the Spirit produced by us, no other sentiment should dwell in us but that of deep and profound humility.

TWELFTH SUNDAY AFTER TRINITY.

PREACHING BY WORKS.

St. Mark, vii. 37.

"He hath done all things well: He maketh both the less to hear, and the dumb to speak."

CHE narrative of the healing of the deaf and tamb man, which the Church has selected as he Gospel for to-day, contains many points peculiar interest. Looking upon it as those mongst whom it was performed must have agarded it, it was a striking exhibition of supernatural power, which argued for the possessor of that power the rank of being a Prophet sent from God. But there is that in he narrative which would at first sight lead us to suppose from the circumstances consected with this mighty work, that it was done n such a manner as was hardly calculated to pain the end, which, with regard to the inabitants of the country, it was doubtless intended to produce. I say at first sight, because

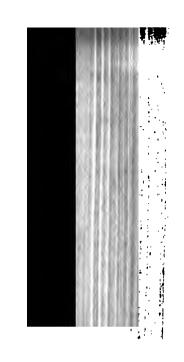
we shall, upon consideration, see that it actually did effect the object intended, though, according to a merely human view of the narrative, by no means in that simple and obvious way in which it might have been done. But the ways of God are indeed not those of man, neither are His thoughts as man's thoughts.

From the narrative we learn that our Lord was not alone by the Sea of Galilee; that there was a multitude about Him, and that it was when He was in the midst of this multitude that the deaf and dumb person was brought to Him. No better opportunity than this could arise for an exhibition of Divine Power. The restoration of this deaf and dumb man was a work well calculated to produce a powerful effect upon the multitude, and to convince them that He who stood amongst them was somewhat more than a prophet. We are naturally, then, surprised to find a different order pursued, that our Lord took the man "aside from the multitude," and alone with the friends who brought him, performed the work of restoring hearing to the deaf, and speech to the dumb. Moreover, as soon as the man was restored, he was sent away without being permitted to exhibit to the

multitude the great work accomplished for him;

nd not only was he sent away, but we find Iso, that a command was laid upon him and is friends of a peculiar kind, considering the ircumstances of the case, and this command ras, that they should not tell any one of that rhich had been done, or of Him who did it. The consideration of these points should aford of themselves sufficient subjects for our aeditation; but my object is not to draw your ttention to these, so much as to the concluing words of the narrative which contain the particular point and lesson which the Church reald this day enforce and teach. The point this, that so much the more our Lord harged them that they should tell no man, much the more a great deal they published that this work of our Lord's was made mown to others, and did effectually preach Lie power, notwithstanding the private manner which it was done, and the order not to aske it known.

It may have been that the deaf and dumb an and his friends, regarding our Lord as thers regarded Him, simply as a prophet sent from God, were so truly grateful for the cure trought, that they felt constrained, this innaction notwithstanding, to spread abroad he tidings of it to all around. "Tell no man!" they might have said, "how can we



not to obey His request, be a greater wrong; it apart from our love a Prophet, to make this known, that all men a God."

Or, again, it may have restored man and his ficity with the full interested obeying this command control of the ever strange it may have been stranged it may have been an who was well know to all sound, and unable or in any degree express and wishes to others; he ing about the city, lists

work had been performed. "How was it done?"
"Who did it?" must have been questions that
agitated the minds of his fellow-citizens. It
would be vain for him to be silent to such
questionings, they would meet him at every
turn; and sooner or later the truth would come
out, and the news spread that this was another of the mighty works of that Great Prophet, who was at that time going up and
down their country doing good.

However this may be, the knowledge of this work was spread abroad, whether by the eagerness of the man himself and his friends, or by the curiosity and questions of his fellow-citizens; the point on which I would fix your attention in either case remains the same that it was impossible that such a work should remain hidden and unknown—and that this work was the means by which our Lord's fame and power was preached and published.

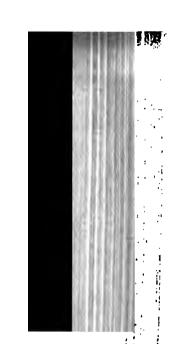
So much for the point. Now for the lesson. The lesson that the Church would to-day teach us is, that our good works are the most effectual way of preaching the Gospel; that good works are of such a nature, that their effects can neither be hidden, nor restrained; that they have of themselves a power, so to speak, of publishing the Gospel

of Christ, and with this view the Church points to the Gospel for the day. She says to us, "Study well this narrative of the healing of the deaf and dumb man. See how impossible it was for this good and great work of our Lord's to remain hidden; how it made itself widely known, and in proportion as it was published, how the power of Him who effected it was preached. Learn from this how by good works each one of you can publish far and wide the Gospel of Christ, and make known His kingdom to all around you."

This brings us to the subject of good works; the object of their performance is twofold, one as regards the persons who do them, the other as regards those who witness them; as regards ourselves while it is true, that not one single good work that we do, nor the greatest number of good works that anyone is able in his life-time to effect, can "put away sin and endure the severity of God's judgment, Art. XII," it is equally true that good works are absolutely necessary in order to fulfil the object they are intended to accomplish, inasmuch as we have been created anew in Christ Jesus to perform them. It is equally true that as regards ourselves who have been baptised, and thereby "accounted righteous before God, through the alone merits of our Lord and

true and lively faith," out of which they recessarily spring, and, as such, are pleasing o God. And it is a matter of no small combirt and consolation that God should be raciously pleased with, and condescend to ccept anything that we in love offer to Him. While good works fulfil this object with regard to those who do them, they have another object no less important to fulfil with regard to hose who witness them, or amongst whom hey are done, and that is, that by them the Hospel of Christ is preached.

The works that we do in this life, whatever hay be their nature, are an index of the prin**iples** which govern our conduct, and thereby re the means by which those principles are xhibited to others. The very language of very-day life bears testimony to this. If we ehold a man who, for the benefit of himself, r the furtherance of his own pleasure, disreards the welfare of others, and is careless of he misery and sorrow he may bring on those round him, we express our view of his chaacter in the expression that he is an unrincipled man, or a man without principle. **low** do we arrive at this conclusion, upon rhat is our judgment based, except upon the rorks which we see him perform? On the



his character, and style integrity, a righteous ma we base this conclusion he acts thus because it is works of his life? So it in life we look to deeds, the best evidences of th mate, and the principles conduct. The same ho to the life of a Christia more sure method by wh animate, and the princi Christian's course, may b without, than a man's there exists no more effect one and all of us may, preach the Gospel of (

ividuals, than any lengthened statement what these different persons thought and ; we find, too, that their actions and works e intended to preach, and most truly did ach, the message of God to man, namely, re-creation of man's nature in the fulness time in the Messiah. And while we find to have been the principal object of the Dispensation, taken as a whole, we see many distinct messages of God made rifest to those of old time by distinct acts. . which, as being complete in themselves, be more easily appreciated, and theremay be brought forward as illustrating manner in which God's revelation was le known to others by works. 'ake the instance of Noah. Noah lived in

s when the wickedness of man may be emtically said to have been great. Through it carelessness the inhabitants of the earth completely lost all trace of God's former station—all except Noah and his family—wilful neglect had been so great, and was otally mens' own fault, that the world must lestroyed, not only as a punishment, but also n act of mercy, to prevent the continued further propagation of such moral cortion. Noah and his family were alone to saved, and to this end God commanded

Noah to build himself an ark. No words or exhortations of Noah could have been so significant of the impending catastrophe as the steady and silent progress of the ark towards completion. It was doubtless a work of time, and throughout the whole period this work of Noah's in building the ark would be a strong exhortation to repentance to the godless nations amongst whom he lived. "The long-suffering of God waited," "while the ark was a preparing." God waited to see whether mankind would learn and profit by

the message Noah was preaching to them by

the ark which he was building. Again, when man had once more lapsed into ignorance of God, and in proportion to this ignorance of the true God had deified Nature, and become the slaves of idol worship, God chose Abraham to be the instrument by which He might be made known to men. It was man's duty to serve, worship, and obey the one true God, and not to degrade himself by bowing down to beings inferior to himself, or the creation of his own hands; so incumbent was this duty upon man, as man, that in order to perform it, he must be prepared to give up his father and mother, relations, friends, and country, no earthly tie or affection must come between him and the object of his existence.

Abraham preached this doctrine to himself, to his countrymen, to the world, when he turned his back upon his native home, and went, not knowing whither, but only knowing that by so going he was obeying the command of the true God in whom he believed.

But not only must man in the performance of his duty to God be prepared to give up all external ties and affections, he must be ready to give up the dearest wishes of his heart, his most cherished hopes, his brightest anticitations. Abraham preached this doctrine to himself and to the world in preparing to sacrifice his only son, the child of promise, in whom was centred all the future glories of his race. Language is felt to be quite powerless to enunciate these doctrines so vividly, as they were preached by these works of Abraham. "Time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel amongst the prophets." (Heb. xi. 32.) And to point out how it was that by their acts, their works, they declared God's message to their brethren; and therefore it is that these works are recorded for our learning, as evidences of the principles which governed their lives, and the instruments by which these principles were manifested to the world.

If we turn from the Old Testament to the New, the same principle, viz. that man by his works may, and does, effectually preach God's will to his brethren, presents itself before us developed, however, as we might expect, in all its fulness. The Son of God there comes before us as the Perfect Man, the Redeemer of our nature, the Restorer to fallen humanity of all the beauty and harmony, purity and perfection, which, through disobedience to God, it had lost in the person of Adam. With what power is this mission revealed to us by the works which He did during His earthly life, as recorded in the Holy Gospels!

To man was to be restored that inner vision of the blessedness of divine things, which had been dulled and well-nigh lost through the disease which had taken root in and had overspread our nature, and of which physical blindness was both the type and the consequence. How quickened do our perceptions become in discovering this truth, which He came to manifest when He restored sight to blind Bartimæus, and three others similarly afflicted, whose names are not recorded! The reign of the strong man who had in some measure hitherto kept his goods in peace was now to come to an end, the stronger than he was come, in Whose strength we might be victorious over that tyranny within ourselves,

which, while we abhor, we yet feel ourselves powerless to overcome, of which tyranny, demoniacal possession in all its forms is the emblem. We find this fact vividly presented in that work of His, whereby He expelled the legion of devils from the poor maniacs of Gadara.

His Human Nature was from henceforth to be the fountain whence such healing virtue should flow as should heal all spiritual disease, and cure all spiritual deafness, so that once brain we might be enabled to hear the voice our Maker, and the tongue of our hearts be unloosed to show forth His praise. How effectually do we realise this when we read of vatue going out of Him, though but the hem of His garment be touched; or, as in the Gospel for to-day, when we read of that work of His, in which His spittle became the instrument in curing both deafness and dumbness of the body! Again, He is emphatically the Life, by participation of which man might not only enjoy full communion with, but also escape that utter separation and exclusion from God which the death of the body is the visible Most forcibly was this declared by Those acts of His which restored to the widow of Nain her son, to Jairus his daughter, to the visters of Bethany their much-loved brother,

Lazarus. By all these works our Lord most powerfully preached, in one sense more powerfully than by His gracious words, the object of His mission here on earth.

We thus see both the Old and New Testsment in perfect harmony in pointing out to us, that it is by works rather than by words we are able and best able to manifest the Therefore it is that the Church, by truth. bringing before our notice in the Gospel for to-day the wonderful effects produced by one of our Lord's works, bids each one of us, in our own sphere, and in proportion to our spiritual gifts, go and do likewise. Church's lesson this day is this, if you really believe in those wondrous truths which she has brought individually before your notice, from Advent to Trinity; if you really love, and are truly grateful to God for His goodness and loving-kindness in your creation, preservation, and all the blessings of this life, but, above all in your redemption by Christ Jesus, for the means of grace vouchsafed to you here, and for your hopes of glory hereafter; if you really long to declare these good tidings to mankind, and are ready to exclaim with the Apostle, "Woe is unto me if I preach not the Gospel," then go and follow the example of the Saints of the Old Dispensation,

and the Head of the New, and by your works preach the Gospel of Christ.

But while we acknowledge the power of works as a means by which truth is manifested and the Gospel preached, can we dare to think and believe that by any works of ours, sinful and corrupt as we are, we can preach that Gospel? Is not the Church bidding us perform that which is altogether beyond our power? Is it not a sad truth "that in me (that is in my flesh,) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil that I would not, that I do." (Rom. vii. 18, 19.) It is a sad truth, and one which in all her teaching the Church never loses sight of, and last Sunday, when she taught us that the greater the service we would render to God, the greater should be our humility, the inculcation of this humility was based upon this sad truth; and to-day she would not lessen by the faintest line this deep humility and self-distrust, although she magnifies the great effects which our works can accomplish. But lest by contemplating, as it were, too deeply this sad truth, we should be filled by despair. and thus make no efforts to preach the Gospel by our works, she reminds each baptised

child of hers of a strength that is theirs, though

not their own; that we can do all things through Christ; that Jesus Christ is in us, except we be reprobates. (2 Cor. xiii. 5.) Hence, in the Epistle for to-day, the Church teaches us to apply the Gospel individually to ourselves, and would remind us how that once in our lives was accomplished in each one of us a mighty work similar to that recorded in the Gospel. How that as one deaf and dumb we were once brought to our Lord as He stood by the waters of regeneration; that over each one of us such an Ephatha was pronounced as opened for us the kingdom of Heaven; opened our nature to receive the germ of His own pure nature; opened the door of our hearts to admit, and constituted our bodies to be the temple of, a Heavenly guest, even His own most Holy Spirit; and that, therefore, we can do works of righteousness, and by these works preach the Gospel of the kingdom; that we, while fully conscious that of ourselves we are not sufficient of ourselves to think anything as of ourselves, should not, therefore, be despondent, but rather "lift up the hands which hang down, and the feeble knees," (Heb. xii. 12,) because our "sufficiency is of God."

This is the trust that the Church teaches

we have or ought to have, that though of selves we are insufficient, yet that we have a made able ministers of the New Testament. s is the ground upon which she bases her ortation to preach by our works the Gospel Christ, that for this very purpose have we 1 made able ministers. And lest we should fear that our works may not produce the cts intended, a comparison is instituted veen the Old Dispensation and the New: we are bidden to reflect that if the minision of the latter was glorious, as exhibited he works done by those who lived under law, which glory was in figure manifested he countenance of Moses, so that Israel ld not steadfastly behold his face; how h more does the ministration of the Spirit, which we have been made able ministers, ed in glory! And while the Church ids those who have not been called, as Aaron, to preach the Gospel as ambassa-, yet to-day she points out that by how these are restricted in one way from ching that Gospel, so much the more a it deal in another way are they able by r works to publish it; so that all around a may give God the glory, saying, "He 1 done all things well; He maketh both deaf to hear, and the dumb to speak."

THIRTEENTH SUNDAY AFTER TRINITY.

WORKS OF MERCY.

St. Luke, x. 36, 37.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Last Sunday we learnt that every Christian is bound to preach Christ by His works, and that all the lessons of the Church are meant not only for our heads but for our hearts; so this Sunday it is supposed that we shall have a real wish to act upon what we have learnt, and therefore there is a prayer put into

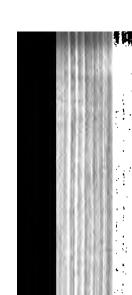
wishes to engage in this holy ministry.

I mention this, because nothing could be worse either for me who preach, or for you who hear, than that we should merely amuse

our mouths such as is well fitted for one who

worse either for me who preach, or for you who hear, than that we should merely amuse our fancies with explanations of Holy Scripture and the services. It is not meant that we should trace out the connection of the Collect,

Epistle, and Gospel, and be very much pleased to find how they are all arranged on a plan, and then merely say, "how clever this is, there is much more in the system of the Prayer-Book than I fancied." It is not meant that when you hear any passage of Scripture explained you should merely say, "How deep, and and how wonderful this seems!" Scripture and the services of the Prayer-Book are much too holy to be treated in this way, as if they were only an amusement for our minds, something that we may play with, as a child plays with a puzzle, and is pleased to be able to put it together. I do not mean that it is wrong to find a kind of delight as the Holy Scriptures and the services become clearer to us; far from it; we are bound to worship God "with all our mind," and therefore we cannot do better than use all the powers of our minds in searching into what He has taught us: indeed, it has been said that one of the wonders of the Bible is, that there is in it what the simplest may read and understand, at the same time that there are mysteries which may well employ the skill of the most learned to dive into: but I wish to caution you particularly against hearing a sermon or reading a book, and thinking that all is right with you because you are pleased with it, and agree with it, and un-



God's Church, the Holy Holy Creeds and services, wisdom of God's servants h were meant to teach us, God, but to serve Him. the first step, and a very to have been brought so great blessing to know an God has done for us; yes sure what He is, and what Him are, all which are th

services out to have taught not stop here. Let us re written *" hereby we do k: Him, if we keep His cor that saith, I know Him, His commandments, is a

in mad im Linn "

that you should try your hearts, and see how far you are really profiting in your lives by all the sacred teaching that we have drawn from them.

And another reason for saying this just now is, that this Sunday is a good example of the way in which we may carry on what we have gained from the lessons of one Sunday into the services of the next. Now last Sunday we learnt that we were to preach Christ by our lives, to set forth His love and praise by letting men see what He has done for us.

Do we wish to do this? I trust so. Well, the Collect reminds us that it is only God, almighty and merciful, of Whose gift it cometh that even His faithful people do unto Him true and laudable service.* You wish to be His ministers, after your measure,—all of you, (whatever your estate may be in His Holy Church, high or low, rich or poor, learned or ignorant) in your vocation and ministry, you desire truly and godly to serve Him:—begin by acknowledging humbly that you "are not sufficient of" yourselves "to think anything as of" yourselves. Go on to trust firmly in God: your "sufficiency is of Him." He can make you able ministers. It is only of His gift that

^{*} Good Friday, 2. Coll.

it cometh that His faithful people do unto Him true and laudable service. But is a gift that does come of Him, as "every" other "good and perfect gift" does, and, therefore, you may pray with a good hope that He would grant that you may so faithfully serve Him in this life, that you fail not finally to attain His heavenly promises.

So far the Collect leads you on not to trust

to your own good wishes, your own warm feelings of God's goodness to you, your own love for Him and desire to glorify His Name, but to cast yourselves on Him for strength to devote yourselves to His Ministry, to such & service of Him as a man can perform without attempting to minister the Word and Sacraments. God will have all men to be saved, and to come to the knowledge of the truth. You are ready to work with Him in this. How are you to set about it? The Gospel for today tells you. By following the example of the good Samaritan: by not holding yourselves aloof from those whom you wish to win: by showing compassion to them: by going through trouble on their behalf. The Parable of the good Samaritan arose

The Parable of the good Samaritan arose from the following circumstances: "A certain lawyer stood up," and asked our Blessed Lord, "Master, what shall I do to inherit eternal

That eternal life of which Thou speakest so much, how is it to be had? what must I do to gain it? Of all questions this is the most important that a man can ask, but the lawver did not ask it with any real earnestness. He did not ask like the jailor at Philippi,* who came trembling, and fell down before Paul and Silas, and brought them out of their prison, and said, "Sirs, what must I do to be saved?" That was the anxious inquiry of a man longing to know the way of salvation. This lawyer asked, as we read, only to "tempt" our Lord; he hoped to draw from Him something which would not agree with the law of Moses, and so to bring some charge against Him for His words. Accordingly, our Lord answers him out of the law of Moses, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And our Lord said unto him, Thou hast answered right: this do, and thou shalt live." "But he, willing to justify himself, said unto Jesus, And who is my neighbour?" would seem that the lawyer thought that he had certainly kept the commandments of

of the Jews, and who live strictly then my conscience accuses me of r my behaviour towards them: but est Thou? "Who is my neighbour Jesus answering said, A certain down from Jerusalem to Jericho, and thieves, which stripped him of his ra wounded him, and departed, leaving dead. And by chance there came d tain Priest that way; and when he he passed by on the other side: ar a Levite, when he was at the place, looked on him, and passed by on side: but a certain Samaritan, as h ed, came where he was: and when h he had compassion on him, and we and bound up his wounds, pouring wine, and set him on his own ! brought him to an inn, and took ca

me again, I will repay thee." The point of is Parable seems to be, that the Samaritan, e despised by the Jew, both for his nation d his religion, one with whom a Jew would we no dealings, should yet have had compasn on the wounded and dying Jew when he and him. No words can add force to the 1ching description of his tenderness and love. hen the Priest passed by with a glance, and Levite only looked at the poor sufferer. the naritan came where he was: and when he r him, he had compassion on him. He ught nothing of who or what the man was, ether he was one of his own nation, or one hated and despised him. He saw his ous case, and felt for him. He went to him, bound up his wounds; he poured into them oil and wine which he had taken as provi-1 for his own journey. He never stayed to 1k about his own needs or comforts. He red no toil: he set the suffering man on own beast, took him to a place of shelter, ched over him himself while he remained, . provided for him when he departed. Thich now of these three, thinkest thou, neighbour unto him that fell among thieves?" So asks our Lord. It was a nt reproof to the lawyer. Could he say a moment after such a story as this,—a

story, too, which is supposed to relate what really had happened, that the Samaritan had not understood what love for our neighbour is, better than the Jew with all his boasted knowledge of the niceties of the law? Could he doubt that it was the true and holy love of man for man, of a brother for a brother, which warmed the Samaritan's heart, and made him feel that every suffering fellow-creature had a claim on his pity? No; the lawyer felt the force of the parable, and said that the true neighbour was, not the Priest or the Levite who happened to be of the same nation as the wounded man, but "he that showed mercy on him." He confessed this, let us hope, with a humbled heart. "Then said Jesus unto him, Go, and do thou likewise." Go thou and show love and kindness wherever thou findest anyone whom thou canst help and Open thy heart wider. comfort. narrow thy feelings of brotherhood only to those who are of thine own favoured nation, nor to those who have been blessed with the clear knowledge of God, which as a Jew thou hast received. Do not shut out from thy affections and sympathies the Samaritan and the Gentile. No; wherever thou findest one who is a man, and shares the same troubles, the same sorrows, temptations, and dangers,

the same hopes and fears that thou hast thyself, he is thy neighbour. Love him as thyself. Go and do to him as the Samaritan did: have compassion on him.

Now this parable would seem to supply the Churchman with a rule by which to govern his conduct. The Church is now the Israel of God, His chosen people. And who answer to the Samaritans in our days? Those who are in any way aliens from God; aliens, because they do not acknowledge the King of the Jews, nor the kingdom of the Jews, Christ and His Church; aliens, because they claim to worship God after their own fashion, and think nothing of His promised Presence in His Church, or of the ordinances by which He vouchsafes that presence, just as the Samaritans set up their own form of worship on Mount Gerizim, and thought nothing of Jerusalem and the Temple, where God had put His Name to dwell there; aliens, because they follow the devil, the world, or the In short, the Samaritans are those who flesh. have in any manner gone astray from God and Christ and His Church, so as to be now living in unbelief, or heresy, or schism, or worldliness, or carelessness, or open sin. Samaritans are the very people whom the Churchman, as a witness for God, His Love, and His Truth, is longing to win back. And

how are they to be won back? Not certainly by being treated coldly, or harshly, but by all offices of love and kindness. The Churchman claims to be a child of God, and wishes that all men should be brought into, and induced to live as children of God's one Holy Family, the Church: then let him show himself a child of God by bearing with, and being patient towards others who differ from him, and perhaps misunderstand him: forbearing and forgiving them, as God for Christ's sake has forgiven him. If men see him with his Heavenly Father's character and likeness stamped upon him, they will be more inclined to believe that he is born of God, than they would be by all the arguments in the world. Churchman claims to be a member of Christ. and a partaker of His Divine Nature:-then let him follow his Lord's example, who went about doing good, and healing all that were oppressed of the devil. It was the yearning love and tender compassion of our Blessed Master that drew such multitudes after Him. They said of Him, "He hath done all things well: He maketh both the deaf to hear and the dumb to speak." It was His ministries of mercy, as much as His words of power, that made men follow Him and cleave to Him, and

convinced them that God was with Him.

There went a virtue out of His acts, which worked on men's souls, as the virtue from His sacred Body cured their sicknesses. He was so pure, so gentle, so quick to see their troubles, so ready to deliver them, so patient in the midst of all the strife, and harshness, and contradiction that surrounded Him, that His Presence was like some healing balmy air, cooling the fever and the burning of men's passions, or like some supernatural calm setthing down upon the angry waters and hushing them into peace. And we, if we would win men to our Lord now, must do it by copying His acts of love. We can never bring back the wicked to the paths of holiness, nor the unbeliever to the truth, nor the wanderer to the Holy Catholic Church, if we turn from them as those with whom we have nothing to do, if we leave them to take the consequences of what may perhaps have been, in the first place, their own fault. Still less shall we ever persuade them to love the better way if we hold ourselves haughtily towards them, as the Jews did to the Samaritans, if we dare to pride ourselves upon our own spiritual privileges, and to look down upon them. But if with humble and self-forgetting love we show that we can feel for them; if we treat them as our neighbours, love them as ourselves, comfort them as we would be comforted cheet them in sorrow, lighten their distress, go where they are, try to throw ourselves into their circumstances, make allowances for them, feel for them, and feel with them, bind up their wounds, pour in our oil and wine, strip our selves of our own comforts to relieve them bear toil ourselves to spare them; if we do this we may well hope to touch their hearts. We may well hope to move them to love Him Who has taught us to love them. Depend upon it that strife, and argument, and controversy, of which there is so much in our days, do very little to persuade men. They are often like the waves that beat upon the rock, and never move it, but only lash themselves into greater fury. One act of real kindness, one word of true compassion, is worth volumes of contention. When a man does acts of love, by which he gains nothing, for which, perhaps, he give up a great deal, it is a proof that he is living for something better than this world can give He will be listened to when he speaks of hear Men will almost perforce think of heaven without his speaking of it, for he will move about amongst them as a citizen of that higher. "His conversation is in Heaven." purer state. When a man cares for the wants of all that come in his way, treats all with affection, has

an ear ready for all tales of distress, and is willing to give such help as is in his power to all, and not only because they are his relations, or his friends, or his countrymen; this shows that he acknowledges a higher tie of brotherhood than any of these, that he loves them because they are children of One Father with himself, even of God, who is above all, and through all, and in us all. *When a man is full of "love" towards all, whatever they may be, full of "joy" in all that gladdens others' hearts, full of "peace," however much strife there may be round him, full of "long-suffering," whatever opposition may be raised against him, full of gentleness" towards those who ill-treat him, Full of "goodness" towards those who would -provoke him, full of "faith," quiet and calm confidence even in those who mistrust him, full of "meekness" towards those who try his patience, and of "temperance," controlling his evil passions in those very circumstances 'where most men would give way to them; this is such a proof that such a man's nature is changed, sanctified, and exalted by some .hidden power dwelling and working in it, that those who see him and watch him, can hardly doubt that it is the Spirit of Christ who has brought forth such fruits in him. And so

that men c of Christ state; the into the sh where suc yearn to i Heavenly

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glorious gi Alas! 1 At least, i at least, t beaming f glorious I saw and w read that stedfastly lowship, a prayers," ii. 42, 43. ther, and sold their them to a Then daily hand-in-ha kindness to sight mult so lived "i and " prais

people. "And the Lord added to the Church daily such as should be saved." has been so since that day. The greatest conquests that have ever been made have been the kingdoms that have been taught to believe in Christ, by His servants, who gave up all that the world holds dear to suffer and to labour for the bringing of souls to their Lord. Holy brotherhoods of men, bound together in the work of comforting and ministering to the afflicted, or teaching the ignorant, have made the world feel what the love of Christ and the grace of Christ can do. And if the world is to be redeemed from its misery and won to Christ, we must work in the same way in our days. We must own all men as our brethren, treat all as our neighbours, shrink from none, give up none as hopeless. are thousands living in dark and fearful ignorance; thousands groaning under pressing poverty; thousands lost in vice. We are surrounded on every side by misery, and trouble, and guilt. How can we look on and pass by on the other side, as if this mattered not to us? How can we live on in ease and luxury, spending so much on ourselves, our clothes, our houses, our amusements, sparing so little for the woes of others? How can we go on frittering away our time on trifles, when

we might be doing work for these wretched souls? Do you ask what we can do? Let each one set to work in his own neighbourhood, and honestly try, under the guidance of his own pastor, to find out what works of mercy he can do. There is sphere enough for all. There is no need, in most cases, to wander away from home. It was as the Samaritan journeyed that he came where the wounded man was. God found a work of love for him in the road by which he was going. So He will do for us. There are those round about us who want help in some way; children to be taught; sick to be visited; moumers to be comforted; fallen ones to be raised from their sins; the poor, the hungry, the naked, to be fed and clothed; the lonely to be cheered. Let us go and minister to them, neither grudging to give them freely of what we have, nor shrinking from labour and toil in their behalf, but in gentle, patient, enduring, self-denying love relieving all brethren, and binding up all wounded spirits, and we may be sure we shall do a work that shall speak more for God, and plead with a more touching eloquence for the Saviour in whom we believe, than the tongue of the mightiest preacher. But in the Name of Christ, let us not loiter about this blessed work! Remem-

ber that it is He who is the Good Samaritan indeed! We had gone down from Jerusalem to Jericho, had turned our backs on Heaven to live for this world, and the devil stripped us of that holiness with which God clothed us, and left us naked, wounded, and half dead through sin. Then, when there was no help for us in the law of Moses, which was given and had passed away without healing us, our Lord came where we were. He saw us, and had compassion on us. He looked down from on high. He saw that all men were lost and dying, and out of His Pity He came down to earth, was made man, suffered and • died for us. He bound up our wounds by pouring in oil and wine. He renewed our souls with the Blood He shed for us. He refreshed us with the oil of His Holy Spirit. He set us on His own beast. He bare our sorrows Himself, and lets us cast our burden upon Him. He has taken us to the Inn, which is His Church, where He leaves us to be nourished and cared for until He shall come again to receive us unto Himself. Think of this: thou for whom Christ gave up all He had, for whom He laid aside His glory, for whom He journeyed into this bleak, barren world of sorrow: for whom He bled and died upon the Cross that He might wash away

thy sins: think how, when thou wert His enemy, He sought thee out, gave His life, His very self, for thee, lifted thee up from thy misery, treated thee as His brother when thou wert far from Him, to this hour comforts, keeps, strengthens thee: think of this, and for love of Christ, find out all the sufferers thou canst, find out those who seem even the least to deserve thy love, and as thy Lord did for thee, "Go and do thou likewise."

PROPER LESSONS FROM THE EIGHTH TO THE THIRTEENTH SUNDAYS AFTER TRINITY.

SCHISM.

1 Kings, xviii. 21.

"How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

THERE is no passage in the whole Bible better known than that from which my text is taken, and there is no passage more striking. A whole nation, with God's law in their hands, and God's word in their mouths, had fallen into schism, and had been gliding imperceptibly from schism into heresy. They had not indeed cast off God, for we hear of "two opinions" they were mingling with the worship which had been committed to them by God's ambassador, Moses, forms of worship, and objects of worship, which their own imagination had devised. But they were still God's children; His rebellious children, it may be, but He had not yet cast them off, He offered them a place of repentance. Prophet, specially sent and commissioned for the purpose, stands before them; openly, evidently, in a manner such as none can gainsay or resist, he shows forth the absolute supremacy of the God who sent him. "How long," he says, "halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

Now there is something more in this expression than meets the eye, something that requires a reference to the previous history of God's people before we can understand it perfectly. The Prophet's words are, "If the Lord be God, follow Him," follow Him implicitly, never depart from any of His ordinances. And if we look back and see in what manner they had begun to depart from God's ordinances, we shall find that though this expression comprehends every thing which God has commanded, moral, ceremonial, and religious, yet that, as the great and prominent defection had been in religious worship, it is religious worship more especially to which the prophet is referring.

This we shall understand by examining the course of Sunday Lessons which the Church has selected for this season, wherein we shall see how it was that the chosen people had arrived at the state in which the prophet found them, and what are the consequences of continuing in that state.

In these Lessons we read the acts of a

people living under the immediate providence of God; when they are faithful they are blessed, when they are blessed they are happy, prosperous, and victorious over their enemies: they experience what David had showed them, that their deliverance from Egypt was but a type and sample of their whole national existence; that in every instance alike God "saved them from the adversary's hand, and delivered them from the hand of the enemy; while as for them that troubled them, the waters overwhelmed them, there was not one of them left." And as it was with the prosperity of Israel, so was it with their adversity -their whole history was but a repetition of their original wilfulness and the consequences "But within awhile they forgot His works, and would not abide by His counsel;" then He did not punish them, but "He gave them up to their own hearts' desire; they were not disappointed of their lust." God does not restrain them, that alone is their punishment; He allows them to do what they desire to do, and to bring upon themselves the consequences; it is the possession of that which they covet that "brings leanness unto their souls." Then they "become stained with their own works, they go a whoring after their own inventions;" this "turns to their own decay," and thus it is

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that He " heathen, s and bring laws." T Land is n of the Wi now is, th visibly dis now He is second car But hov day? WI the Lesson the Books chapters, 1 as they ar has ceased does consi not have Because tl cause, so 1 renewed, s day, and Christians providence But we of England as we do se not; but a then? When we read the Bible, we see that transgression brought chastisement, and that chastisement brought repentance, and that repentance brought mercy, and that mercy brought a return of prosperity and victory; and we wonder that a people in whose history the superintendence of Providence was so very manifest, could ever have neglected the most easy, the most certain, the most obvious road to temporal prosperity.

Are we quite sure that we are not doing the very same thing ourselves? The Books of Kings are not the history of the Jews; we are continually reminded of this when we are told, at the end of almost every king's reign, that the rest of his acts, and all that he did, and how he warred, are written in the Chronicles of the Kings of Judah or of Israel; which chronicles are forgotten, and the deeds which they recorded forgotten with them. Those, then, which are preserved in the Bible are selections made under the inspiration of the Holy Spirit, so that the cause and the effect are exhibited within the compass of a few chapters, perhaps even of a few verses; they appear side by side, as it were, and we forget that, in the real history, years, sometimes centuries, intervened between the two events, and that at the time when these things took place.

men must have attributed their successes, as we do now, to the valour of their armies or the sagacity of their rulers; and when they experienced reverses, must have examined, as we do now, into the misconduct of this or that king, or this or that statesman or general, and that they then saw no more than we do now that "it

it is sin that is a reproach to any people."

This is why these Books of Kings are lessons to us just as much as chapters from any other part of the Bible; and not only lessons, but revelations—revelations of the manner in which, could we but see it, God always superintends, directs, and overrules the fortunes of men, bending the current events so as to work out by means of them His purposes of mercy or of vengeance.

is righteousness that exalteth a nation, and that

Now let us refer the chapter from which my text is taken to the first Lesson of this series. Elijah is sent to reclaim Israel from their sins, but who had led Israel into the sins from which Elijah had been sent to reclaim them? The first Lesson refers this to "Jeroboam, the son of Nebat, who made Israel to sin." But why is Jeroboam, the son of Nebat, invariably spoken of as he who made Israel to sin? Did no other king before him or after him exhibit examples of crime, that he should

be thus selected and pointed out from among them all as the cause of all the sin, and consequently of all the chastisement that fell upon Israel unless it was that there was some particular act of Jeroboam which was the cause not only of the sins of Ahab, but of all that accumulation of sin also which in the end cut off from God's grace, then and for ever, the ten tribes of Israel?

And what was that sin? It was not idolatry, but schism; it was a schism sanctioned by the state, and from motives of state policy. God had ordained unity of worship, and had designated and typified it by "the one place which the Lord should appoint among all the tribes to set His Name there." "Jeroboam said in his heart, If this people go up to do sacrifice to the Lord at Jerusalem, then shall the heart of this people turn again to their lord, even to Rehoboam, King of Judah; whereupon the king took counsel, and made two calves of gold."

Now we lose the whole force of this lesson if we imagine that Jeroboam either introduced or meant to introduce the worship of a false god, or that he intended the calves themselves to be worshipped, or that they ever were worshipped. What he established was the worship of the True God under a form of his

own devising. The Israelites, who had lived four hundred years in Egypt, and had once become almost Egyptians, could not but have retained the ideas, expressions, and symbols of the country of their adoption. In marking their place of worship by the calves of gold, they had simply taken the hieroglyphic which designated Almighty Power, such as we see in the Egyptian as well as the Assyrian sculptures to this day, and by this had represented the Lord Almighty. Aaron, who first made use of this symbol, did not present it to the Israelites as a new god, but said of the single image, "These be thy Gods, thy Elohim, thy Trinity, which brought thee out of the Land of Egypt." So also Asa, in the great religious reformation which took place in his day, never thought of classing these symbols with the idolatrous places of worship which he removed. He suffered them to remain while he put down all idolatry, because they were places where the True God was worshipped.

Where, then, was Jeroboam's sin if he worshipped the True God, and intended the people to worship the True God? His sin was, that he worshipped God after his own judgment, and not after the manner which the Lord God had revealed, and which was practised by the Lord's People. God had

len the Israelites to make to themselves no ness of Him. He did not tell them why He ordained this. The command was like many ur outward signs at this day, unintelligible, use unrevealed. We know now that the mand conveyed a doctrine, we know now it was to signify, that, before Christ had m our nature upon Him, not only man er had seen any similitude of God, but, from his degraded nature, incapable of ng Him; but this they did not know then, e seemed no reason, so far as man's reason id reach, why they should not designate nighty Power by any symbol which did gnate it.

eroboam was not required to understand reason. He knew what the laws of Moses 2, and what usages had been established in el in accordance with them. He had set tought these laws and transgressed these res, he had taught the people to worship lafter his own private judgment, he had ten the unity of his Church by setting up own places of worship in the stead of those th had been appointed, and instead of the sts of God's consecration, "he made of the st of the people priests of the high places, soever would he consecrated him, and he mae one of the priests of the high places."

For this reason, therefore, is Jeroboam the son of Nebat selected from among all the kings that ever reigned as the first and original cause of Israel's sin: and it is the effects of this sin which are traced out in all the proper lessons of this season, and in all the books of Kings and Chronicles, which are, as I said before, not the history of Israel, but selections from the history made by Inspiration for the purpose of working out that doctrine.

And this it is more especially which gives the point to that saying of Elijah, which I have taken as my text, "If the Lord be God. follow Him; but if Baal, then follow him." If you prefer some other god to that God of Israel who delivered you from your bondage, follow him, worship him in any way that he likes best, or that you like best-but if the Lord be God, then worship Him in the way that He has ordained. For you will remark it is entirely a question of worship; we are not told that the people of Israel had then fallen into any particular moral sin, or had committed any particular crime. It was as if a prophet, addressing Christian Churchmen, should say, If you do not believe that God has a visible kingdom upon earth, with its ambassadors and stewards, its laws and ordinances, then act as if you did not believe it, and abide the consequences, whatever they are, of living out of God's Church—but if with your lips you do profess a belief in the One Holy Catholic and Apostolic Church, then live "in the Apostles' Doctrine, and Fellowship, and in the Breaking of the Bread, and in the Prayers."

Now let us look at the typical personages which the Church has presented to our view at this season, for they all illustrate this posi-The principal of them are in Israel; tion. Jeroboam himself, Elijah, Elisha, Ahab, and Jehu—in Judah, the Disobedient Prophet, Jehosaphat, Ahaziah, Hezekiah, and Josiah; the whole series concluding with the final rejection and dispersion of that Israel, whom Jeroboam, the son of Nebat, had made to sin; and with the temporary alienation and captivity of God's Church of Judah, which, after the warning example of the sister kingdom had been taken away, had itself become deeply imbued with the sin of Israel, though not like Israel irrecoverably cut off.

In the first Lesson of the series we have the doom of the schismatical altar pronounced on the very day of its erection; and in the last Lesson of the series we have the accomplishment of that doom; thus marking the unity of the whole. "O altar, altar," said the Lord's Prophet, under His special Inspiration, "Thus saith the Lord: Behold, a child shall be born to the house of David, (the true succession,) Josiah by name; and upon thee shall he offer the priests of the high places, and men's bones shall be burnt upon thee;" implying the extremity of degradation and pollution. And the Lord gave a sign that

day, (a very significant sign, that the altar set up in schism is unable to retain the sacrifice.) The altar, we are told, "was rent, and the ashes that were upon it were poured out."

This Lesson is the more remarkable and the more typical of Christ's Church now on earth, because this public denunciation took place after Rehoboam had been forbidden to take the matter into his own hands. Schism is a punishment; it is a grievous evil on any nation that suffers under it; it is an instrument of God's wrath, like war, or famine, or pestilence. It had been brought upon Israel not for the punishment of the schismatic tribes alone, but for the punishment of the whole nation, and of their king in particular. God had brought it upon them, his prophets had predicted it, and Jeroboam was acting on that prediction. Nevertheless, lest men should forget that because it was a punishment it was also a sin, on the very first day on which the new kingdom, with its new form of

worship, is inaugurated, its downfal is predicted under the administration of that very house from which it had been rent. And that is the reason why Josiah, who lived three hundred years after these events, is designated by name.

The last Lesson of this series, that for the thirteenth Sunday after Trinity, contains the accomplishment of this prophecy. "The altar that was at Bethel, and the high place which Jeroboam, the son of Nebat, who made Israel to sin, had made, both that altar and the high place he (Josiah) brake down, and burnt the high place, and stamped it small to powder, and burnt the grove. And as Josiah turned himself, he spied the sepulchres that were there in the Mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the Lord which the Man of God proclaimed who proclaimed these words."

The history of Ahab is simply the working out of the sin of Jeroboam to its inevitable consequences. The principle of God's worship once forsaken, the line between established worship and private liberty once broken through, there is no farther stop, because there is no other rule except expediency. State policy had introduced the establishment of places of worship at Bethel and at Dan;

state policy next induces the alliance with the powers of the world, Tyre and Sidon. This requires farther relaxations; and thus Jezabel completes what Jeroboam had begun; that which began in schism, has terminated in heresy; the worship of the true God after unauthorised forms, has led to false worship; it is but another step on this same road, and that is the road pointed out by Jeroboam.

Elijah, the type of Christ, (and no less Elisha, his follower and successor, the type of Christ's ministers,) is the exponent of this. The sin of Ahab, the proximate cause of his own destruction and that of his family, indeed the only definite crimes recorded against him, is principally an exemplification of the state of irreligion to which Israel had been reduced. We, forgetting the typical character of the Lord's People, and estimating them according to the manners and customs which we see about us, overlook the real sin of Ahab, and fix our attention on the murder of Naboth, which, in fact, was only the consequence of it, and, after all, the act, not of Ahab, but of his wife. When Naboth says, "The Lord forbid it me that I should give the INHERITANCE OF MY FATHERS unto thee;" it is something of far higher import than the simple reluctance of a man to part with his property. The inheritance of the Israelites in the Promised Land had a symbolical meaning, which was the foundation of all those laws which rendered them inalienable under any circumstances. Ahab's request to Naboth was like asking a man to part with his Christian privileges, his membership with Christ, his inheritance in the kingdom of Heaven. That such a thought should have entered into the mind of Ahab at all, proves not only that the forms which the Lord had appointed for his worship had been lost, but that the spirit and meaning which those forms had been intended to embody and convey had departed with them. The sin is conceived by Ahab, the heretical Israelite, but the execution of it is carried out by Jezabel, the unscrupulous heathen with whom he had allied himself.

Elijah is the type of Christ, as Elisha, his follower and successor, is the type of Christ's ministers; they are the exponents of this whole series of Lessons. In the days of Ahab the sin of Jeroboam has produced its fruit, and the whole people have gradually fallen away from the worship of God, while His Church has been so reduced by oppression and by faithlessness, that the prophet imagines that he only of the worshippers of the Lord is left. The spring of grace has been dried up,

and God's prophet has announced that as the Lord God of Israel liveth, before whom he stands, there shall not be dew nor rain these years but according to His word.

The history of the Reformation of Israel runs through several consecutive Sunday Lessons, and is too well known to need repetition. In answer to the question of the prophet, which forms my text, the Lord is openly and publicly acknowledged as God, and a return of His blessings is the immediate consequence. The Reformation is commenced, is carried out partially at that time, and more generally in the days of the great reformer, Jehu; but the original cause of the sin is not taken away, "to wit, the golden calves that were at Bethel and at Dan;" and we are told that "Jehu took no heed to walk in the law of the Lord with all his heart, for he departed not from the sins of Jeroboam, the son of Nebat. which made Israel to sin." reformation is or can be permanent which is based upon anything short of a return to the unity of God's worship; and the reformation of Jehu, extensive as it was, showed nothing more than the futility of the attempt.

Therefore we are told, immediately after this, and as if this had been the last trial allowed, that in those days the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel. Then follows the final and complete dispersion of the ten tribes, and the extinction of the schismatic kingdom.

Throughout the whole of this period, the history of Judah is kept subordinate to that of Israel; for the lesson of the season is carried out mainly by the latter kingdom. The principal characters we meet with in the history of Judah up to this time, are the Disobedient Prophet, Jehosaphat and Ahaziah; and these all convey the same lesson. No crime is imputed to anyone of them directly, nor have they any of them departed from following the Lord; yet they all meet with punishment in one form or other; and this arises invariably from their connexion with the schismatical kingdom. In the last of them, Ahaziah, whose connexion is closer than that of the others, namely, that of affinity, the line of David is all but cut off, and the succession is preserved only by an act of special providence. But all this is the direct consequence of his father's marriage with Athaliah, daughter of Omri, king of Israel. The reason why Jehu followed after Ahaziah, and cried out so eagerly, "Smite him also in the chariot," and the reason why, after the destruction of Ahab's family, he slew at the pit of the shearing-

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house the brethren of Ahaziah, even forty and two men, is, that these were, through Athaliah, the natural successors to the throne of Israel, which Jehu was endeavouring to usurp; while the completion of the punishment is worked out by Athaliah herself, who "when she saw that her son was dead, and that, failing the family of that son, she herself was the natural heir of both kingdoms, "arose and destroyed all the seed royal."

To us these punishments seem altogether disproportioned to the offence: the very prophet who, under God's inspiration had boldly and faithfully discharged his duty before the king and the assembled people at his own imminent risk, is punished with death, at that by God's own act; yet his connexion with the country was, after all, simply that of receiving hospitality from a brother prophet. Why had God forbidden this? and why did He so immediately and so severely punish so venial a transgression? and, above all, why is the history of the Disobedient Prophet recorded, and why is it read to us as a Sunday lesson? unless it is to mark the lesson, again and again enforced by the example of Jehosaphat and Ahaziah, that however much we are enjoined to perform good offices to those who are without, it is not God's will that we

z as friends with those who will not walk us as friends in the House of God. fter the dispersion of the Ten Tribes, the tory of Judah takes a more prominent e in the Church's teaching, and the lesson ited out by the defective reformation of u is repeated, and more forcibly impressed the reigns of Hezekiah and Josiah. Both hese were good kings, both were eminent rmers, both were, to a considerable extent, essful, and both drew down blessings and rerances upon their people, and, for thems, went down to their graves in the peace had been promised to them personally, as reward of their faithfulness. But the wkable thing is, that both these reformas, like that of Jehu, were the immediate ursors of punishment—the one heralded downfall, the other the captivity of Judah. ow the recurrence of the same thing, in separate instances, the details of which all widely different each from the other, ts out this lesson most distinctly, that mation, like repentance, is never our own Ly but that opportunities of both are, from to time, held out to us by God; and that equently, so far from there being merit in artial and incomplete reformation, the re of it is an additional cause of condemnation, since it is another mercy slighted and another offer rejected; it is, "O if thou hadst known, at least in this thy day, the things belonging to thy peace, but now they are hidden from thine eyes."

Still the condemnation of Judah is not like that of the kingdom that had cut itself of from God. Schismatic Israel had been finally and hopelessly rejected; treacherous Judah is chastised, and for a period alienated from the Land of Promise, but not without hope of return and restoration.

There is one chapter in this series which we have passed over: apparently it has nothing to do with the subject of the season; if we examine it closely, it will be found to give the key to the whole.

It is the story of Naaman the Syrian.

The lesson which it conveys, is the value of outward and visible signs when the Word of God has made them vehicles of inward and spiritual grace. It points out, therefore, most clearly in what consisted the sin of Jeroboam, and in what consists the sin of those who follow his example, in substituting their own ideas of what is right or expedient for the ordinances of God's Church. "My father," said the servants to Naaman, "if the prophet had bid thee do some great thing, would thou

not have done it; how much rather than when he saith unto thee, Wash and be clean?" Now the general application of this is evident -the more unimportant do these things appear to us, the easier are they of performance; when, therefore, like Jeroboam, we postpone them to what we consider weightier reasons, then we show our want of faith in Him Who appointed them. Abana and Pharpar, rivers of Damascus, might have been better than all the waters of Israel; but the Word of God, through His prophet, had sanctified the one, and had not sanctified the other; and so Dan and Bethel might have been places of worship more accessible than Jerusalem, but God had placed His Name on the one, and not on the other. The priests of Jeroboam's consecration might have been quite as good men as the family of Aaron, but God had consecrated the one, and He had not consecrated the other. The whole sin of schism in these days lies in the fact, that Christ prayed that we might be one, as He was one with the Father, and in its being a virtual renunciation of that act of unity which makes us one with Christ. that gathereth not with Me scattereth." And therefore it is that the Church, at the time when, by those Epistles and Gospels which it has chosen for this particular season, urges

upon us works such as should adorn the life of every Christian, by its course of lessons presses upon us the fact which is insisted on in the Thirteenth Article, that even if good works, "if they are not done as God has willed and commanded them to be done. we doubt not but that they have the nature of sin." We will not take upon us to say that ma can never do one single good deed in his own strength; if we did, common observation would contradict us at once; we see every day good deeds done by those who we have no reason to suppose put their whole trust in God What we do say is, that there is nothing on earth that will insure the performance of good deeds; nothing that will keep us in the daily practice of God's commandments, except our being one with Christ, working, as it were, with His strength and His righteousness, # members of Him, and parts of His Body. Divided from that Body, we are as branches separated from the tree, as limbs separated from the trunk; we then stand, if we stand # all, in our own strength; it must be so-we can derive no strength from that from which

The bond of connexion which unites the several members with their common Head, is God's ordinances duly administered and duly

we are divided.

happens that these unite us with Christ, we do not know; all that we do know is, that such the case, "that he that believeth and is haptised shall be saved;" "that he that eateth the Flesh of Christ, and drinketh His Blood, welleth in Christ, and Christ in him;" "that where two or three are gathered together in the name of Christ, there He is in the midst of them;" that when His ambassadors lay their hands on them, they receive the Holy shost for that work whereunto the Lord has malled them.

In the case of the Israelites, the act of Jeroboam severed this connexion by invalidating he link which then connected God with man the ordinances of the Old Dispensation. These ordinances were of no more intrinsic ralue than the Christian ordinances now: their sole value depended on their being the prointment of God. Instead of these, Jeroboam had substituted ordinances very similar, ind in themselves probably quite as valuable those for which he substituted them; but hey derived their validity from him who apsointed them. From that time forward, therefore, the ordinances were the ordinances of Ieroboam, administered by the priests of Jeroboam, not the ordinances of God, administered by the priests of God. Israel, therefore, stood priests the st works produ -trens tache for a Israel had n its do a grip ferenc unitee Severe mto God from

THE RESTORATION OF ST. MARY CHURCH.

TO THE PUBLIC.

I were actuated by nothing beyond the natural desire which every Incumbent must feel to complete a beautiful biscimen of Church architecture placed under his guaranship, I should hesitate as to the propriety of appealing the Public on any such matter.

I do not hesitate, because I am making my appeal on moral and religious grounds, rather than on the grounds of taste and feeling.

The work of restoration has been well begun by my predecessor, the chancel and one bay of the nave with its aisles are most beautiful, but the remainder is what it was —out of repair, slovenly, uncomfortable, and on a level several feet lower than the part which has been rebuilt.

The consequence of this is, that part of the congregation have been well accommodated, while part are obliged to put up with such accommodation as the old nave can afford; and as there is a natural reluctance on the part of the poor to put themselves forward before those whom they have been in the habit of considering their superiors, the result is, that the Church has assumed the most objectionable form possible—that of a Dives and Lazarus Church—with a good place for the rich, and a mean place for the poor—precisely that which calls out the indignation of St. James.

The natural consequences of such an arrangement are

heart-burnings and jealousies between those who have been, and those who think they ought to be, better accommodated; while the poor are tempted to wander awaying Dissent, not from any dislike to their Church, but from dislike to its accommodations.

My object in appealing to the Public is to do away with this. Two thousand pounds would complete the nave, and put all on an equality; failing this, much might be done by re-seating the lower part of the Church, and making all the seats equal in comfort and appearance.

making all the seats equal in comfort and appearance.

The Parishioners have come forward; there is a Committee already existing for the purpose of continuing the restorations, which will be begun as soon as the accounts for the already complete portions are settled. It is the endeavours of this Committee that I should wish to aid.

HENRY NEWLAND, VICIA

Letters and Subscriptions to be addressed to Rev. E. Newland, St. Mary Church Vicarage, Torquay.

FOURTEENTH SUNDAY AFTER TRINITY.

GIVING GLORY TO GOD.

St. Luke, xvii. 15.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God."

From the services of last Sunday we learnt the lesson, that we are to show mercy to one another, and that by our works of mercy, by all works of kindness and love which Christians do to those around them, God's glory is made known, and men are drawn to Him. The lesson which is given us this Sunday, seems to be, that God has shown mercy to us, and that we, by our thankfulness, are to let men know that He has done so, and so to stir their hearts to adore Him as we ourselves do.

In the Gospel we read the history of the ten lepers. "As our Blessed Lord entered into a certain village, there met Him ten men that were lepers, which stood afar off." They kept themselves apart from others, either because

the law commanded them to do so, or because they were so manifestly defiled with leprosy that no man would join their company. But He who was now coming towards them was One who could not be defiled by them; nay He had shown that He had power to take away such uncleanness as theirs. Moreover, He was One who never turned away from the wretched and suffering, therefore, "they lifted up their voices and said, Jesus, Master, have mercy upon us." Their trouble wrung

lifted up their voices and said, Jesus, Master, this earnest cry from them, just as our sorrows and sicknesses often move us to pray to God, when perhaps nothing else would touch us. And they prayed with a most perfect trust in the Saviour, "Jesus, Master, have mercy Thou that bearest the Name of upon us. Saviour; Thou at Whose Word the diseases and pains of men have fled from their bodies to afflict them no more, have mercy upon us!" They speak like men that feel sure that He will know, and understand, and enter into their distress. "Have mercy upon us." Here is no long prayer to describe their wants, or to enlarge upon their misery and affliction: nothing but the simple appeal, "Have mercy upon us!" What we are Thou canst see; what we feel Thou can'st behold: "Lord,

what we feel Thou can'st behold: "Lord, Thou knowest all our desire, and our groaning is not hid from Thee:" "have mercy upon us!" "And when He saw them, He said unto them, Go show yourselves unto the priests." At once our Lord takes pity upon them, but He does not heal them with a word or a touch. He tells them to observe the ordinance of God about lepers. And they did so. They took the words of Christ, "Go show yourselves unto the priests," as a promise that if they obeyed this command they would be cured. The same trust and faith in Christ which had led them to Him, and moved them to cry to Him for mercy, still taught them to do what He told them to do for their cleansing. "And it came to pass, that, as they went, they were cleansed." So far, all the ten lepers were alike. They had all been suffering under the same loathsome and horrible disease. In their distress they had all betaken themselves to the same merciful Saviour. They had all cast themselves with the same trust on His tender compassion. They had all prayed with the same earnestness. They had all shown the same faith in doing exactly what the Lord told them to do. They made use of the ordinance which He ordered them to use. And they were all cured. But at this point of their history there comes out a matter which shows that

there was still a great difference in them. After they were cured, nine of the lepers went their way, as if there were nothing more for them to do, no further duty to perform: but " one of them, when he saw that he was healed, turned back, and with a loud voice, glorified God. And fell down on his face at His Feet, giving Him thanks: and he was a Samaritan." His heart was full of thankfulness; it was bursting with the sense of the exceeding goodness and love of Him Who had done so great things for him, and he could not help telling out before all what God had done for him. "He gave glory to God:" he made others hear and know how the power and might and graciousness of God had been put forth in his behalf. The feelings that stirred in his soul were like those of the Psalmist: *"Gracious is the Lord and righteous; yea, The Lord preserveth our God is merciful. the simple: I was in misery and He helped me. Turn again, then, unto thy Rest, oh! my soul," turn back to Him Who showed Himself thy Rest when thou wert weary and heavy laden with grief, "for the Lord hath rewarded thee." "What reward shall I give unto the Lord for all the benefits that He hath done unto me?" "I will pay my vows now in the pre-

^{*} Ps. cxvi. 5, 6, 7, 11, 13.

sence of all His people." "I will offer to Thee the sacrifice of thanksgiving." And it was in no cold or formal way that he offered up his praises. No; the warmth of love and gratitude that had been kindled in him showed itself in outward as well as inward worship. He fell down on his face at "the feet" of Jesus, as if he would have expressed, *"Behold, oh! Lord, I am thy servant; see here the body Thou hast made whole, the soul Thou hast taught to know Thee; they are Thine; with all the powers of both I glorify Thee."

Meanwhile, where were those others who had received the same mercy as this one who knelt before Christ? Gone without a thought of His Goodness: gone on their way full of selfish joy that they had got what they asked for, but never thinking for a moment of what they owed to our Lord, and He, Who watched them as they went, spoke and pleaded with their hard hearts, when He answered and said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, "Arise, go thy way: thy faith hath made thee whole." Thus our Lord welcomed the faith that burned as brightly in the hour of blessing as in the hour

^{*} Ps. cxvi. 14.

of trial, that looked to God in its happiness as much as in its trouble; while in the very same words He mournfully reproached those who thought of Him in the time of need, only to forget Him when they were treating of His goodness.

Now let us apply this to our own case. The leper healed and giving glory to God, is set before us as our example. You will scarcely need to be reminded that leprosy is a type of sin. The man therefore who was afflicted with this polluting disease, is a type of the soul with the taint of sin in it, destroying its life, making it foul in the sight of God, and unfit to be amongst His people. His coming to Christ and crying to Him for mercy, teaches us that our Lord is the One only Saviour Who is able to take away sin, to make us a clean heart, and renew a right spirit within us. His being sent by Christ to the priest, shows us that though our Lord can heal either soul or body by a word or a touch, He is pleased to work by certain ordinances, and that we must use those ordinances if we wish to be healed. Up to this point, then, our own spiritual condition, as members of Christ's Church, exactly answers to the case of the cleansed leper. By our natural. birth, as children of Adam, we had the foul

taint of sin in us, we were unclean in the sight of God, and separated from Him, and His children. It was the merciful and loving command of Christ which sent us to the priests. Our parents took us to the holy font of Baptism, that the precious Blood of Christ might wash away our sins, and His Spirit make us new creatures, and renew us in holiness. As we went we were cleansed: through the Atonement of Christ we were forgiven, accepted as the children of God, admitted into the holy family of God, the Church, and enrolled in the Communion of Saints. Far, greater are our blessings than were those bestowed upon the leper. What gifts and mercies have we received! The grace of Christ has flowed into our souls, to be within them a fountain of life and strength. have been brought back to God, and are under the shelter of His continual care. Not a day, not an hour, but He watches over us. He guards, defends, and guides us. His Spirit is ever with us. His Word teaches us. The prayers of our fellow-Christians are ever going up on high for us, to be joined with the prevailing Intercessions of our Great High Priest, and offered by Him. Angels minister to us. The Gate of Heaven lies open before us, and a place in the glory of God is prepared for us.

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Such is our blessed lot, once so far from God, now so near to Him, and yet to be brought nearer still! What then? If that poor leper when he was healed, in the fulness of gratitude with which his heart overflowed. could not but come back to Christ and set forth His glory, how much more ought we to do this! Accordingly, the Apostle St. Peter sets this before us, as one of the great duties which arises out of our high privileges as Christians: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His Marvellous Light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."* If we do indeed feel the goodness of God towards us, then we shall wish to speak of Him in such a way that others may be drawn to see and know His goodness also. And how are we to do this?

One way to do it is, by taking our part in the public worship of God. Just as the leper, while he cast himself on his face before our Lord, and declared what God had done for him, at once paid his own thanks, and also made others see the goodness of God, so do

^{* 1} St. Pet. ii. 9, 10.

re bear witness for God in the public services f the Church. This is a thing which is far no little thought of. Even religious persons, ho are in the constant habit of going to harch, often overlook it. If you ask them hy they go, they will tell you that they go pray, to ask pardon of God for their sins, to rek for grace, to hear God's Word. Now all is is true, but it is not enough; it is not the Il truth; and what is more, it shows that ere is something very much amiss in anyie's heart if he puts these things forward as s chief reason for going to Church. nabt it is a very great blessing to hear God's 'ord, to hear the Bible read, and to be inracted by the catechisings and sermons of sd's ministers. It is a still higher blessing be allowed to meet as God's family, to pray th and for each other. It is even a higher sing still to gather together as the Body Christ, and to know that Christ is in the dst of us when we do so; our great High iest to intercede for us; our Brother able to I for us, understand our wants, and pity us; F Head. Who takes so tender a care of all s members. There cannot be a greater mfort for us, weak, and tempted, and troued as we are, than thus to pray with the rtainty that our Lord is with us, so ready to

hear and forward our petitions, so full of grace to help us.

But if we go to Church mainly for these reasons, there is a great fault in our worship, and a fault which will very much mar and spoil it. We are thinking only of our-We are worshipping God only for what we can get, whereas the great object of worship is not that man may gain this or that thing, but that the glory and majesty of God may be set forth. The very name of the act shows this. We call it public worship, that is to say, the offering of our service and homage to God in such a manner as to show that we feel and acknowledge His greatness, His Love, His bounty towards us. therefore, our chief desire and intention, when we go to Church, ought to be not to get what we can for ourselves from God, but to offer to Him what we can in token of our thankfulness for His unspeakable benefits bestowed upon us. We go up to the courts of God as His people, as those who wish to show themselves as subjects of the Great Heavenly King. Everyone who goes to Church, is so far a witness of the power and majesty of God to the whole parish. Thus the public services become the means by which thankful hearts find a vent and expression for their own feelings of devotion to God, and, at the same time, a means of making known His glory to the world.

It is for this reason that the services are public, held before all men, in the face of day, that the knowledge of God and of His goodness may be spread wider and wider. It for this reason that the buildings in which we worship are made as beautiful as the full of man can make them, that everyone tho enters them may be made to feel the najesty of God, to Whom our Churches belong. It is for this reason that they are dorned with all that is rare and costly, and kilful in workmanship, that the faithful may have an opportunity of showing their sense of God's goodness, and their belief that nothing too good for Him Who is the Author and Giver of all good things. It is for this reason that we try reverently to perfect the music of the chants and hymns that are sung here, that the praise of God may be set forth as the most high and blessed work that man can take bart in. It is for this reason that our outward ects of worship are lowly and devout. We stand reverently, we bow in adoration, we kneel in humility, that we may express that we believe we are in the Presence of the great King of Heaven, of Him to Whom we owe

every comfort on earth, and ev glory; and that others, too, may Him, before Whom every knee sh things in Heaven, and things in things under the earth. Just a when he saw that he was healed, and with a loud voice glorified G down on his face at His Feet, thanks, so the whole company deemed, thrilling with joy and tha Him Who has saved them, casts Feet, and lifts His praises, that world may hear and wonder a And not only on earth, but in Pa this same worship of thanks and paid to God. There, too, they before the Lamb, and sing, "Thou and hast redeemed us to Goo Blood." "Worthy is the Laml slain to receive power, and riche dom, and strength, and honour,

And you, brethren, what are ; Are you taking your part in thu God? Or is your voice silent in hymn of praise? your heart out o the song of those who love Christ? too proud to bend where others Him? your soul, perhaps, even t

and blessing."

of His goodness, that you go on your through life without returning to give glory at all? Alas! there are many ankful lepers, many who have been used with Christ's Blood, comforted by Spirit, redeemed from Hell, brought into te of salvation, and yet think nothing of unspeakable mercies. If it were not so, could our Churches be so empty, or the ces in them so few, or the worship offered so cold and careless, and irreverent? If nearts of those for whom Christ died, if all nearts felt what that Blessed Saviour has for us, the Churches would be thronged. would ask for more services; they would r be content with coming once a week on nday; as every day they receive so many ings, so every day they would long to up their praises in return. Further still, ir souls were warm with thankfulness, the e character of our worship would be ged. There would be no silent, inattenlistening to the service, as if it were a r for the priest and the choir to go igh by themselves. There would be no ging and sitting down wearily, as if it a trouble and burthen to come to No! indeed. Can we imagine an I refusing to take his part in the worship of God in Heaven, thinking it a toil to sing or to bow down with the rest of the heavenly host? Not for a moment. And why not? Because those blessed spirits are full of love and thankfulness to God. And if we, for whom God has shown far more love in giving His Son to die for us when we were lost, if we did indeed feel His goodness, every voice would help to swell the songs of praise, and every knee would humbly bow before His footstool.

But look a little more closely at the Gospel, and you may perhaps learn how it is that there are so many unthankful hearts amongst those whom Christ has blessed. The only one of the lepers who returned to give glory to God for his healing was a Samaritan. The other nine who were so thankless were Jews; and our Lord's words about them were, "There are not found that returned to give glory to God save this stranger." It was a stranger, one who belonged to a nation that knew but little of God, who was most touched by our Lord's goodness. He indeed could not help returning thanks. His heart was so warm, that he must come back and acknowledge what God had done for him. But the other nine, the Jews, belonged to the chosen people of God. They belonged to a nation who were by covenant favoured by Him.

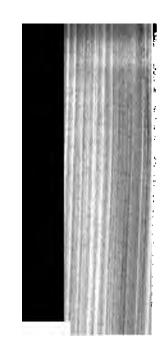
every day within reach of His blessings; so it may be that when they were healed, n they received this fresh mercy from they thought the less of it; they took it er as a matter of course, almost as if they a right to expect it.

'o turn back to ourselves—what is it that pts people now to forget their Christian sings, and make little account of them? ely one main cause of this is, that they been so used to hear of them. From dhood up they have known that they e forgiven and accepted by God at their tism; that through His Spirit they were 1 born again. They have said repeatedly he Catechism that they are members of ist, children of God, and inheritors of Kingdom of Heaven, and the exceeding cy of God in all this does not strike n. Very often the heathen who has been ight to believe in Christ, or the man who learnt the love of Christ, after living for y years in carelessness or ignorance, is e full of love and thankfulness to the iour. And yet there can be no doubt that e who have been blessed, and kept, and agthened by the grace of Christ all their s, or who, at any rate, have been within h and hearing of His gifts of grace, those

who have known of His love, His saving cross and passion, His continual mediation, they ought to thank and glorify Him most. all of them do not, and for this very reason, that they receive their daily blessings without thinking of the Hand from which they come. Therefore their hearts get hardened. take it as a matter of course that God will still love them, His Spirit still work in them, the Devil still be driven from them. forget that if the Holy Spirit does dwell in them, this comes of His goodness Who stooped to be made man for us: that if the Devil is conquered, this is only through the might of Him Who first suffered Himself to be tempted that He might conquer for us: that if God the Father loves us, this again is only through the suffering of that same Lord Whose cross is our shelter and safeguard every moment we live. The fact is, that thankfulness is a special gift of God, and must be sought for, like all other gifts, by prayer. When we first experience or hear of the love of God, it is likely enough to rouse up warm feelings in our hearts, but through the weakness of our corrupt nature, such feelings do not last. They grow cool and What, then, are we to do? die out. Epistle tells us, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Beware

ne weakness of your nature; do not trust at lean upon the help of the Holy Spirit of. Take the Collect for this week, and ask "Almighty and everlasting God," ask of Who alone has all power, and Who alone r changes, to "give unto you the inse of faith, hope, and charity:" to fill you more and more with such belief in Him as make you constantly see His continued iness to you—to fill you with such hope im as shall encourage you still to look to for fresh mercies in your time of need—ll you with such love to Him as shall warmer at every new instance of His

Then, by His grace, you will never cold or indifferent to His favours; your kfulness will not die out; your Lord will look sadly after you as He did after the kless nine. You will not be one of those whom He says, "Where are they for n I suffered those long agonies on the a, and tasted the pangs of death? Where they with whom I have pleaded by My t? for whom I have prayed, over whom I watched, whose prayers I have so often i, whom I have comforted in so many cles, soothed in so many sorrows, defended many dangers? Where are they? Gone the midst of the world's pleasures, gone to



thanksgiving, He will see up the remembrance of you owe your all. It may glorify Him, the carnest will invite others to joi your service will lead oth selves that mercy which t highly; the warmth of yo spread from you to other hearts the same holy glov will be your lot at last throne of God in glory, side, before whom your fe set forth the glory and th whom it is your privileg ceasing for evermore. B

granted you, if you do no

which made thee acknowledge all the curse of thy weak and sin-stained soul as My work, the faith which made thee hold fast to Me in the hour of repentance, in the hour of strife and trial, hath made thee whole. Every spot and stain of guilt is now done away through My Atonement; every weakness and imperfection of soul is now healed by My grace. art made perfect, and unblameable in holiness before me for ever. Arise, go thy way; arise, from the toils and sufferings, the fears and dangers, the temptations and struggles of the world. Go thy way into the peace, and rest, and bliss, and perfection of Heaven, into the presence of God, and the joy of thy Lord for evermore.

FIFTEENTH SUNDAY AFTER TRINITY.

SINGLEMESS OF PURPOSE.

St. Matt. vi. 22, 23.

"The light of the body is the eye: if, therefore, this eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."

THE object of this Fifteenth Sunday after Trinity is, to set forth singleness of purpose as indispensable to the attainment of eternal life. The whole of its Gospel is but an illustration of the text which immediately precedes it, and that text is a very remarkable one: "If thy eye be single, thy whole body shall be full of light."

In our natural bodies God has given us one means, and one only, whereby we are enabled to discern the difference between one thing and another, by which we are capable of directing our steps aright, of seeing what to seek and what to avoid, of discriminating between what is hurtful and what is beneficial, and generally of undertaking any work of any nature which may be set before us.

That one means is the eye—it is the only avenue of light to the body.

If that eye be closed or darkened, it is quite evident the body must be in darkness; but that is not the figure, that would convey no lesson: our Saviour's word is not dark, but "single." We have two eyes; if their axes are so directed that their vision is single, then these eyes are quite sufficient to serve us in all these purposes, and in every purpose for which the Lord gave them to us.

But if these eyes are evil—diseased—so that the singleness of that vision is distorted, so that two objects are taken into the senses at every glance, the effect would be, for all practical purposes, much the same as if the eye was actually darkened; no one step could be planted in certainty and confidence, no one work could be undertaken to any purpose, everything would be confused and distorted and out of proportion, so that the eve, which was given us for a guidance and direction, would be the very means of misleading us. We must not, therefore, understand the parable to mean, that if our desires, or views, or objects, were evil, then our whole nature would become evil; that would be true, but it would be such a truism, such a common-place, that the Lord ļ.

would never have given it us as a lesson. His meaning is this: you know, He would say, that in the natural body, if your eye loses its singleness of vision, it will be useless for any purpose of this life; consider this to be equally true of your moral vision, and of eternal life. Never propose to yourselves two objects at once, be they what they may; not evil objects, that of course, but any objectsany two objects will render your moral vision "evil," or, in other words, will impair it, spoil it, unfit it for the purposes for which it was given, so that that which, enlightened by God's grace, would have directed you well, will become a misleading guide amid the doubts and difficulties of the world, and an unsafe warning amid its dangers.

But the warning is more solemn even than this; the danger we incur is something greater than not being directed, or not being able to undertake a work; there is a positive loss, a positive evil shadowed in the words, "how great is that darkness," as if it were something greater than anything that preceded it; as if He should say, naturally you are in darkness, naturally your moral sense has been so impaired by the consequences of Adam's sin, that there is nothing in you by which you could discern right from wrong; God has

iven you one means of doing this, but beare, there is but one, do not injure it. do not istract it, keep it fixed on the single object f your ambition, lest you should injure it by istorting it; for—here comes the warning—if ou suffer that very thing which God has given on for light to become darkness through any glect or misuse of your own, how much seater, how much more distressing will that wkness be, than if God had never given you that all! A man who has been blinded is far more pitiable object than a man who has en blind from his birth. "How great is at darkness!" Your very darkness is darked; if you have allowed your light to beme darkness, what will your darkness be? By the word mammon, which we meet in is Gospel, we generally understand riches; does signify this, but its meaning is ach more comprehensive; it signifies all vancement and prosperity which relates to. world only, as distinguished from that nich relates to the world to come. It does t necessarily imply anything that is evil in elf and by its own nature; it may be or it y not be evil, this depends on the way in ich it is acquired, and the way in which it used. It is called the mammon of unhteousness, because it is that which the

unrighteous are capable of appreci valuing as well as the righteous. Now we know that there is noth

Bible which prohibits us from honest

whether that ambition be directed crease of our wealth, or the advanour position in the world. A very days ago, our Lord showed us how, of this very mammon, which, lest v have any doubt as to what He mean ticularized as the mammon of un ness, we might, when we fail, that is lose our stewardship on earth, make selves such Friends as will receive everlasting habitations. He evider not mean, therefore, that we are no wealth or honours, or influence, or that this world values, neither does I us to stigmatise as worldly those who The fact is, that the lesson of this is placed by the Church after the

is very liable to misconstruction in the of the Unjust Steward. When we was idering that Gospel, we saw what actually did mean by it, that He neit mended the steward for being unjust, forth for our imitation an example making for himself friends by mean

Tenth Sunday, in order to correct tl

property of another; nor, in fact, commended anything except the steward's earnestness of purpose, and his adapting so well the means in his power to the ends that he wished to gain; telling us in this to take example from the children of this world, who in their generation, He says, are much wiser than we.

Still the parable does disclose to us a startling fact, and that is, that as riches and honours, and wealth, and power, and influence, may be used in the service of God, these are things about which even a Christian may lawfully be anxious, and do his diligence to acquire.

its shadow, every use its abuse, every light its shadow, every use its abuse, every virtue its vice. Pre-eminently is this the case in the present instance. It comprehends, indeed, a whole host of virtues, directly or indirectly—prudence, industry, economy, forecast, love of children and dependents, honesty, frugality, temperance; but while it does so, it casts a blacker shadow, and becomes a greater snare, than anything that belongs to our human nature. The desire of bettering our condition has been planted in us by God Himself, it is natural to us, it is part of the very quality which mainly distinguishes us from the beasts—it is, as we have seen, the source of half our

Now our Lord in the parable of this Sun-

virtues; but if it is, it is the source of half our vices also.

day not only admits this fact, but gives us a rule for our guidance. Make yourselves Friends of the mammon of unrighteousness, He had said, but now He adds, yet for all that do not serve it; be masters over your riches, do not let them be masters over you: you cannot serve God and mammon; have, therefore, one single purpose of your whole life, one aim, one object, that of serving God; and if you make mammon conduce to that purpose you are not serving mainmon, you are making mammon serve you; God then is your Master, but you are master of your riches. But, on the other hand, since of course you must wish to go to Heaven, if ever you let your love of riches lead you into that which will defeat your own object, and make your Heavenly Friends refuse you their Everlasting Habitations, then you are in the condition described by St. Paul, you see another law in your members warring against the law of your mind, and leading you into captivity to it; and that something is mammon. Now that which ties and binds you, and forces you to do that which you would not, is your master; mammon, therefore, is your master,

not your servant; your purpose, therefore, is no longer single, you have two masters.

What our Saviour says is, that we cannot serve them both, that we are proposing to ourselves a moral impossibility; whatever you may think of doing, or fancy you are doing, you have from thenceforward a double purpose. As Christians you have proposed to yourselves one object, and that is God. You have fixed your eyes on one point, and that is Heaven; and now you have another. He does not condemn this in so many words, but He says it is contrary to the general principle that He has laid down, singleness of purpose. You cannot have two objects at once without distracting and impairing your moral vision.

This is the lesson, and this day's Gospel is the illustration of it.

Are we, then, permitted under any circumstances to seek Heavenly riches, and earthly riches at the same time? are we to consider God and mammon in any way compatible? Of course they are. Our Lord cannot contradict Himself, and He has not only told us that we may make friends of the mammon of unrighteousness, but has shown us how to do it. He now shows us the principle upon which the two are compatible.

We cannot serve God and mammon, that is

what He says here, we cannot serve them both, but we may follow them both, only the object must be single, and the one always in proper subordination to the other.

And, as for instances of this, you may see them every day in your lives. Ambition is a vice; covetousness is a vice; the desire of wealth and the pursuit of worldly honour, and station, and dominion, and power, are at the root of half the crimes that have been committed in the world; but if a sovereign governs well, if a statesman-legislates honestly for the good of his country and the welfare of mankind, if a commander-in-chief keeps his fleet or his army in a state of high efficiency and discipline, if a country gentleman manages his estate so that his tenants and their labourers are living in happiness, if a merchant or a

manufacturer conducts his affairs with probity, are we to say that these men are serving mammon, because wealth, and power, and high station are the objects of worldly men who have not set God before them. God's purpose with respect to us is the happiness of mankind, the greatest happiness of the greatest number. Are not people capable of carrying out God's work more efficiently in those high stations of wealth and power than they

would be if they did not possess them? are

to is perfectly true, wealth and high station re sought by them, just as they are sought by worldly men, or, if you will, by wicked sen; but they are not their objects with them; hey are but the means to an end; and this is he difference between the man of this world had the man of God; the man of God follows hese things, follows them eagerly, and is filling to follow them, as long as they continue to that end; but he sacrifices them, and the qually willing to sacrifice them, whenever new do not conduce to that end; to the man of this world they are themselves the ned, and he sacrifices other things to them.

But in this let a man be cautious, let him took always to his real object, let him conmally examine himself as to what it is. Do eseek this increase of wealth or influence for purpose, honestly, of employing them in the evice of God? if so, God is our Master, not mammon. Do we in seeking them follow rictly the paths of honour and honesty? The like these lead to Heaven, therefore Heam is still our object while we tread them. It sees not interfere with our moral vision that ther objects come within its limits besides not at which we aim; we may even make these things the means of directing our steps

more truly and more certainly, as men guide themselves by a nearer object more easily and more directly, when they have ascertained that it lies in the line on which they are moving.

We do not say that there is no danger here of self-deception; there is a very great

danger; and our Lord's words point it out, and point out also the means of detecting it in ourselves. These words, if we examine them, are very peculiar. When He says no man can serve two masters, it would be suffcient, we might suppose, to add, that he will hate the one and love the other. But these are not our Saviour's words; if He had said that no man would have applied them to himself, for no man professes to hate God, and no man professes to love the Devil. What He does say of that man is, that either he will hate the one, and love the other, or else he will hold to the one, and despise the other; and what he means is, "if he does not hate the Devil, and love God, whatever he may say or think, he is holding to the Devil while professing to hate him, and despising God, or setting at nought His command, while professing to love Him." There is no room for self-deception here; you know what the works of the Devil are, "the works of the flesh are manifest," are you following them, or are you not? for,

r what you will, no man can "serve two sters."

This is the rule, and now our Lord makes 2. application of it; He carries the illustran into ordinary and practical life. It is as He should say, I am not proposing to you re generalities, see how this rule works in mmon life. You know what mammon is, mean riches, but do not confine this to ople in high station and of great wealth, the le is one of much more ordinary application; hes mean food, clothing, things which the ry poorest are seeking after. From whom you consider that these things come? Try parselves by this. Who sends us food and thing? is it God, or is it the Devil? You 1 say they come from God, but if you Hy do consider them in this light, you will t go out of God's ways to seek them. You mot suppose that your Heavenly Father es not know that you have need of these ngs. He gave you your life, He gave you ar body, if He gave you the greater, can not trust Him for the less? "is not ; life more than meat, and the body than ment?" Can you not trust Him to supt the life which He gave, and the body ich He created, that you go to the Devil 1 seek your livelihood in his ways? If you

cannot, do not deceive yourselves; you certainly are despising this Master, Whom you call your Father, which is in Heaven, but Whom you do not consider as a Father who has the will, or as a Heavenly Being who has the power, to provide for His children. To whom, then, are you really holding when you seek these things in unlawful ways? not to Him Who gives them, certainly, for these are not His ways. It is no test professing to love or professing to hate; apply the rule to your lives, and think whom you are loving or hating in this particular article of food and clothing.

"Therefore," says our Saviour, "take no thought for your life, what ye shall eat, or what ye shall drink, or for the body what ye shall put on." What! take no thought, have no forecast, do not labour for your daily bread, wait, like the birds of the air, and the flowers of the field, for our Heavenly Father to nourish and sustain us in idleness! Can this be our Saviour's meaning, when we see St. Paul, when he might well have refrained from bodily labour, still labouring with his hands, and giving commandment to the Churches to labour also; saying in so many words, that "if a man would not work, neither should he eat"—when our Lord's own disciples carried a bag

for the purchase of needful things—when He Himself commanded the fragments of the loaves to be gathered up and stored in baskets—when an Apostle commanded provision to be made for the approaching famine, and expresses himself pleased that his commands have been attended to? This neither is nor can be His meaning; for a meaning such as this would contradict exactly the precept about making friends of the mammon of unrighteousness. We should have no mammon of unrighteousness to use either well or ill.

"to take this Scripture to the letter, you must at least be consistent, and carry your interpretation through. It is true you do not sow nor reap. You understand Christ literally where toil is to be avoided; but then, by the same reason, you ought to have no harns. If you will be as the birds, what mean the preparations of your food, your grinding and baking? what of your reserving aught for to-morrow?"

Take no thought for your life, our Saviour did say; but if you could only see the word as the Evangelist wrote it, you would see in it only another illustration of that rule which

^{* (}Trench) Exposition of St. Augustine's Commentary on the Sermon on the Mount.

He had laid down, only another caution

against a double object of pursuit. The word is not exactly "take no thought," as we should express it now, but "do not be divided in your minds." The word "thought" is used in the sense of care or anxiety; but even these words will not convey the full sense of the original; it is "do not be divided in your mind, keep your purpose single." See how St. Luke renders the same passage: "Seek not," he says, "what ye shall eat, or what ye shall drink; neither be of doubtful mind." †

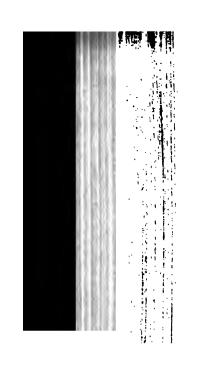
Now take St. James. "Let patience," he says, "have her perfect work. If any of you lack wisdom, (and wisdom is always used in the Bible as signifying the wisdom of making choice of that which is most conducive to real and eternal happiness,) let him ask of God. that giveth to all liberally, and upbraideth not, and it shall be given him." But, he continues, "let him ask in faith—here used in the sense of trust or confidence—nothing

^{*} $M \epsilon \rho \iota \mu \nu a$ comes to signify care, only inasmuch as it is derived from $\mu \epsilon \rho \iota \tau$ a part, through $\mu \epsilon \rho \iota \xi \epsilon \iota \nu$, to divide or distract; it is that which gives the mind a double object, and thus is opposed to the single eye of which our Lord has been speaking.

[†] $M\eta \mu c\tau \epsilon \omega \rho \iota \xi \epsilon \sigma \theta \epsilon$, do not be shifted [in your minds] from side to side.

it is the same idea throughout—for he that wavereth is like a wave of the sea, driven and tossed about. Let not that man think that he shall receive anything of the Lord. A wavering man has two purposes; he is not seeking the kingdom of God and His righteousness first; he has no promise, therefore, that anything shall be added unto him.

This is a much more extensive doctrine than it seems. That part of it which we find so difficult to realise is not that God is the Lord of Heaven; this we admit readily; but as Heaven seems always a long way off, we do not think much about it: the doctrine is. that the earth also is the Lord's and the fulness thereof, and that if we wish to have the things which this world prizes, the best and surest way of seeking them is from Him who, being Lord of all things, is Lord of this world and those things which we seek. We are to seek first the kingdom of God and His righteousness. It really is natural so to do. We have only to put in practice our own theory. A man feels himself weak, and sees his need of help, what must be do? The answer is, Pray to God. He is in doubt; Pray to God. He is under temptation or trial; Pray to God. And so also as to things of this world ex-



any of the above-name might add, under any ever? It would seem, own confession and his whatever was his conc prosperity, or adversity, pain, or health, or sic

invariable resource.

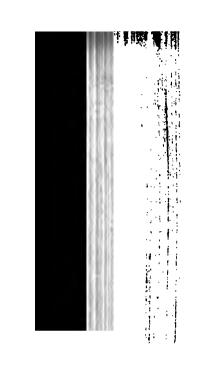
And so it is. Natu it. No one denies it. involves a doctrine w readily realise, the doct dence, not only that Goourse of the world, bu the details of it. We which He to whom whabit of granting.

some promise; a fervent prayer for that which God never promised is a foul sin." But He has promised in so many words, all these things shall be added unto you. But "the manner of asking must be faithful, with a pure intention of God's glory, with a cheerful submission to God's will, with a faithful reliance on God's promise, with fervency and warmth of spirit; he that would prevail like Jacob, must wrestle like Jacob for his blessing." Let not the man that wavereth think to receive anything of the Lord. If he does, it is more than could be expected, because it is more than God has promised. Doubting in prayer is provocation to God; and when a man's prayer is a provocation, how can he expect that his prayer should be either heard or answered.

But if doubting in mind interferes with singleness of purpose, still more does it interfere with it that the petitioner does not act as he prays. Take no thought for to-morrow, and yet pray for to-morrow—it is a contradiction in terms.

Not if the purpose be single, not if the proper subordination be kept up.

Who, then, is it that really lives according to the spirit of the precepts which our Saviour has given us in this Gospel? St. Augustine



things needful for the because he works for his any other than God who clothe him now; who solicitude, not the labo lieved from—that it is God could, if need were, other way, which is for in this Gospel, and the other except only He under every circumstan mits us to labour, or permit us to labour, p wants, and give us our d "We do not tell you," to God for temporal bles of your bodies, for the for the about and of

may still keep the first place, and be the object of all your prayers." "Seek ye first the kingdom of Heaven and His righteousness, and all these things shall be added unto you."

H.

SIXTEENTH SUNDAY AFTER TRINITY.

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THE CHOICE OF MASTERS.

Ephesians, iii. 17, 18, 19.

"That Christ may dwell in your hearts by fail; that ye, being rooted and grounded in love, may be all to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God."

This Sixteenth Sunday after Trinity seems a break in the teaching of the Seasons. It contains no lesson of duty whatever; the Gospel is, indeed, the narrative of a very great miracle, one of the greatest, at all events one of the most public, which our Savious ever performed; but it seems to be simply a narrative, a manifestation, indeed, of Almighty Power exercised over death, an earnest, it may be, that He who raised the widow's son, has not only the power, but the will to raise us also—a ground of thankfulness, and of

onder, and of adoration, but not a lesson of aty.

Neither is any such lesson conveyed in E Epistle. St. Paul having in the first ree alluded to the tribulations he was then idergoing at Rome, and having desired the shesians not to be discouraged on account his sufferings, puts up to God a most ectionate prayer that his converts might strengthened to meet the trials which were miting them. But neither does this appear lesson of duty; we may no doubt apply to relves in our own trials that which the tostle addresses to his converts in theirs. # this seems a matter of faith rather than duty, a something that God is to do for us, her than anything we are to do for God; that the whole subject seems to belong to • doctrinal part of the year rather than to practical. Taken singly, it is so; and I we before pointed out how impossible it is, m were we so inclined, to separate doctrine m practice, faith from works, cause from bet. Our Christian Seasons are simply an angement of the Church, presenting these ings to our minds in the order in which we a most conveniently comprehend them; and s order is generally, first repentance, then th, then obedience; first to renounce, then

to believe, lastly to do; but though this is the general arrangement, we cannot avoid a continual recurrence to the principles upon which the whole superstructure is built; and that groundwork is, on God's part revelation, and on our part faith.

This Sixteenth Sunday is in reality no break at all in the series; in itself, indeed, it inculcates no particular duty; it must be taken in connexion with the preceding Sunday, and be considered as part of its subject, singleness of purpose. "You cannot serve two masters," said our Lord; you must of necessity make your choice, and serve either one or the other; not only renounce the Devil, as you have promised to do, but see that you also love God with all your heart, and soul, and mind, and strength. If you do not, whatever you may think, you will be found "holding" to the Devil in your works, even while you profess to renounce him, and in your souls you will be "despising" God, even while you are honouring Him with your lips. your choice, then, for a choice must be made; there is no serving God with half a heart; in this world it is distraction and wretchedness, and it is in no way conducive to happiness in

This is the first step to convince us of the

the next.

mecessity of making a choice at all, to point out to us that most common and most deadly mare which the Devil holds out to us—the possibility of our making a compact with him, of serving him up to a certain point and in certain particulars, while we continue to profess ourselves soldiers and servants of our Liord Jesus Christ.

But we do see this; we are driven, either by conviction or by circumstances, to make our choice; the question now comes directly between us, "If the Lord be God, follow Him: but if Baal, then follow him." This is the step at which we may be supposed to have arrived on this present Sunday.

c. Is it so clear that, if we are driven to make choice, and to declare whom we will serve, cur choice will really be the Lord God? Is it to clear that we shall be convinced, and act on the conviction, that if we do determine to seek first the kingdom of God and His righteousness, all these things, which we not only so much desire, but which are so very necessary for our present wants, will be added to us?

for as reasoning and theory go, but, we are in the practical half of the year now, we must examine our consciences, and see how our outward acts and inward feelings square with

It is only in times of trial called upon to show it, or that possibility of showing it. Then ourselves in the situation of thes to whom St. Paul was writing, we shall be able to see why h earnestly to them, and whethe prayer and the same warning are

adapted to certain passages in or epistle was addressed.

as ever they were to those to Hitherto the Church of Ephesu prosperous and flourishing Churc had added to their numbers large their first difficulties in the matter of they had prospered exceedingly, 1

> few or no trials; they had also all other Churches which St. Paul in purity of faith and doctrine; only Church to which in his Eni

them a large portion of his time, having with them for two years.

nt that teacher was now in bonds, in great ger of his life; very shortly afterwards he ally did lose his life, and that for making very choice between God and the world. ersecution was even then awaiting them, it could hardly fail but that, besides the s of martyrdom and actual suffering for st's sake, all must meet with discouragets, and these not only or chiefly from out, but from faint-hearted brethren, from ors and renegades among their own mem—trials in reality harder to bear than posiand actual suffering.

Il this is a severe test of men's faith. Can a, we should say, that the Lord cares for people, or is able to save His people, when a His most faithful servants, those who a given up all for Him, are suffering for sake, and He does nothing to deliver n? If they are establishing His Church, He, the Omnipotent, wills that His Church established, why does He turn away His ntenance from those who are spending r lives in His service? Is it want of will, rant of power? Have we made so wise a ine after all? We have given up much for ist's sake, we are ready to give up much,

we would suffer for Him, but we are doing nothing by our sufferings, the cause is going back, the world is too powerful for us, it is hopeless.

Let us go back a few verses beyond the Epistle for the day, and we shall understand St. Paul's argument. The Ephesians had already made the wise choice between the two masters—they were serving God. To confirm them in this choice under trial, is the Apostle's object. He tells them plainly that there is a mystery in it, something that is hard to be understood, and which the uninitiated cannot understand; he says that from the beginning of the world this mystery had been hid in God, who indeed had created all things in this Jesus Christ, whom they had engaged themselves to serve, but who had hitherto never revealed Him; that in this mystery were unsearchable riches, and that he, Paul, had been selected by God and made a minister for the purpose of disclosing these things to them.

"Wherefore," he says, "I desire that ye faint not at my tribulation for you, which is your glory."

"How is it for them?" says Chrysostom.
"How is it their glory? It is because God so loved them as to give even His Son for them,

and to afflict His servants. It was in order that they might attain so many blessings that St. Paul was in prison. Surely this was from God's exceeding love towards them. It is also what God saith concerning His prophets, I have slain them by the word of My mouth."

So far, therefore, as you are concerned, he would say, there is not only no reason why you should be distressed at hearing of my sufferings, but you have every ground to conclude from them that you are of exceeding great consequence in God's eyes, when you see how ready He is to sacrifice me His servant for the more confirmation of your faith in this mystery. As for myself, to whom this mystery has been revealed, so convinced am I that "this light affliction, which endureth but for a moment, worketh for me a far more exceeding weight of glory," that I am quite ready to become a martyr in order that you may be convinced; "for this cause I bow my knees to Him of whom the whole family of Heaven and earth is named," praying, not that He would remove this trial from me or from you, but only that He would strengthen you, only that He would open your eyes that you may see (what all we His saints do see) the extent of His love. He admits that this love passeth knowledge,

that it is altogether beyond the power of our natural comprehension; and, therefore, he prays that Christ would supernaturally grant them the power of seeing it—and this, He says, can only be done by actual trial, actual experience. Christ must dwell in our hearts by faith, we must be rooted and grounded in love. It is as if He should say, it is by your own experience, your own inward conviction, not by anything that I can tell you of Christ's love, that you will be able to comprehend what the saints do comprehend, "what is the breadth, and length, and depth, and height," to know perfectly the mystery which has been providentially ordered in our behalf, (for this is what he calls the breadth, and length, and depth, and height,) that is to know the immensity of God's love, and how it extends everywhere. He exemplifies it by the visible dimensions of solid bodies, the whole of which we are physically incapable of seeing at a single view, though we are convinced by experience that they do exist. "He comprehends it, as it were," says St. Chrysostom, "within an upper, and under, and sides. I have thus spoken, he would say, yet it is not for any words of mine to teach you these things, that must be the work of the Holy By His might, says he, ye must be Spirit.

strengthened against the trials that await you, and remain unshaken; there is no other way to be strengthened but by the Holy Ghost, and by trials."

Thus, and thus only, will you be filled with "all the fulness of God. What he means is this, although the love of Christ lies above the reach of all human knowledge, yet shall ye know it, if ye shall have Christ dwelling in you; not only shall ye know from Him this, but ye shall be filled with the fulness of God:"*

I cannot explain this, St. Paul would say, but I, the prisoner of the Lord, write it to you. You must, till you have made trial of it yourselves, take it on my word and on my experi-This is St. Paul's object in distinguishence. ing himself by the term prisoner, which he does frequently in his Epistles,† and this is the sense in which it has been said that the blood of the Martyrs is the seed of the Church. This, indeed, is the very meaning of the word martyr; they are the witnesses to the power of faith, they convince men of the reality of unseen things, not by arguments, but by the evidence of their senses, by showing the effects of the Unseen in their own persons, and this

^{*} Chrysostom.

[†] See Epistle to Philemon, i. 9. 2 Tim. i. 8.

evidence is far more powerful than that of

miracles. "Marvellous, truly marvellous," says St. Chrysostom, "are the very handkerchiefs and aprons from his body working wonders," and yet not so marvellous as those words, "when they had beaten him, and laid many stripes on him, they cast him into prison." And again, "being in bonds, they sang praises to God." And again, "having stoned him, they drew him out of the city, supposing he had been dead." Would ye know how mighty a thing (towards conviction) is an iron chain for Christ's sake bound about His servant's body, hearken to what Christ Himself says: "Blessed are ye." Why? when ye shall raise the dead? No. But why? when ye shall heal the blind? Nothing like it. But why, then? they shall revile you, and persecute you, and say all manner of evil against you falsely for My sake." Now if to be evil spoken of renders men thus blessed, to be evil entreated, what may not that achieve? Hearken to what this blessed Saint saith elsewhere: "Henceforth is laid up for me a crown of righteousness. And yet more glorious than the crown is this chain; of this, he saith, the Lord will count me worthy, I am in no wise solicitous about the other. Enough it is for me for

every recompense to suffer evil for Christ's sake. Let Him but grant me to say, "I fill up what is behind of the afflictions of Christ," and I have not a want.

This is the argument of this Sunday's lesson. You are compelled to make your choice, it would say, between these two masters; the one holds out to you all sorts of allurements, his way is a broad way, and an easy way, and many there be that go in thereat; the way of the other is strait and narrow, the path steep and difficult; you will have few companions, and fewer inducements; but do not hesitate in your choice, you will not suffer greater hardships than St. Paul, and he, Paul, "the prisoner of the Lord," beseeches you that ye walk worthy of the vocation wherewith ye are called.

In support of this line of argument we have for our Gospel the raising of the widow's son at Nain. We must always consider the miracles of our Lord, no less than His parables, as so many lessons. In their primary use, perhaps, as proofs of His Godhead, we may not ourselves need them; they are proofs certainly, and we like to contemplate them as such, but we possess so many others, that we might easily dispense with them. To us they are lessons, possibly they were lessons also

to those who saw them. There were many who died in Israel during the time of our Lord's ministry besides Jairus's daughter, and Lazarus, and this the widow's son, yet these three are all, so far as we know, that our Saviour raised from the dead. He must have had some reason for this preference; we may be sure that in every miracle He performs, He has some special object, and that whenever it is recorded by His Evangelists, it is recorded for our learning.

Let us see, therefore, in what particular this miracle differs from all others, that it should be selected for the teaching of this Sunday. Compare it with the two others we have mentioned. He does not raise either Jairus's daughter, or even Lazarus, His friend, without much entreaty, and without a full confession of faith; again, most of His greater miracles are performed, not in public, but before a chosen few. In the case of Jairus's daughter He expressly puts forth all except His own three disciples, and the father and mother of the damsel; and it is only a few of the Jews, relations, probably, of Martha and Mary, who attended Him at the grave of Lazarus. But here it is recorded, and in a very marked manner, too, that there were

going with Him many of His disciples and much people, and when He drew nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; much people of the city was with her. You will remark, also, that as there was no previous act of faith on the part of the bystanders, so there was no act of prayer on the part of the Lord; it is the most absolute and manifest act of the uncontrolled Godhead recorded in the sacred history; it is the mere compassion, the mere Will of the Lord, uninfluenced by any external circumstance whatever; there is simply the act: He touches the bier, and, as if the principle of life passed from Him into the dead body by the touch, at His word the dead sat up; and it is manifest, not in secret, but before the world. This is the point in which the miracle in question bears upon the lesson of this Sunday; it discloses, in the first place, the absolute Omnipotence of the Master whom we are invited to choose. But the principal point of it all is our Lord's compassion; there is nothing whatever in the circumstances of the case, so far as we are told, which has drawn the Lord's attention to it, except the affliction of the mother; those circumstances which heighten

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very fact of my sufferings has drawn the Lord's attention to me, that my sufferings are, as it were, a prayer in themselves; I know that He has the power by one single word to change my cross into a crown, and I feel certain that what He has done for the widow of Nain is but a sample of what He does for me and for all, and an exemplification of His own promise, "Ye now have sorrow," He said, "but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

But there is a deeper and more spiritual meaning in this day's Gospel; there are other afflictions besides those of the body, and other death besides natural death. This last, indeed, the Scripture speaks of rather as sleep than death: "Our friend Lazarus sleepeth," said our Lord. What God calls death is a state of sin, not the separation of the soul from the body, but the separation of the Take the narrative in this soul from God. sense, and the whole becomes typical. The widow is the Church, weeping for her lost son; the widow's son is the Christian, dead in trespasses and sins; the bier is a numbed and deadened conscience; the bearers, man's own evil habits, which are fast carrying him to his spiritual grave, and this is out-

side the city-outside the ark of Church.

It is here that Christ meets the dea it is here that He commands those carrying him to his eternal grave to s they stop at His bidding; it is here touches the bier, touches his conscient through that conscience communicates of His divine Power-the power of Life. He says to him, "Young mai unto thee, arise." In this power the up, and thus He gives again her lost his weeping mother, the Church. says St. Augustine, "awakens and readily from his bed as Christ does f grave." "And what is that grave," Ambrose before him, "but evil From this sepulchre Christ deliveret from this grave shalt thou rise again hear the Word of God. And if thy s grievous that thou canst not wash it c the tears of thine own repentance, mother, the Church, intercede for th intercedes in behalf of each as a win her only son, sympathizing with spiriti

when she sees her children borne to th by deadly sins. Let the Holy Mothe and much people stand by sympathizi the good parent. Now from thy bis

thou arise; now from the sepulchre shalt thou be delivered. The attendants that were bearing thee shall stand still. Thou shalt begin to speak the words of Life—all shall fear, for by the example of one shall many be reformed. They shall praise God, who has granted us such remedies for escaping death."

"What widow weeping for an only son can feel that bitterness which the sinner ought to feel for his own soul?" Take it in this sense, then, and the miracle applies to every lapsed Christian; it applies to every one who, having once been a citizen of God's Kingdom, is in danger of being carried out of it dead in trespasses and sins; it may apply to every one of us, and that at any time of our lives. The collect, therefore, appeals to the "continual pity" of Him of Whom the whole Family in Heaven and earth is named, that it may cleanse and defend this Family; and we pray, because it cannot continue in safety without His succour, that He would preserve it evermore by His help and goodness. "Leave us not, O Lord," it would say, "to be buried in forgetfulness of Thee, 'for the dead cannot praise Thee,' but come and meet us by Thy Providence, and touch the bier. Let us hear Thy consoling Voice, and be strengthened

by Thy grace again to rise, that, as by a miracle we are made partakers of the first Resurrection, we may become partakers of the second also, and hear Thy marvellous Voice, after which there shall be no second death."*

H.

* Williams.

SEVENTEENTH SUNDAY AFTER TRINITY.

THE VOCATION WHEREWITH WE ARE CALLED.

Ephesians, iv. 1, 2, 3.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

In order to understand the lesson of this Sunday, which is, that we walk worthy of the vocation wherewith we were called, we must examine what that vocation is; and in order to do that, we must turn to our Lord's great commandment, "Love one another," which gives to Maundy Thursday its very singular name.* This is the vocation, this it is which distinguishes Christians from all other people. "By this," says our Saviour, "shall all men know that ye are My disciples, if ye have love one to another." And it was so. "See how

^{*} Dies Mandati, the Day of the Commandment.

these Christians love one another," was the extorted and unwilling remark of a heathen during the days of their most grievous persecution.

St. Paul calls this a vocation or callingthe word means an invitation—an invitation to share in the joys of Heaven. We shall see this, and see also why St. Paul speaks of it as a vocation, if we look at the narrative itself. Our Lord was comforting His disciples on the evening before His death, and to this end He speaks of that which was so soon to take place, not as death, but as a departure-a happy removal to a place where mortal bodies "Ye shall seek Me," He said, do not enter. "and, as I said unto the Jews, whither I go, ye cannot come; so now, for the present, that is, I say unto you, that even you cannot follow Immediately upon this, He proceeds

* This is more evident in the original languages, vulva here.

APTI, Vobis dico Modo. And it is quite certain that the Apostles understood our Lord to mean, not that He now told them that they could not follow Him, but that He told them that they could not follow Him now; for after He had explained the way in which they were to qualify themselves for following Him at some future, but as yet undetermined time, Peter, always zealous and affectionate, yet often inconsiderate and rash, exclaims, "Lord, why cannot I follow Thee now! I am ready to die for Thy sake." And our Lord Himself tells him that he cannot follow Him now, but that he shall afterwards.

to teach them how they are to qualify themselves for following Him.

You must remember that this conversation takes place immediately after that type of daily sanctification, the washing of the disciples' feet; we must distinguish between this and the One Baptism for the remission of sins, foreshadowed as well as instituted by His own Baptism at the hand of John. disciples had been already baptised, and had thereby cast their lot with Him; the act indeed is not mentioned, but, as St. Augustine observes, it is implied; as Christ baptised by means of His disciples, it is evident that those who conveyed Baptism must have been baptised themselves. Accordingly, He checks the indiscreet zeal of Peter by reminding him of this: "He that is washed, needeth not save to wash his feet, but is clean, every whit." This points out the distinction between Baptism and sanctification. "The whole man," says Augustine, "is washed in Baptism, but, living in the world afterwards, we tread upon the earth. Those human affections, then, without which we cannot live in the world, are, as it were, the feet which connect us with human things; these must rest upon the earth. so that if we say that we have no sin, that is to say, if we say that by Baptism we are once

and for all freed from all taint of earth, we deceive ourselves, and the truth is not in us; but if we confess our sins, He Who washed His disciples' feet forgives us our sins, even down to our feet, (our human affections,) wherewith we hold converse with earth;" or, in other words, He sanctifies us daily, repairing that which has been daily decayed by the fraud and malice of the Devil and by our own carnal will, washing away through the operation of the Holy Ghost the daily stains which we must contract by our passage through this world, with its unavoidable ties and affections.

We shall now better understand the nature of the "vocation wherewith we are called"—the invitation by which we are invited to Heaven. Having done this, our Lord says, "A new commandment I give unto you, that ye love one another." How new? Does not the old law say, "thou shalt love thy neighbour as thyself?" How, then, does our Lord call His a new commandment?

Because, under His sanctification, we love ourselves after a new manner; and thus, if we exercise the old commandment, we exercise it with a new motive, and after a new manner, because it is now the love of our neighbour exercised under divine sanctifica-

on; and that such love as this strips us of e old man, that is, selfishness, and puts on e new Man, that is, Christ. Love does this; e Lord does not say now, love to God, but ve to our neighbour, for with such a motive "The second is like e two are identical. ito it," for, "inasmuch as ye have done it to e of the least of these, My brethren, ye have me it unto Me;" and thus it is that you e our Lord distinguishes this from all carnal fection, such as might exist without sanctifi-He defines the quality of the love ch as it is in Christians; it is now, "As I we loved you, that ye love one another." Not the love with which men love one anoer," says Augustine, "but that of the chilen of the Most High God, who would be ethren of the only-begotten Son, and, therere, love one another with the love wherewith e loved them, and would lead them to the **Ifilment** of their desires."

This is the precept given in the Epistle of is day, while the Gospel furnishes us with amples or instances showing the manner in nich we ought to behave and to feel under ch and such given circumstances, as a sams of the feelings which ought to actuate us der all circumstances, so as to promote that ity which the Epistle speaks of as indis-

pensable to us all, as Christians and as brethren in Christ.

This Epistle is taken from St. Paul's Epistle to the Ephesians, and we must remember that it is addressed to a Church more perfect and more advanced in the principles of Christianity and holiness than any of the others to which St. Paul ever wrote; it was indeed a Church to which he had himself given very particular attention, and we may easily imagine that they had profited by it, when we see that the whole Epistle contains no blame, nor complaint, nor reproof whatever—that it deals with higher mysteries and holier motives than any other Epistle, and that its sole object appears to be confirming advanced Christians

Under these considerations, therefore, the exhortation at the opening of this day's Epistle comes with additional force: "I, therefore," he says, "the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called. Seeing that the riches of God's grace in Christ have so abounded towards you, who were once Ephesian idolators, but who are now converted Christians, (men who have received an invitation, or call, or vocation, to meet your Lord in Heaven), I, Paul, who am a prisoner for

in the true faith and practice of the Gospel.

preaching these glad tidings, and for declaring this grace to you, do most affectionately exhort you that you live answerably to this vocation, and according to the obligation of your high and holy calling from heathenism to Christianity." You seem to understand how high and how holy that vocation is—show that you do so by living worthy of it.

He then goes on to tell them how they would be living worthy of it, and that it was by living in lowliness and meekness, with long-suffering, or not allowing themselves to be easily provoked, but forbearing one another in love, and by endeavouring to keep the anity of the Spirit in the bond of peace. Evidently the whole of this is a comment on :he great commandment, "that ye love one mother." Our Lord had defined it generally by the words, "As I have loved you." St. Paul tells us how He did love us, and how we night, if we would do as He has done, to love me another. He was our King, yet He came o us in lowliness and meekness; we had offended our King, but He was long-suffering; He forebore us in love, and His last prayer or us was, "Keep, through Thine own Name, whom Thou hast given Me, that they may be ME, as We are:" this is how our Lord loved

us; this is how He explained His own command by His actions; and thus it is that St. Paul recounts them to us. Christian love, the vocation wherewith we were called, must be distinguished from all other love by low-liness, meekness, long-suffering, mutual forbearance, and what all these things must lead to and centre in, unity of spirit, which is the bond of peace.

In the Gospel we have an example of what the Apostle means, or rather two examples, one of that which we must follow, and one of that which we must guard ourselves against. We see an instance of lowliness, meekness, long-suffering, and forbearance in love, in the conduct of our Saviour, and of the opposites to these qualities in that of the Lawyers and Pharisees.

First, there is our Saviour's act; it is an act of love and kindness; He is doing what must be evident to all is an act of kindness and beneficence; He is healing a man afflicted with the dropsy. So far, then, the Church holds out to us a general example. Seek out, she would say, means of doing good; do not wait for convenient times of doing it, but seize the opportunity whenever it occurs, for so did Christ.

But here is an example of another kind.

This happens at the house of one of the chief Pharisees, whither our Lord had gone to eat bread. It may seem singular to us that He should have received an invitation of this kind from those persons who, on all occasions, were His opponents. But to judge of their feelings towards our Lord, we must forget that He is the Lord God, and consider Him for the moment, as they must have considered Him, as a poor man of humble birth, who, by some means, has acquired the art of performing wonderful cures, and other miracles. have other instances besides this of our Lord's dining with these people; but on no occasion does this appear to be a mark of respect or attention. On one occasion we find Him reproaching His host with a neglect of the common courtesies of Eastern life, the kiss of welcome, and the water to wash His feet. seems to have been rather as rich men in our own days sometimes invite remarkable characters to their table, though, while they do so, they do not consider them as belonging to their society. It was partly from ostentation, partly for their own entertainment, and that of their friends, because they expected to see some miracle.

Even while they received Him at meat they were jealous, they were watching Him,

they were hoping to entangle Him, so as to betray Him; not indeed outwardly—for this would be a deep offence against the laws of Eastern hospitality, so deep as to have disgraced them-but they were watching Him secretly notwithstanding. And His answer conveys a far greater reproof than anything that appears on the surface. It was an answer to their thoughts; it showed them that He understood their treachery. "Is it lawful," He said, "to heal on the Sabbath-day?" They held their peace; they saw that He knew what they were thinking of. In all probability they were ashamed, yet were too proud to confess their breach of hospitality. The Lord forbears; He does not press the matter; He is satisfied with having quietly conveyed the reproof to those who knew what their own thoughts were; He makes no display, but He takes the man, and heals him, and lets him go, and then is satisfied with explaining from their own law the principles on which He acted, justifying quietly His own conduct, but leaving them to make and apply the inference. What we are to remark in it is, the kind and conciliating conduct of One who would take no occasion to offend.

And the Church, by selecting this particular passage to illustrate this particular precept of

the Epistle, would say to us, See how you must behave as Christians when you are in the world, and associating, as you must associate, with the mixed characters, the good and the bad, which the world contains. Love all, as Christ loved all, and seek out occasions of doing kindness; be not like these Pharisees and Lawyers, ready and anxious to put the worst construction upon what you see others do. Guard yourselves from jealousy; it will lead you into thoughts that you would be ashamed to have seen and known. And if vou meet with men who have not the Christian spirit—and you must meet with such if you live in the world at all—then be like Christ on this particular occasion, forbear. If you are right, do not press your victory so as to make your opponents ashamed. You love them, and you would not inflict a wanton or unnecessary pain upon them; and do not be above justifying yourselves even when you are right, and your opponents obstinately and perversely in the wrong. Do not be above conciliating, and giving your reasons, and showing your authority, to those even who have no right to ask it. Endeavour thus to keep the unity of the spirit in the bond of peace. Do this because you are Christians, for you see Christ did.

The concluding portion of the Gospel affords us a precept to the same effect; it conveys, indeed, as we shall see, a deeper and more typical meaning than simply a piece of advice on our conduct in society; but this, at all events, is its primary sense.

The Pharisees, we may remember, were a very exclusive sect. They had always considered themselves, and had hitherto been considered by others, as more holy, more pure than other men. They were the religious world of Jerusalem. Originally they had been the predominant party in politics, and still had very great influence; but at this time they were beginning to lose their political supremacy, which was passing over to their rivals, the Sadducces, the free-thinkers and liberals of ancient times, which party was then rapidly creeping into power.

This, as we may readily imagine, was a very fruitful source of jealousy; and we find our Lord more than once availing Himself of this feeling, in order to put one or other of the parties to silence, as St. Paul did afterwards to save his own life.

This will account for the occasion on which this piece of instruction was given. The Pharisees, in whose company our Lord then was, had begun to be very sore that their

hitherto acknowledged superiority had begun to be questioned. Our Lord, therefore, makes this state of things a farther illustration to His own maxim of Love, shown by "You feel offended," mutual forbearance. He says, "with the presumption of men who take the highest seats from you; you are yourselves eager and jealous about it. You have lately received some rebuffs; learn from this how to promote good feeling by doing vourselves the very opposite to that conduct which has produced such soreness. Be lowly; be humble; do not stand upon your own estimation of yourselves, but leave it to the master of the feast to make his own selection from among his own guests, and to arrange their precedence. Wait in the lowest rooms, you will lose nothing by it, and you will besides be promoting that mutual love which ought always to subsist among brethren.

This is our Lord's instruction, but there is something beyond this. You will observe it is called a parable; now a parable is something that contains a hidden meaning beyond that which appears on the surface.

Who is that MASTER OF THE FEAST who bade thee and him? What is that Feast to which you are both bidden? The Epistle for the day shall answer it. There is one Body and one Spirit, to which you are called, bidden, in one hope of your calling; there is One Catholic Church, of which you all are members, and that Church sanctified by One Holy Spirit; this is the Feast, and all who are admitted to it have one and the same hope or object. One and the same Lord bade thee and him, and that is the Lord Jesus Christ, the Head of this Church, the Master of this Feast, the Saviour of the Body; there is but one Faith for all, the very humblest hope for inheritance among the Saints in light, and the very greatest can do no more; there is but one door by which all enter alike, the one Baptism for the remission of sins. Jew and Gentile, bond and free, rich and poor, we are all one in Jesus Christ, by one Spirit baptised into one Body; and there is one God and Father of all things, Who is above all, and through all, and in you all. If this is the Feast, this is He Who bade us.

Are we, then, who have no right to sit down at God's Feast, are we, who have no claim to be admitted at all, and who are admitted only through the grace and mercy of Him who bade us, are we to contend for the highest seats, not satisfied with that state of life to which God has called us? Is it not enough for us that we are "the Body of Christ and members in

particular," that we should rend that Body, and break that unity by our own jealousies, and strifes, and divisions? "God hath set some in His Church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues," "and even, as in these reat gifts," says St. Chrysostom, "God hath not vouchsafed all to all men, but some to this, and others to that, so also does He in respect the less, not setting in these either any bove all. And this He did, building up thereby great abundance of harmony and love, that each one, standing in need of the other, **might** be brought close to his brother. Covet mernestly as you will the best gifts, yet, says he Apostle, I can show you a more excellent way."

And that way is Charity, or, as he calls it when writing to the Ephesians in our Epistle br this day, "the Unity of the Spirit in the nond of peace."

This, then, is the Apostle's argument. Seeing ye are all members of one Body, martakers of one Spirit, expectants of one Hope, having one Lord and common Saviour, me Faith and Belief, one and the same Bapism in the Name of the Father, the Son and the Holy Ghost, one and the same God

and Father in Christ, seeing that you are one in all these particulars, be one among yourselves, and endeavour to keep the unity of the spirit in the bond of peace; learn that so many are the obligations, so strong the bonds and ties which lie upon all the members of the Church to be at unity among themselves, of one judgment, and of one heart, that such as violate these bonds, and culpably divide and separate themselves from communion with their brethren, Christ looks upon as no longer members of His Body, but as having rent themselves from it."*

Pride is at the root of all division; the ground of the whole is, that we do not consider ourselves esteemed and ranked according to our merits, and that we choose out the chief rooms, like the Pharisees, instead of waiting till the Master of the Feast shall give us those places which He considers most fitting for us, as well as for the general order and arrangement of His House. He may permit this now, for this, as all other states in which we are placed, or in which we place ourselves, are our trials; but when He Who bade us all cometh, then we shall find that everyone who exalts himself shall be abased, and he that humbleth himself shall be ex-

alted. These words are spoken according to divine judgment, not according to human experience. Here they who desire after earthly glory often obtain it, they who are humble and content often remain inglorious. words are not for the children of this world: they do come true even in this world frequently, but he who expects their fulfilment invariably will be disappointed. It is not coneistent with God's providence that it should be so; were it so, pride and humility would be no longer trials and tests of character. It is **not** to these that the Preacher speaks, when he says, "The greater thou art, humble thyself in all things," (Eccles. iii. 18.) nor a greater than he when He says, "blessed are the meek," # blessed are the poor in spirit." To sit quiet and contented in the lowest room is a trial of faith, and we must abide it patiently, satisfied that He Who bade us all will come, and will not tarry. "Whenever He does, then," says Bede, "whomsoever He shall find humble, He will exalt, blessing him with the name of Friend, for whosoever humbleth himself as a little child he is the greatest in the Kingdom of Heaven. But it is well said, then shalt thou have glory; thou mayest not begin to seek now what is kept for thee at the end; it may be in this life, often does God come

himself in their sight exalted by whosoever exalteth himself becamerits, the Lord shall bring low, an humbleth himself on account of I the Lord shall exalt."

IGHTEENTH SUNDAY AFTER TRINITY.

THE RICHES OF GRACE.

1 Cor. i. 4.

"I thank my God always on your behalf, for the oce of God which is given you by Jesus Christ; that overy thing ye are enriched by Him."

E. PAUL tells the Corinthians that in every sing they are enriched by the grace of God ven them by Jesus Christ. Let us examine se full meaning of these words.

In this instance you see that St. Paul is at thanking God that the Lord had given a Corinthians any particular thing which be and not before. As Christians they are d, of course, received new and peculiar and of these the Apostle speaks freently in other places; but this is not what is speaking of here. What he says is, hey are enriched in every thing," meaning idently that every thing they had before a received now a new value. They had the

thing before, no doubt, but that same thing is now spiritualized, and, if we may use the term, Christianized.

This is the doctrine of the Sunday, and the Gospel shows us the same by an example the Commandments. They were of God; they had existed long before Christ's coming the flesh. There they were still, those same Commandments. Even now that Christ was come, they were in no way changed. "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil." The Commandments themselves were not changed, but the sense in which they were to be taken was changed; it was a broader, fuller, more complete sense than they had borne heretofore. The Commandments were "enriched," and this is one of those things for which the Apostle thanks God.

How they were enriched we may see from the Sermon on the Mount. And this will form a good instance of the difference between the law of bondage and the law of liberty, the old covenant and the new, the treating us as "servants," and the treating us "as sons." The original commandment was stern, hard, definite, and decisive: "Thou shalt do no murder;" "thou shalt not steal;" "thou shalt not covet." Even when it speaks of God, the tenor of it is much the same: "Thou shalt have none other gods but Me;" "thou shalt not make to thyself any graven image;" remember that thou keep holy." It is the stern, authoritative command which a master gives his servants: "I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

Beyond the general motive that these were the commands of the God who had brought out those whom He thus commanded "from the land of Egypt and the house of bondage," there is nothing about love, or thankfulness, or personal gratitude. No doubt the deliverance from the house of bondage is typical; and in its typical meaning it affected every individual of the chosen race. But of that those who were called upon to keep the commandments could understand little. Their gratitude, if they felt it, was on account of an historical, not a personal blessing; and their chief moving power was fear, and not love.

These were the commandments under the saw of bondage; but when the Lord had disclosed to us a new covenant, He, preserving the very same commandment for the rule and

guidance of His followers, gave the motive power of them all.

Thou shalt LOVE the Lord thy God.

"Fear," says St. Thomas Aquinas "belongs to slaves—love to sons. Fear is a compulsion, love is a freedom. Whoso serves God in fear escapes punishment, but has not the reward of righteousness, because he did well unwillingly. God does not desire to be served servilely by man, as a master, but to be loved as a father, for that He has given the Spirit of Adoption to men."

This is called the "law of liberty" by the Apostles. In one sense, it is, no doubt, far more lax than that of the Old Testament which, therefore, they call "the law of bondage;" but in another it is far more stringent. The one binds the body, the other the soul, heart, and mind. The law of bondage says, "Thou shalt have none other gods but Me." The law of liberty, relaxing the letter of that commandment, renders it impossible for man to put it aside, by substituting for it, "Thou shalt love the Lord thy God." The law of bondage commands us to do no murder. The law of liberty, by telling us to "love our neighbour as ourselves," even while it makes us the judges of our own motives, and the measurers of our own deeds, makes it also

mpossible for the man who loves himself to ate his neighbour.

The law of liberty, while it treats us creaures endowed by God with reasoning faculies, and not "as horse and mule, which have o understanding, whose mouths must be eld by bit and bridle," has in reality added p our duties, not diminished from them; for o everything that we had before, it has dded responsibility. He who is commanded ot to murder, and not to steal, and not to ear false witness, and not to covet, has simly to abstain from murder, and to keep his ands from picking and stealing, and his angue from evil speaking, lying, and slander-But when that same man is told to do others as he would they should do to him, hen he has to weigh his own duties, to set imself his own tasks, and to measure by his wn measure his own performance of them. **M** course by stealing he determines his own estitution, and by murder his own punishent; but the system of liberty and selfgislation goes far beyond this. If a man ovets his neighbour's house and lands, I do ot see how he can escape without giving him is own house and lands. If he exacts all his eighbour's time in attendance upon him and is selfishness, he must, by his own rule,

devote all his own time to the service of his neighbour.

This is the law of liberty. We are not tied down by God to particular rules, but we are called upon to be our own lawgivers, and to tic ourselves down. All motives are taken away except one, which is to influence and regulate everything. The Lord does not sav as Moses said, "Whoso doeth this, shall surely die;" that shall be "visited to the third and fourth generation." What the Lord says is simply, "Thou shalt love the Lord thy God." He who does that will take a pleasure in doing all that God takes a plear sure in, just as a child would take a pleasure in the act of pleasing its parent. " Dutiful" might have been the word to express this if we had not the word "affectionate, which implies dutiful and something more. dutiful please God, the affectionate take s pleasure in pleasing Him.

Do you observe the force of the expression in the Gospel for the day, the second is like unto it. Why like? Why is loving our neighbour like loving God? Does it not mean that it is the same moving power that is influencing us still? God loves our neighbour, God would wish our neighbour's welfare, temporal and spiritual, and we love God:

we would please Him, therefore, by doing that which gives Him pleasure. How can we, then, hate him whom God loves, and do harm to him whom God would prosper?

"On these two commandments," says our Saviour, adapting His words to our comprehension, and dividing the idea, that we may see the two forms of it, "on these two commandments hang all the law and the prophets," But there is only one commandment, Love God: for there is another sense in which the Christian may take that saying of St. John, "Whoso leveth Him that begat, **leveth** Him also that is begotten of Him; for of His own will begat He us." We are His children by adoption and grace; and if we love the Father, and have no means of showing our love to Him by reason of the immeasurable distance by which we are removed from Him, we have at least the power of showing our love to Him by loving His children, and serving Him by serving them. "Beloved," says St. John, commenting on this very subject, "we are now the sons of God; we had not this particular reason before, but we have it now."

Our Lord recurs to this sentence at a very solemn period of His ministry; it is when He is taking leave of His disciples preparatory to giving them the greatest proof of love which it was possible to afford: "A new commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another."

Now hear St. John's comment upon this. "He that saith he abideth in Him, ought himself so to walk even as He walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. Again, a new commandment write I unto you, which thing is true in Him and in you."

It is not a new commandment that we love one another, but a very old commandment, with a new and additional motive for keeping it, a new debt of gratitude which we cannot repay, or hope to pay directly, and, at the same time, a new means opened to us whereby we are graciously permitted to repay it indirectly.

And now the only thing that remains is to explain why it is, in any sense, a new commandment—why, if the Lamb was slain from the foundation of the world, the commandment, as we have it now, was not given from the foundation of the world. If we are living under a law of liberty now, and are permitted to set ourselves our own tasks of love,

and to fix our own means of showing our gratitude, why was it not so always? why were kings and prophets, who desired to see the things which we see, denied the blessing of seeing them? or, in other words, why are we more fit to live under a law of liberty than God's Church under the Mosaic dispensation?

I cannot tell you why it pleased the Lord to send the Holy Ghost upon us, and not non them. I cannot tell why it pleased His inscrutable Wisdom that Christ should die, and obtain for His people gifts from Heaven at the particular time in which He did die, and not a hundred or a thousand years before; but grant that, and the rest is easy. It is because we are fitted for the law of liberty, and they were not. It is because eonsciences enlightened by the Holy Ghost are, so to speak, self-directing; and consciences not so enlightened are not self-directing; or rather, to speak more accurately, because God, not having made their bodies His temple and His dwelling-place, governed them from without; but having made us His temple and His dwelling-place, governs us from within. The commandments are the same; the God who gave them is the same; it is the Residence of that God that is changed. He did work on us, He does work in us, "both to will and to do of His good pleasure;" and therefore it is that, though the commandments are in reality old, older than Moses, as old as the fall of man, which made them necessary at all, to us they are new; that is, the light in which we see then is new. We could not be trusted to our own guidance then. We can be trusted now; for, by the Holy Ghost that is in us, we have now GRACE to withstand the temptations of the world, the flesh, and the Devil; we have GRACE to enable us to follow with pure hearts and minds the only God; and this we have through Jesus Christ our Lord.

JETEENTH SUNDAY AFTER TRINITY.

THE TURNING-POINT OF OUR LIVES.

Eph. iv. 17.

say, therefore, and testify in the Lord, that ye forth walk not as other Gentiles walk."

lesson of this Sunday is seen in its Collect at without God we are not able to please, but that God the Holy Ghost does, recrtain conditions, direct and rule the ts of men. It is evident, therefore, that e are under these conditions we are able lease God, and that to say we are not to please Him when He has held out itions in which we may please Him, is faithlessness—the very worst description elf-deceit, because it is taking a Gospel 1, and making that very truth the ground acceiving ourselves.

is, therefore, is the point carried out by lospel and Epistle. The Gospel describes

the turning-point of a man's life, the Epistles

man's conduct before and after that point.

In the Gospel, a man afflicted with the palsy is brought before Christ; brought, you observe, by his believing friends, not coming from his own belief, or trust, or hope. The Lord, seeing their faith, not the man's faith—we do not know whether he had faith or not—but seeing the faith of the friends, saith to the sick of the palsy, "Thy sins be forgiven

thee." Can we not see in this the child incapable of faith himself brought to the Font

You will observe that this forgiveness is to all intents and purposes the same as that of Baptism, it is the washing away of sin. People wonder sometimes when they see how careful

Baptism, it is the washing away of sin. People wonder sometimes when they see how careful the Apostles were to baptise, and how indispensable they evidently considered Baptism with water and in the Name of the Father, Son, and Holy Ghost to the salvation of their converts, and then remember that our Lord Himself never baptised at all, and in many cases forgave sins without visible or water Baptism. If these people remembered that the outward visible sign or form in Baptism is of no value whatever in itself, but derives its whole efficacy from the Word of Christ,

which made it what it is, they would cease to

wonder that the Almighty God Himself dispensed with it. Christ could wash away sins in any way that He pleased, but we can wash away sins by that means only which He gave us for doing it. Water is not indispensable for God in His own proper person, but it is indispensable for man, because God gave him no other means.

The man, then, was baptised by God's Baptism, and the difference between his state before and his state after was exactly this, that whereas before he was able to do nothing of himself, afterwards he was able to perform all the ordinary duties of life; his sins were forgiven him, therefore he was able to do those things which, since he had been under the power of the disease, he had been unable to do; and, as soon as he was able, he received a command from Him to go and exercise the power he had thereby acquired—"take up thy bed, and go into thine house."

In histories such as this, which are recorded for the express purpose of revealing doctrine, we must be particular in noticing a number of little things which in other records would seem matters of course. No speech of our Lord's is a matter of course; He might have said, and it was most natural that He should have said, Arise, and follow Me, or Arise, and

show these people that you are healed. What' He did say is, "Arise, take up thy bed, and go to thy house." We serve God by doing the common duties and offices of life with the Spiritual strength which He has given us to do them with.

do them with. All our Sunday lessons are derived from a portion of the Gospels and the Epistles taken conjointly, because the Epistles are specimens of the way in which the Apostles set the Lord's doctrine before the people. In very few instances indeed did Jesus Himself teach the people; in most cases His teaching was directed towards His disciples alone. would be on earth for a short time. He therefore occupied Himself mainly in preparing those who would supply His place. Hence we find, "Jesus Himself baptised not, but His disciples;" "Jesus gave thanks, and brake" the five barley loaves and two fishes, and gave them, not to the multitude, but "to the disciples, to set before the multitude;" and afterwards He tells them to make disciples of this multitude, and of other multitudes, "teaching

The Epistles, therefore, show us the way in which those Apostles received this typical teaching of their Lord, and the way in which they explained it. We are very apt to think

them whatsoever I have commanded you."

that the Gospels are easier to understand than the Epistles. It is not so. It is easier to understand the facts, it is easier to understand that Christ did heal, and that Christ did perform this or that miracle; but the inner meaning and doctrine of these facts we should not understand at all, nor even see that there was an inner meaning in them, unless the Apostles had set it before us. The Gospels are easy to us only because the Church, having the Epistles and the general teaching of the Apostles, is able to lay them before us plainly.

The Epistle for this day, therefore, is a comment upon this text. St. Paul addresses the Ephesians, and beseeches them that henceforth, that is to say, from the time they have passed this turning-point of their lives, they should not walk as other Gentiles walk, in the emptiness of their minds, for that is the true meaning of the word which we render "vanity." In them it might be excusable, because their minds were empty, which, of course, means empty of grace; because their understandings had not been enlightened, in the only way in which they could be enlightened, by union with God. They could not therefore feel the incongruity of all this, and therefore they naturally enough would "give themselves over unto lasciviousness, to work all

uncleanness with greediness." This for them might be natural enough, but for you, who have passed the turning-point of "forgiveness of sins," it would not be natural—no more natural than that the man now no longer sick of the palsy should continue lying on his bed. and trusting to the efforts of others. have not so learned Christ;" you have not studied your Gospel to so little purpose as that, if, at least, you have been taught the real meaning of His teaching "the truth that is in Jesus." Your "old man," your formet nature, it is very true, was corrupt, was just like that which you see on every side of you among the unbaptised Gentiles; but this, you must remember, you have put off; you have now put on a new nature, and that nature is "created after God," or similar to God.

The force of this passage is derived from the Book of Genesis, in which we are told that God created man after His own image. This, as God is a Spirit, must necessarily mean, not an outward or bodily similitude, but a Spiritual likeness; so, that man loved what God loved, and hated what God hated; and that not as we do it now with an effort and a contest against opposing thoughts, and desires, and inclinations, but naturally, and, as it were, instinctively; and so it went on, for

"Adam begat a son in his own likeness." The new creation, the new birth, put into the mind of man new desires; and this brings us to the Apostle's expression, "creates us again after God;" we begin to have an instinctive desire after righteousness. Now the whole Christian trial consists in bringing this engrafted aspiration to good effect.

We have the desire and the power given to us; the Devil, though not destroyed, is bound; his power is limited to those who are willing to readmit him. Therefore the Apostle enumerates those things which are the Devil's works, and calls upon those who are redeemed of God to put away these things. The first sentence is remarkable; we are to put away lying, and to speak every man truth with his neighbour, because we are now members one of another—the whole hinges on the fact of our having been adopted into God's family. Bitterness, wrath, clamour, evil-speaking, and malice, are to be put away. Why? Because they render ourselves and all around us miserable? By no means. It is quite true they do produce such effects. but that is not the reason to urge with Chris-The reason with them is, that they tians. have received the Holy Ghost, and have been "sealed by the Holy Ghost unto the

And when we come to virtues, it is the Heathers—other Gentiles same thing. might say, be kind to others, for others have been kind to you; or, be kind to others, and then others will be kind to you; or, be kind, because it is right and seemly, and virtuous in itself. These are all reasons, and, like the reasons for abstaining from vices, they certainly do apply to Christians, for Christians. like heathers, are men, but these are none of them the Christian's reason. The Christian is kind, and that whether others are kind or not, because he has promised to follow the example of Christ, and Christ was kind; he forgives others, not because they deserve it, they may or they may not, but because God for Christ's sake has forgiven them.

This is the lesson for the Sunday, that the turning-point of God's forgiveness through Christ, which is our case in Baptism, has opened out to the forgiven an entirely new set of motives, and feelings, and grounds of action, as well as new powers for exercising them. The Christian is a new man; not so much because he does new things which he

had not done before, for many of them are things which, if he was a right-minded man before his adoption, he might have done just the same; but that even for these he has new motives. What he has gained besides his forgiveness for the past, is the power to keep on steadily and constantly, and a motive before him which is the same yesterday, today, and for ever. The unbaptised man acts from impulse—sometimes right, no doubt, but very generally wrong—for he has neither object, nor pattern, nor power. The Christian has the Pattern Man always before him, the Prize of his high-calling always in view, and ■ Guide and Comforter always pointing to his Example, and always enabling him to conform himself thereto.

. Hence the Collect:—

**Remembering always what our former state was, remembering our total inability in that state to please God, remembering, and thankfully remembering it, because it continually points out to us the blessedness of our present state, in which we have received the Holy Ghost, and are entitled to call for His help, we pray to God that He would in all things direct and rule our hearts, through Jesus Christ our Lord."

NINETEENTH SUNDAY AFTER TRINITY.

THE POWER OF GRACE.

Matt. ix. 8.

"But when the multitudes saw it, they marcelled, and glorified God, who had given such power unto men."

On this nineteenth Sunday after Trinity we enter fully into the subject which we just touched upon at the conclusion of the preceding sermon. We have seen that the Commandments of the Old Testament, by being left to our own measurement, acquire a breadth and a comprehensiveness which they did not possess before. We have seen that, in spiritualizing them, the Lord has made the keeping of them much more difficult. We see that to perform outward acts of duty is easy in comparison to the task of acquiring such a disposition as will render such performances natural, and matters of course; in fact, that

the acquiring of such a disposition as will fit us for heaven is altogether beyond our power.

The subject, therefore, which this Sunday opens to us, is the new nature acquired by the act of Regeneration. The Lesson of the preceding Sunday has been discouraging; it has disclosed duties evidently beyond the power of our natural strength. The Lesson of the present Sunday, therefore, is consoling and encouraging, such that, when the multitude see, they may glory God who hath given such power to men.

The Lesson is not the duty of men generally, but the duty of men as baptised Christians—as servants who have received at their Master's hand the talents, and are now setting forward to trade with them, so as to bring back not only that which He had then committed to them, but the increase also. St. Paul, in the Epistle for the day, clearly distinguishes the Ephesians, to whom he is writing, from other men. He tells them that they should not henceforth walk as other Gentiles walk. And what does the word henceforth mean? Is it not beginning at some definite time? And is not that time evidently the day on which they ceased to be like other Gentiles; that is to say, the day when their sins were forgiven them, the time when the

and, I remis Ghos good Ttrine to it the c the v work the C do n other for C trine we n subje

believing, how He condescended to give them an outward visible sign, "That ye may know that the Son of Man hath power upon earth to forgive sins, then saith He to the sick of the palsy, Arise, take up thy bed and walk."

Chrysostom and Jerome both notice the **fact.** that as the soul is better than the body. so the miracle of healing the soul must be greater than that of healing the body. But the latter proceeds: "Forasmuch as the one may be seen by the eyes, but the other is not sensibly perceived, He does the lesser miracle, which is the more evident, to be a proof of the greater miracle, which is imperceptible." "Whether or not," says Jerome, "his sins were forgiven. He alone could know who forgave; but whether he could rise and walk, not only himself, but they that looked on, could judge of; but the power that heals, whether it be soul or body, is the same; and as there is a great difference between saying and doing, the outward sign is given, that the spiritual effect may be proved."

This is true; but there is something more in this passage. It is a type. Let any one remember what a paralytic man is, and imagine some active work set before that man as the only condition or hope of his salvation, and then he will fully understand what St.

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should conduct himself so as to work out his own salvation. The duty taught to-day is thus pointed out in the Catechism. the catechumen has explained the benefits he has received in Baptism, and the promises he has made, he is asked whether he does not consider himself bound to believe and to do all that was promised for him, he is taught to answer with confidence, YES, VERILY, and by God's help, so I will, not admitting the smallest doubt or hesitation as to whether God really has given such power unto men. At the same time he feels also bound heartily to thank Him Who has placed him in this state of salvation, and to notice that this does not mean a state of safety, but a state in which his safety is in his own power; for he is taught to pray that God will give him His grace to enable him to continue in it until his life's end.

It is absolutely necessary that we should be made to understand the precise nature of our position as regenerated men. There are two dangers, that we underrate the power of the grace given us, and that we imagine an effect which the Lord Who gave it never intended it to produce. When people have thought of the wonderful power of Christ in thus regenerating a man, that is, making a new man

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to work for his daily bread, and a tongue fit for the praises of God. But is it quite certain that he would use them for that purpose? Might he not use the hands which God had strengthened to steal or to murder? might he not use the tongue which God has loosed to curse, and to swear, and to lie, and to bear false witness? If his healing from the palsy has given him more power to do good, has it not also given him more power to do harm? The healing is God's gift, but has he not the power to do as he pleases with it?* And will any man say, if he does so misuse it, that the last state of that man is not worse than the first?—that God gave him the strength wherewith he might save himself, but he chose to do the Devil's work with that gift, and so to damn himself.

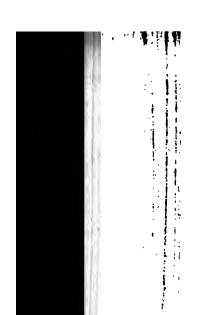
This is the type of the healing of the paralytic man. "In this paralytic," says Hilary, "the whole Gentile world is offered for healing; he is, therefore, brought by the ministration of angels; he is called Son, because he is God's work; the sins of his soul, which the Law could not remit, (for faith only justifies,) are here remitted to him; and, lastly, he shows the power of the resurrection unto rightcousness by taking up his bed, thus showing that all helplessness shall be no more found in his body." "His rising up," says Raban, "is the drawing off of the soul from carnal lusts; his taking his bed, is the raising the flesh from carthly desires to spiritual pleasures; his going to his house, is going to internal watchfulness of himself against sin."

Even so is the gift of God in Holy Baptism; without it we are dead in trespasses and sine, lying helpless under the curse of our first parents' trangression; with it we are quickened; but to what? That depends on ourselves; only so far is certain, it must be to something infinitely better or infinitely worse; there is m returning to the state in which we were before Baptism; we can never again be dead in trespasses and sins, but alive and active, working out our own salvation, or pressing on in our road to Hell. The evil spirit has been cast out of the man certainly, it can never again return to the habitation from which it was cast out unless it find it swept and garnished, that is, prepared by that man's own self for his reception; but if it does return, then taketh it seven other spirits worse than itself, and they enter into that man's mind and dwell there: and the last state of that man is worse than the first that is to say, his baptised state is worse than his unbaptised state.

This will bring us fully to understand the Epistle. This describes the state of the paralytic man after he has been healed, and may be considered as the warning which might have been given him by the Lord Who healed him, and which is given to those of whom He is the type. The Ephesians, to whom St. Paul

was writing, were among those who had been healed and set free from their spritual paralysis; they had taken up their bed, they had gone to their house, their daily work in God's service, and the means of doing it having been thus placed in their hands, if they neglected it, they did so now not from disability, but from wilfulness.

And now let us apply both Epistle and Gospel to our own case. We have been baptised as well as the Ephesians, we, therefore, cannot walk as other Gentiles walk, in the emptiness of their mind, and their darkened understanding; we are not alienated from God by ignorance. If we give ourselves up to lasciviousness, it is not because we are past feeling, since we, like the Ephesians, have not learnt Christ in this manner; and, therefore, we can no more plead weakness than the man who had been cured of his palsy could plead weakness; we had it once, no doubt, "but ye are washed, but ye are cleansed, but ye are sanctified;" what follows but that "we put off the old man which is corrupt according to the deceitful lusts." Blessed be God, we Englishmen have no need to say, as the Ephesians had, "according to the former conversation," because we can none of us, or, at least, very few of us indeed, remember the time before we



that he lost that I terity lost it in him by taking our nature has restored us to Righteousness and to This is the Image us anew, or regeners calls upon us to put it. He shows us a Putting away lying truth with his neighb as probably we may, though regenerated, feeling, lest the Devi

with him the seven himself—revenge, manust not let the that needeth. No bad words should come out of our mouth, but we should try to instruct and bring on our neighbour.

And why should you, the baptised, the sheet of God, the saints, be more particular than other people? why is that which is a hin in others sevenfold a sin in you? Why, plainly for this reason, because your bodies have been made temples of the Holy Ghost, and as that same thing which is a sin at home would be a horrible sin if committed in Church, the House of God, so does that which would be merely a fault in a heathen become a deadly sin in a Christian, because he defiles his body, the temple of the Living God.

wherefore," says the Apostle, "grieve itot that Holy Spirit, whereby ye were sealed anto the day of Redemption." Remember, in the Revelation, how the servants of God were realed on their foreheads; and remember how you were sealed on your foreheads with the tross of Christ. And why were ye so sealed? In token that ye were Christ's faithful soldiers and servants unto your lives' end. This is thy sin is so great an evil in you, the CALLED. Over and above all other sin, you reak your promise to Christ, you grieve the Spirit of God, you defile His Temple. And s there not something about quenching the

Holy Ghost, causing God to remove the gift He has given us?

Others may look at sin as a great evil, yet they do not see its power in its full extent because, holding that every one who is regent rated will be finally saved, they do not believe that it ever gains the final mastery: but the Churchman, believing that all who are baptised into Christ's Body are thereby made members of Himself, heirs of His kingdom, and partakers of His Spirit, estimates at a far higher rate the deadly power of sin, since it is able to maintain a perpetual and sometimes a fatal conflict against grace once bestowed-4 conflict to which the early tempers of his own children bear a painful, yet undoubted wit-To him a far more powerful meaning ness. than others can realise is given to the apostolic descriptions of Christian warfare. others they may be a stumbling-block, because, following the traditions of men, they believe that a man cannot fall away from the grace once given. The Churchman has learnt, and from his Master's own mouth, that he may be even a branch in Christ, and yet, if fruitless, taken away; he has learnt from St. Paul that he may run the race, yet, unless he so run that, he may not obtain the prize; he has learnt from St. Peter that, though he

with all diligence to make his calling and election sure; from St. Paul that, unless he beep his body under, and bring it into subjection, he may be a cast-away; and from our Blessed Saviour that he may have trimmed his lamp, and be waiting for his Lord, and pet, having no oil in his lamp, be finally shut but.

There is warning certainly in the Epistle. No Christian can contemplate the high position in which he is placed, without thinking of the awful consequences of a fall, but it is far more an encouragement than a warning. He acalled upon to deny his sins out of self-respect. All bitterness, and wrath, and anger, and clamour, and evil-speaking is to be put sway from us with all malice, not because they we injurious, not because they are wrong they are so, but these motives, such as they we, would weigh with anyone—not because hey are wrong, therefore, but because we must receive them, if we receive them at all, nto that which has become the temple of the Holy Ghost; because we should thereby grieve the Holy Spirit, whereby we have been realed unto the day of redemption. We must be kind to one another, we must be tenderrearted, we must forgive one another, not

Christians plainly, practically motive, an aim, an object, a this, besides showing us the to perform them. We know that without able to please Him, but we Holy Spirit, Whom we have all things direct and rule our not talk, therefore, of our fa our weak nature, and our cor we will boldly stand up as soldiers and servants; stren grace, revived with His mos and Blood, we will resist th will fly from us; and when v of our victory, we will not

last Sunday; it points out ag

ROPER LESSONS FOR THE SUNDAYS AFTER TRINITY, FROM JEREMIAH AND EZEKIEL.

HOPE OF RESTORATION.

St. John, xv. 1, 2.

"I am the Vine, My Father is the Husbandman. Thery branch in Me that beareth not fruit He taketh thay: and every branch that beareth fruit, He purgeth, that it may bring forth more fruit."

HIS text, applied as it generally is, to every **hristian** individually, gives us the reason 'hy God's faithful servants meet, as we see vey do meet, with what the world calls misertunes. These, our Lord would lead us to mderstand, are not always trials; they are my often more like the severe pruning which e vine, beyond all plants that are known ad cultivated, is constantly requiring, in order bring it to perfection. Not only those tanches which are hopelessly bad must be moved, but those also in which the Husbandan sees some hopes of fruitfulness He must arge, that they may bear more fruit. is, which is true of individuals, is no less ue of the Churches to which they belong; deed there are passages in Scripture which

make it even more applicable to this case than to the other. In all probability it was to the Church that our Lord was alluding at the time when He spoke this parable, for He spoke it standing under the sculptured foliage of the vine that decorated Solomon's porch. Now that decoration was placed there in illustration of the 80th Psalm, which Psalm was written as a prophecy or history of the Church of Israel.

But the Church of Israel itself, was only a type of the Church of Christ, and our Lord draws the attention of His disciples to this

that decoration was placed there in illustration of the 80th Psalm, which Psalm was written as a prophecy or history of the Church of Israel. But the Church of Israel itself, was only a type of the Church of Christ, and our Lord draws the attention of His disciples to this fact. "I am the true Vine," He says; "I and My Church are the true Antitypes, of which this vine which you see here is the type, and the 80th Psalm the prophecy; that which has been shadowed in the type shall be confirmed in the Antitype. If, in the old times, the Husbandman cut off the ten branches that hore no fruit, and pruned and cleansed the other two, in which there still remained some promise, so it shall be now. He says, My Vine is again brought forth out of that great type of the world, Egypt: "Out of Egypt have I called My Son;" it shall again have many branches, it shall again take root and fill the land, the hills shall again be covered with the shadow of it; it shall again stretch forth its branches unto the sea, and its boughs unto the river; the whole prophecy of the 80th

Psalm shall be fulfilled. But—then comes in the warning of the parable—the principle of God's dispensation is not altered. He may not again break down the hedge thereof, or suffer the wild boar out of the forest to root it up. "but every branch in Christ that beareth not fruit, every Church that will not fulfil its mission, shall be removed; and not only that, but every branch that does bear fruit, every Church that does continue in the Apostles' doctrine and fellowship, God will purge. He will afflict it, not in anger but in mercy, that may bring forth more fruit. We know that Christ's Church will continue on earth till His second coming, just as its type, the Church of Israel, was to continue upon earth till the His first coming. This the Lord has revealed; but as for the separate branches of it, the national Churches, we have no promise of continuance for them; the Vine may live, though its branches be cut away. Many of these have been removed already, and many that have not been removed have been purged, and all shall be removed or purged according to the amount of their backslidings.

To keep this continually before our eyes during that part of the year in which our mission as Churchmen is set before us, is the object of the Proper Lessons of the Seasons. We are quite at liberty to apply these lessons

to ourse Kingdon bear in n to a nati a Churc if we purgeth and cast In th the spec that of The gra been pro severed vitality taken p there ap of grow tion goi sap which but alre the com was irre question was led the foun of Nebat And 1 history o process

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Judah had offended even as Israel had offended, but Judah was not as yet cut off, and the principle of vitality was not as yet extinct. The Husbandman, by severe discipline, was to bring it forth, and the prophecies of Jeremiah, Ezekiel, and Daniel, give us the details of the operation.

The first two lessons of the series, those of the Fourteenth Sunday after Trinity, describe to us the state of wickedness into which Judah had fallen after the dispersion of Israel—a state, to all appearance, quite as hopeless as that of Israel itself. "I said (unto Israel) after she had done these things, Return unto Me, and she returned not; and her treacherous sister, Judah, saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce, yet her treacherous sister, Judah, feared not, but went and played the harlot also."

Both chapters describe a state of moral degradation, the first in the nation at large, the second in their rulers. "Run ye to and fro in the streets of Jerusalem, and see now, and know and seek in the broad places thereof, if ye can find a man, if there be any, that executeth judgment, that seeketh the truth, and I will pardon, saith the Lord." But this is only the effect, the symptom as it.

were; the disease itself lies deeper, and the Prophet traces these sins to their true source. unfaithfulness in matters of doctrine. "A wonderful and horrible thing," he says, "is committed in the land, the prophets prophesy falsely, and the priests bear rule by their means, and God's people love to have it so." The cause of this falling away in both countries, therefore, was the same, they had not kept the vows of their covenant, and when God's Judgments had been sent against them, they "had belied the Lord, and said it is not He." That is to say, they were doing just what we do ourselves, they were ascribing their national calamities to national causes. "Neither shall evil come upon us," they said; "neither shall we see sword nor famine." And when God sent them prophets to point out to them the true causes of His wrath, and the certain consequences of their unfaithfulness, they refused to acknowledge

wind, and that God's Word was not in them."

"Therefore," saith the Lord of Hosts, "because ye speak this word, behold I will make My words in the mouth of My Prophet fire, and this people wood, and it shall devour them." This refers to the circumstances related in the thirty-fifth chapter, which we will consider presently; but we must first take the very singular variative of the

His Word, but said that the "prophets were

Rechabites, which forms the morning lesson of the fifteenth Sunday.

This is intended not only as a contrast to the conduct of Jehoiachim, which was the proximate cause of the punishments which in his days fell upon Judah, but as a means of fixing our attention on that point which the Prophet so urgently presses upon them, that it was the departure of God's people from the traditions of their fathers, and from the laws and customs of their Church, which had been the source of all their moral offences, as well as of their punishment.

At the date of this transaction, Nebuchadnezzar had already invaded Judah, and had occupied with his armies the open country. The Rechabites, who since the days of Jehu had always been in alliance with the people of Israel, had been driven from their wilderness, and had sought shelter within the walls of Jerusalem. The Prophet is now instructed to tempt them to forsake the traditionary customs of their forefathers; he is directed to bring them into the house of the Lord, and to give them wine to drink; an act in itself immaterial, but acquiring a symbolic value from the fact of its being a tradition. His object was to show that God is not a harsh master, requiring a hard and literal fulfilment of His commands, but that all that

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in the sight of His people Israel, that "Jonadab, the son of Rechab, shall not want a man to stand before him for ever;" and then turning to His own people, He declares, "that because the sons of Jonadab, the son of Rechab, had kept the traditions of their father, as He had commanded them, but this people hath not hearkened unto ME, therefore, thus saith the Lord of Hosts, the God of Israel, Behold I will bring upon this people all the evil which I have pronounced against them."

This faithful testimony seems to have drawn down upon the Prophet the wrath of both prince and people, for in the Evening Lesson of the same day we hear of him in prison. It is always so; persecution is the testimony that infidelity bears to the truth of God's Word. No man thinks of persecuting those who proclaim that which is false; they take no notice of them, they despise them, and their words are forgotten. That which is true we do not despise; we cannot, we are pricked to the heart by it, and we either obey it by following him who utters it, and thus bear witness willingly to its truth, or we disobey it, but not the less for that are we cut to the heart; the people were pricked at the heart at the preaching of Peter, and they said, "Men and brethren, what shall we do?" they obeyed, but no less were the elders also cut to the heart by the

words of Peter and John, and they sought to slay them; no less were the High Priests and Elders cut to the heart by the preaching of Stephen, and they gnashed on him with their teeth, and cast him out of the city and stoned him. Thus they bore unwilling witness to the might of his words. It is always so; all men must bear witness to the truth, either by loving it, or by hating it; so they did in the days of Jehoiachin, and so they do in our own.

The next lesson gives us the act for which Judah was finally condemned, and for seventy years alienated from God. Jeremiah, now in prison, was directed to dictate to Baruch, the Scribe, the catalogue of all the offences committed by God's people since those days when Josiah had attempted and partially carried into effect the last reformation. These, together with the judgments which were then impending, were written in the roll of a book, which the Scribe was to read in the ears of the people.

We find that at that time a general fast had been proclaimed; and though no particular reason is assigned for it, yet, as we know that the armies of Nebuchadnezzar had occupied the open country for upwards of a year, and that a siege was impending; this, in all probability, was done in hopes of averting the threatened calamity.

Viewing these things, as we do, from a long

distance of time, this fast seems altogether inconsistent with that utter neglect of God and of His ordinances, which we also read of; for the fast certainly was an act of worship, and implied humiliation and prayer to God; but, in truth, these two things are in no way incompatible; they are but what we see every day among ourselves; we are not unwilling to worship God—we think it right that He should be worshipped; we have no more objection to days of fasting and humiliation, when any particular calamity seems to threaten us, than they had; we may remember several of them, and the nation keeps them more or less, and thinks it has propitiated God by so doing. In all probability it was in Judah then, as it is in England now—there was much general respect professed to the Name of God; only that then, so now, men chose to show it in their own way.

On that day God's messenger stood forth and read the words of Jeremiah in the House of the Lord; and that not without effect, for the princes seem to have considered the Prophet's denunciation to be a matter of so great importance, as to induce them to summon a council at the king's house; and at this the book and its writer are closely examined. You will hardly fail to see the very close resemblance between the final warning, given first to the people, and then to the princes of

Judah, and the effect produced, first on the people of Judea by the preaching of the Baptist, and then on the council and great men of Jerusalem, by that of Peter and John. It is always so; it is "of righteousness that the world is reproved by the Holy Ghost; it is because men see what is right, and cannot help seeing it; they are swayed by it so as to betray their inward conviction by their out-

ward conduct, in order that by their own mouth they should be condemned; it is by an effort that they throw off the Holy Influence, and against their conviction that they bid the divine Visitant depart from their coasts.

It is decided that the matter be referred to the king, and Jehudi is commissioned to read it before him. "And it came to pass, that when Jehudi had read three or four pages, the king cut it with his pen-knife, and cast it in the fire that was on the hearth, until all the roll was consumed in the fire; yet were they not afraid, nor rent their garments, neither the king nor

any of his servants who heard these words."

This was an open and deliberate rejection of God, participated in, as the Prophet takes care to inform us, by the whole people; therefore, for the time, God cast them off, the sentence which had been pronounced was now recorded against them, the book was again written against them, and there were added many like words.

therto we have but little in illustration of ifference pointed out by the text between atting off and the purging of the branch. any respects, indeed, the two operations recisely similar, as indeed it is in natural ng; in both cases alike it is the removal d's countenance: and thus we have seen to but little difference between the senpassed on the two countries, "backg Israel," and "treacherous Judah." eal difference was this: Judah had made of God's warning, and had rebelled st grace given. It was a grievous sin, was heavily punished, but Israel had nd herself from God by deliberately ting from the ordinances of His worship, rom those outward and visible channels zans of which inward grace is communi-; for her, therefore, there was no posiof recovery; she had divorced herself, n the emphatic language of the Prophet, Lord had given into her hand a bill of æ."

w this had never been done with Judah, nis makes the difference between the two is. In the next series of lessons, this ence begins to show itself by its practical. Both nations have now been deprived Light of God's countenance. The Ten; are dispersed, gone, their place knows

them no more; they go out of the history of God's dealings with men; we hear no more of them; they were God's children, but they are disinherited—lost.

But the people of Judah were not disinherited; they were God's rebellious children, God's wicked children, but God's children This difference becomes immediately apparent by the fulfilment of Isaiah's prophecy, which, though it applies mainly to Christ's Church, and is to continue in force unto the end of the world, began to reveal itself within a very few years of the Prophet's death. "Their teachers were not removed into a corner any more, their eyes saw their teachers, and their ears still heard a Voice behind them, saying, This is the way, walk yein it, when ye turn to the right hand, and when ye turn to the left."

As long as Israel had been in any way God's people, He had sent them teachers; their prophets were indeed mostly sent from Judah, where His outward forms of worship were still undefiled. Salvation was then, as it is always, from the Jews, from God's True Church. But so soon as their sentence is pronounced, and the bill of divorcement given into their hands, these teachers are removed.

Not so with Judah. Jeremiah, indeed, as well as Isaiah, and most of the minor prophets,

had lived in Judah, and prophesied in Judah, and died in Judah; but Ezekiel and Daniel were children of the captivity, and, being so, showed that the communication between God and man had not been cut off by that act of . **God**; they preached in Babylon, they declared God's will to His children while undergoing **their** punishment. And this is the great doctrine which the course of lessons we are now considering is intended to convey; that sin surns God's face from us, and we languish in emptivity, but that schism, being on our parts an outward, wilful, and deliberate act of determined rebellion, cuts us off from God, and thereby stops from us the flow of grace, whereby we are enabled to repent and restore ourtelves.

This, therefore, is the turning-point of the Jewish annals; from this begins the history of the Restoration. You may not see the difference from reading the prophecies, for it is quite true that the denunciations of Ezekiel are even more vehement, and the severity of God's anger, declared by His mouth, more intense than any which preceded the days of his mission; but you would soon see the difference, if you looked at the cotemporary history; the denunciations of the earlier prophets were disregarded, their words were treated with contempt, Jeremiah was imprisoned,

388 HOPE OF RESTORATION. Isaiah suffered martyrdom. Not so Ezekiel and Daniel: their preaching is effective; there is an immediate evidence of it, there is a revival of true religion among the people to whom they are sent; they do turn towards their God. The most remarkable point of the whole of Ezekiel's prophecy is, the title given by the Prophet to himself. He calls himself the "Son of Man," and that by the direct revelation and command of God, "The Word of the Lord came unto me, saying, Son of Max, these men have set up their idols in their hearts." In the course of Ezekiel's prophecy, this expression occurs no less than eighty-six times; it is never used on any other occasion in the whole of the Old Testament in the wav of a title; it is always applied by the Prophet to himself, and never to designate any other person whatever. And yet there is nothing very remarkable in the expression itself, that in those days men should have regarded it with any particular attention. It is a title of

dividual, whether God's messenger or not. It acquired no significance at all till five hundred years after the death of him who adopted it as his designation; and then we find the same very peculiar expression again occurring, and we see it used precisely in the same

humility, it might have been adopted by any of God's prophets, or indeed by any other in-

anner; it is again the title used by the peaker to designate Himself, and never that which any other person distinguishes Him.* his is not an accidental or carnal coincidence, ich as when the expression occurs in the salms as an ordinary form of speech; it is again definite title; it occurs no less than sixty-ree times, and always in the same sense.

There must be some reason for this; there ust be some connexion between the prophess of Ezekiel and the narrative of the Gospels, d something also in common between the ly character to which it is applied in the d Testament, and the only character to ich it is applied in the New.

The fact is, that the people of God cast out

There are two exceptions to this. Both these instances ery remarkable, and the more so because, though one in the Old Testament, and one in the New, the vision is me in both instances. Daniel says, "I saw in the night and, behold, one like the 'Son of Man' came with the of Heaven, and came to the Ancient of Days, and they t Him near before Him. And there was given Him on, and glory, and a kingdom, that all people, nations, ruages, should serve Him. His dominion is an everlastinion, which shall not pass away, and His kingdom that all not be destroyed." Five hundred years after that vens were opened, and Stephen, a prisoner, and about e a martyr for the setting up of that "everlasting , and that kingdom which shall not pass away," saw, red that he saw, the "Son of Man" sitting at the right Fod. These are the only two instances in the whole hich the title, "Son of Man" is applied by mortal "Son of God."

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in the prophecies of Ezekiel, the Son of Ian, the Earnest of God's continued covenant ith His degraded people, so nowhere in the bole Bible are the proclamations of God's rath so unmistakable as they are in the ords of Him, Who, amid the glad tidings! great joy which He declared to all people, we peace and salvation which He offered bely to the world, speaks of the worm that eth not, and the fire that is not quenched, and the sinner that hath never forgiveness ther in this world or in the next.

Of this Blessed Restoration, the commenceent of which was typified by Ezekiel, as s establishment was by Daniel, (neither of bom, be it observed, lived to see in the building of Jerusalem the fruits of their bours,) we will speak more fully in the next vision of our subject. Plainly is it shadowed rth by Ezekiel, whose mission, like that of s great Antitype, was during the darkest. eariest, and most hopeless days of the caprity. His prediction, given at that particular ason of utter despair, is as clear and unmiskeable as that by which our Lord has taken up and applied it to us, His Holy Catholic d Apostolic Church still militant here upon rth. I shall conclude my sermon with this ediction, which belongs to the seventeenth inday after Trinity, because, as it was a hope

and comfort to the faithful then, it is no less a hope and a comfort to the faithful now.

The Prophet had declared "God's four son Judgments," which, coming on the earth, should cut off man and beast from it, even # His Antitype declares that "except those day were shortened, no flesh should be saved, but for the elect's sake those days shall be shortened," (and to us, who, conscious of our many and grievous sins, are yet one with Christ. s Christ is with us, and as being in a state of union, are yet capable of drawing from Him grace, and strength, and hopes, and means of amendment, these words are a comfort and s joy no less than they were to the people of the captivity.) "Yet behold," says the Prophet, "therein shall be left a remnant that shall be brought forth, both sons and daughters, and ye shall see their way and their doings, and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it, and they shall comfort you when ye see their ways and their doings, and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."

TWENTIETH SUNDAY AFTER TRINITY.

THE WEDDING GARMENT.

St. Matt. xxii. 13.

" "Then said the king to the servants, Bind him hand und foot, and take him away, and cast him into outer tarkness; there shall be weeping and gnashing of worth."

The prayer of this Sunday is conditional, it pre-supposes readiness and willingness on our parts. The Collect floes not lead us to pray for this, though this very readiness is God's gift, and one which the Church often teaches us to pray for; but it supposes that this prayer has been granted, and that a ready and a willing mind is in our power; the prayer now is, that being ready and being willing, may be enabled to carry our desires into execution, and to accomplish that which, however ready or however willing we may be, we have no power of carrying out in the works of life and in our daily duties, except by the

same assistance which gave us the desire to attempt it.

The full meaning of this Sunday's Lesson, therefore, depends, like that of most of our Sundays, on that which has gone before. The lessons of the eighteenth and nineteenth Sundays must be borne in mind, before we can understand the full bearing of it.

In the former of these Sundays, the eyes of the Christian have been opened to the full and spiritual meaning of a doctrine, which in part has been familiar to him, I mean God's ten commandments. And, seeing this for the first time, he may easily be supposed to be dismayed at the greatness of the work. Of the commandments themselves, as he first wderstood them, he might have been tempted to say, "All these have I kept from my youth up;" but now, that he finds them spiritualized by the Christian motive, love; now, that he sees that he is to do his duty to God, not because he fears punishment for neglecting it, but because he is thankful to God, because he would please God, because he loves God; and that he is to do his duty to men, because loving them and serving them is the only way of loving and serving that God, Whom, through love and thankfulness, it is our duty to please; now that this truth is brought

Lord, he begins to see the difficulty of that which hitherto he has imagined so easy. He was that it will employ every moment of his ife, that the watchfulness it requires is contant, that as every day and every hour has the own duty, that which has once been neglected has been neglected for ever.

.. Now, lest like the young man whose words re have been quoting, he turn away sorrowful md give up as impossible that which he finds **be** beyond his strength, we have the doctrine the nineteenth Sunday, which, by showing arth the case of a paralytic man, unable even come to Christ of himself, but brought by he faith of his friends, admits at once that his work, and all work in the service of God, beyond our strength. It is, as if the Church inding her catechumen thus convinced of the reatness of his work, said to him, "Very rue; you are quite right; this is beyond your trength; you are like the paralytic man; but www see what Christ has done for you; the mralytic man has had his sins forgiven him, have you at your baptism, and "that you nay know that the Son of Man hath power on arth to forgive sins," that is, hath power to elieve you even while you remain on earth rom the weakness which your sins have

brought upon you, as He said to the paralytic man, "Arise, take up thy bed and go to thy house;" so He says to you, Arise from your state of weakness, carry that which has hitherto carried you, and do your duty in your own house, in that particular state of life in which God has placed you, for now you are able to do it.

This is the point to which the teaching of the Church has brought us; now comes the step onwards of the present Sunday. The things which God would have done, His commandments that is, have been pointed out to us; we would cheerfully accomplish them, but the power of doing this is from God.

Is there, then, anything that depends on ourselves? Yes, there is, there is something which has been placed entirely in our own power, something, without which all the grace that God has sent, will be like rain on the sea-sand—there is Readiness and Willingness; we cannot of ourselves help ourselves, but we may be ready and willing to receive help. And this God does require of us. Our Heavenly Father will indeed see us while we are yet a long way off, no doubt; He has said so; but we must arise and go to our Father first.

This is shown in the parable of this day's Gospel by the Wedding Garment, which is the

main point of it when considered in this light. It refers to a custom, common to this day among Eastern kings, of giving every one whom they invite a dress of honour, which they are to wear during the entertainment. The dress is the king's free gift; the putting it on, or the not putting it on, is in the absolute power of him who receives it, but the refusal to put it on is always regarded as an act of open and intentional insult to him who gave it.

We see, therefore, the system of alternate warning and encouragement in the Church's teaching. She warns us that we are not able to do God's work. Lest we despair, she encourages us by showing that God gives us the power, and, lest we presume, she warns us that a far heavier punishment will fall on him who despises the goodness of God, and neglects His work, than on him who, never having experienced that goodness, is unable to perform it.

You see that the man who presumed to partake of His Lord's feast, not having on a wedding garment, is reduced to the very same state of incapacity that has before been typified by the helplessness of paralysis. He is bound hand and foot."

Now this gives us a glimpse of that awful

state which it has not pleased God fully to reveal, but which is called in the Christian

dispensation sin against the Holy Ghost; or, generally, sin against grace; in which God gives us up and takes away from us the power of Repentance, even while we are in His presence; the hardening of Pharaoh's heart, and the despairing sorrow of Judas, will give you some idea of it; but in this parable it is shown by the words, "bind him hand and foot," prevent him from doing that which he might once have done. You will observe the difference between the two states, both equally helpless; in the first, the man is paralyzed, the natural consequence, indeed, of death having entered into the world by sin, but no immediate act of God; in the latter he is "bound hand and foot" by a direct order from the king; in both states he is equally unable of himself to do anything as of himself, but in the first case it is a natural consequence, in the second, it is a judicial sentence.

The parable of the Gospel is not intended to describe the history of the Last Day, but of the present, of every day. We must not confound this parable with that of the Great Supper related by St. Luke; that is an entirely different revelation. "Here," says Gregory, "by the wedding feast is denoted

the present Church; there, by the Supper, the last and eternal feast, for unto this some enter who shall perish; unto that, whoever has once entered, shall never be put forth." "The marriage feast," he says in another place, "was made by the King, the Father, for the King, the Son, when He joined to Him the Holy Church in the mystery of the Incarnation."

Having shown you the object for which

bears on the Collect for the day, and on the general system of the Church's teaching during this season, we will explain briefly its remaining points, which, though in this day's teaching they are merely incidental and subservient to the doctrine of the wedding garment, are in themselves doctrines of no small importance, and show more clearly the type.

this parable was selected, the way in which it

The marriage, as we have seen, is the marriage of the Lamb—the union between Christ and His Church, which Church, having existed from the time of Abraham at the very least, probably ever since those days when mankind were distinguished as "the children of God," and "the children of men," was now sanctified by its union, and made holy unto the Lord." "The servants," says Hilary, "who were first sent to call them that are

bidden, are the Apostles; they who, being before bidden, are now invited to come in, are the people of Israel, who had before been bidden, through the Law, to the glories of Eternity. To the Apostles, therefore, it belonged to remind those whom the Prophets had invited. Those sent with the second invitation are the successors to the Apostles. When, therefore, the Lord bade the Apostles go and preach, saying, "the kingdom of Heaven is at hand," He gave them the same message as He gives here: "I have prepared my dinner," he says, "I have done it long since; the feast to which I invite you now has been long ago prepared in the Law and in the Prophets. But all things are now ready; the entrance into the kingdom, which had hitherto been closed, is now open through the Incarnstion; the Scriptures themselves are complete; they who are ignorant may gather instruction; the self-willed will meet with terrors, the despairing will find hope, and the sorrow-This is what we call the ful consolation." Gospel—the Good Tidings; and this message

But some made light of it. In every stage of the Church there will be worldly men who will go to their farm and their merchandize,

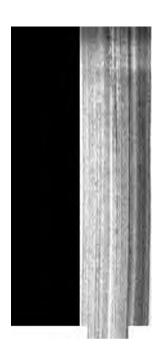
Holy Ghost.

the Apostles delivered in the power of the

forgetting that to "those who seek the kingdom of God first, and His righteousness, all these things will be added," and thus, by preferring temporal things to spiritual, turn even the necessary and reasonable occupations of life into a sin.

But the wedding is ready, even though they that were bidden are not worthy. The whole Sacrament of the human dispensation is completed and closed, and the offer of it, which was rejected by those who were first bidden, is now made to the trades, and callings, and professions, of the whole world. "Go out into the crossings of the streets; call men of every condition." This is our message.

"The marriage feast of Christ and His Church is filled," says Origen, "when they who were found by the Apostles, being resored to God, sat down to the feast. But since both bad and good were called, it behoved that the bad should not continue bad, but that they should put off the garments unmeet for such a wedding, and should put on the marriage garment, to wit, bowels of mercy and kindness. For this cause the king goes out, that he may see the guests sit down before the supper is set before them, that they only may be retained who have put on the



before faith, are but of o no such thing as mortal sin repented is venial, al mortal. "There is but for each, and this Hilar grace of the Holy Spiri that heavenly temper wh confession of a good inqu pure and unspotted for kingdom of Heaven." "But when the Lord, ancient father,* "finds (wedding garment, he inc then, were you made a (lect these works?" Such over to the king's office

up," says Origen, "from

no good thing." His own depraved desires are permitted to have the mastery over him, and thus, as it were, to become officers in God's service, and instruments of God's punishment. "Those," says Gregory, "shall gnash the teeth who delighted in gluttony; there shall weep those eyes which here roamed in illicit desire; every member shall have its peculiar punishment which here was a slave to its peculiar vice."

This, therefore, is the Lesson the Church would have us lay to heart. God is not an austere Master, reaping where He has not sown, and gathering where He has not strawed. He does not punish us for not doing that which we are unable to do, but for not having the readiness and willingness to do that which He has put in our power. The bonds of wicked and depraved desires," says Augustine, "are the chains which bind him who deserves to be cast into outer darkness. He does not wish to be better, then God leaves him to his wishes."

We pray, in the Collect for this Sunday, to be kept from all things that may hurt us; but that means our own evil desires. With them, everything can hurt us; without them, nothing. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." No man ever was hurt, really hurt, in the path of his duty. If, therefore, you would be safe, pray in the Collect for to-day, that you may be ready both in body and soul, and that you may cheerfully accomplish those things which God would have done, knowing for certain that you can do them through Jesus Christ our Lord.

H.

TWENTY-FIRST SUNDAY AFTER TRINITY.

THE WHOLE ARMOUR OF GOD.

Eph. vi. 13.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand."

Last Sunday we said that we have been invited to the marriage of the Lamb, and that we have been called to that marriage from the lanes and the by-ways of the world, and from the crossings of its streets, by the servants of the Most High King, who, acting under the immediate directions of their Master, have gone and made disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. We have, therefore, in virtue of that invitation, a right, not indeed, as yet, "to enter in through the gates into the city, for that refers solely to the Church triumphant, and of this we are,

as yet, inheritors only, not possessors, but a right to enter in to the marriage of the Lamb, His union with His Church.

that which entitles us to sit down there after the Advent of Him who has invited us, and to remain in the Presence of One who is of Purer Eyes than to behold iniquity, is the wedding garment, a something given us on our admission by the Lord of the feast. It is given, indeed, of His free will, but it is to be put on or rejected by us at our free will.

This, then, is our title for entering; but

The next step is to see what the wedding garment is, the putting on or the rejecting of which makes all the difference, even to the elect, between the joys of the marriage feast and the outer darkness, where shall be weeping and gnashing of teeth.

Thus far we have been taught already.

This is explained more fully by that which St. Paul wrote about it to the Ephesians. This doctrine is the same, though the figure which conveys it be somewhat different. St. Paul, like our Lord, still speaks of it as of that which is not ours, for he calls it "the armour of God," and, exhorting them to put it on, he also speaks of it as something which they might or might not put on, as they thought fit; but he calls it not now a garment, but

That, therefore, which, under the type of the marriage garment, or white robe of honour, has already conveyed to us the idea of purity, holiness, or, in fact, remission of sins, now, under the type of armour, conveys, besides this, the idea of protection, power, strength, ability to contend. And, in fact, the gift of the Holy Ghost, which is typified by these two figures alike, is, both the one and the other; viewed with respect to God, it is the righteousness of Christ, which we have put on by being united to Him, and this Lone enables us to stand in the sight of God. Viewed with respect to this world, in which we are placed to fight the Lord's battles, it s the power to contend, and the means of lefence. In this view, it is the strength of Thrist, that power, whatever it was, in which He, as man, resisted the temptations in the vilderness, and which will alone enable us to tand against the wiles of the devil in the willerness of this world.

But a mere portion of this, as much as we sel inclined to put on, as much, or rather as ittle, as we think will just do for our present seeds, will not suffice us. The Christian life aust be a life of progressive holiness. If it is not, that which we have is not real; for if is real, God will infallibly increase it. For

faith gradually confirmed, or, the figure which we have been whole armour of God, put on 1 The Gospel relates the heali man's son at Capernaum. word nobleman is imperfectly rather the translation is incap ing to our minds the full imag sion is "a certain kingly n Theophylact explains it, typifi his soul from the King of the we should call it, a man forme of God. And as Adam had le God, and had begotten sons in this must mean a Christian, Lord has taken this nature up

be said to have regained th

nis sins, before it be too late." nswers, "Go thy way. Advance and then thy son shall live; but p short in thy course, thou wilt power of understanding and doing

ry of this miracle is not at all the ause it is capable of this mystical in. A nobleman, a man bearoman Emperor's authority, and consequence from this, did, in ntreat the Lord for his son; and d, in real fact, heal him. There that we should doubt one word He did it in the particular mand by St. John, in order that the formed might be a type for our as well as a blessing to him who

ennobled by the king's authority we have seen, the Christian sancting his Redeemer's image. This as a certain amount of faith, for the Christ to ask that which God I give; but it is not complete not full confidence as yet, for, Centurion who says, "speak the he imagines it necessary that nould exhibit His visible presence.

We may see that is his idea, for the Lord, who reads his heart, says, "Except ye see signs and wonders, ye will not believe." But forasmuch as a certain amount of faith is shown by His coming at all, the Lord is pleased to increase it. "Go thy way," He says, "thy son liveth." And the man believed. "Still," as St. Chrysostom observes, "he could not have believed wholly and completely, because he asked of his servants at

was accidental or according to Christ's word."

The miracle was obvious. "Yesterday, at the seventh hour, the fever left him," not in the ordinary way, but all at once, evidently the Lord's special act, and not the result of nature. "So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth, and himself believed and his whole house."

what hour he began to amend; he wished, therefore, to find out whether the recovery

The reflection which Bede makes upon this will show us how appositely this particular miracle has been selected for this part of the Church's teaching; because it explains to us a portion of the doctrine which neither the Lord's type of the marriage garment, nor St. Paul's type of the armour of God conveys fully to our minds, and that is the growth of

grace, the fact that grace, well used, attracts more grace—that the Lord Himself helps the unbelief of those that believe. Bede says, "Faith, like other virtues, is formed gradually, and has its beginning, growth, and maturity. This nobleman's faith had its beginning when he asked for his son's recovery, its growth when he believed the Lord's words, its maturity after the announcement of the servant."

This is the Lesson of the Gospel, and this will enable us fully to comprehend the object of St. Paul when he says, "Put on the whole armour of God."

It is the same sort of lesson that we are taught by those Scriptures which tell us, that he who breaks the least of God's commandments, is guilty of all. However excellent each portion of our armour may be, however strong the shield of our faith; however firm the helmet of our hope; however keen the sword of our Scriptural knowledge; however sound the breast-plate of our righteousness; it is the whole of this which forms our armour, and we do not fight in safety until we have clothed ourselves with the whole of it. Till this is the case, strong and well defended as we may be generally, still there will be weak points here and there in our souls, through which the enemy may reach us, and this will

render unavailing all our other defences, excellent as they may be. The Apostle urges the number, the strength, and the subtilty of our adversaries, that as we wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, we cannot afford to neglect any precaution, or any defence; and that, if we would be strong in the Lord, or in the power of His might, so as to stand against the wiles of the Devil, we must put on the whole armour of God, and our faith must be full,

complete, explicit, not like that of the nobleman when he came with "half a heart," so the Prophet calls it, to ask Christ to save his son; but like that same nobleman after he has had full proof of the Almighty power and goodness.

We have seen that the whole armour of God, and the marriage-garment, alike typify the power of the Holy Ghost within us, called also putting on Christ, or putting on the image of Christ; but that the former significs this, as qualifying us to stand before God, the latter, as enabling us to stand against the

Now, the latter is the leading idea of the day; we are described as soldiers, whose duty

world and the Devil.



it is to fight against Christ's enemies, and these enemies not Beings of flesh and blood. but principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places. As these are greater than man, it is as evident that we cannot resist them in our own strength, as it is that we cannot stand before the Lord in our own righteousness. therefore, before we were warned to put on the marriage-garment which the Lord had given us, so now we are exhorted to put on the whole armour of God. For our encouragement the Epistle has shown us, that this armour may, by God's grace, be put on gradually, that is to say, our faith and God's grace may be strengthened, and that though the whole is necessary to salvation, we need not doubt but that the Lord will enable us to put on the whole.

We now come to see what that whole armour is, and this St. Paul explains by a type which occurs very often in his Epistles. Writing to a military nation, and adapting his figures to those to whom he is writing, he very frequently describes the obligations, graces, and privileges of the Christian character, by allusions to the oath, the dress, and she discipline of the Roman soldiers.

Hence the well-known expression in our

own baptismal service, "Christ's so servants;" hence St. Paul's exhor the Ephesians in this Epistle, to pret selves for this holy warfare, by putt whole armour of God; and, that th understand fully the manner in which of the Holy Ghost, typified by this e adapts itself to all the changes an of a warfare so arduous, he likens t of defence to the different portio soldier's armour. "To the helm first," says Heber, "he likens the hope of salvation, which is to th defence and a crown. The im breast-plate of the soldier, corresp the righteousness and good conscie saint; the iron-studded sandal of the that Gospel of peace which prevents the other from sliding; and the shi it was death to forsake, and the swi was in closer fight the Roman's onl with that faith from which even fiery blunted and powerless; and with th ledge of God's word, the edge of sophistry is able to withstand.

This, and nothing less than the whole armour of God, that which enable us to withstand in the evil this is not all that St. Paul says, even

not sufficient; we shall not stand even in God's armour unless we have done all. His words are, "having done all, to stand," for the sword of the Spirit would be useless, unless we drew it, and the shield of faith would be worse than useless, if it lay idly by our side.

In our collect, therefore, we repeat our prayer for pardon and peace, which we made last Sunday, we ask again for the remission of sins, which is the marriage-garment of last Sunday; but to-day we add to this a prayer for the sense of present safety, which is conveyed by the idea of strong armour, and for that desire for active service which the gift of it seems to require at our hands, we pray to serve God, and to serve Him with a quiet maind, through Jesus Christ, our Lord.

H.

TWENTY-SECOND SUNDAY AFTER TRINITY.

THE FRUITS OF RIGHTEOUSNESS.

Philippians, i. 11.

"Being filled with the fruits of Righteousness, which are by Jesus Christ."

On this Sunday, as on the last, the precept or lesson for the day is given in the Epistle, and is illustrated or explained by an example in the Gospel. The precept is, that we Christians, having been forgiven and endowed with special grace, and because we have been forgiven and endowed with special grace, ought to be better men in our lives and conduct than those who have not been so privileged.

You will readily see the connexion of this with the lesson of the preceding Sunday; that gift of Christ which will qualify us to stand in the presence of the Lord in the next world, and which does enable us to do His work in this, the marriage-garment, or the

armour, call it which we will, implies, evidently, something to be done by us as Christians, which we should not be called upon to do if we were not Christians. The lesson of this Sunday exemplifies this practically, giving us an instance of the sort of alteration which ought to take place in our outward conduct, resulting from the sense that our own sins have been forgiven.

The Epistle for the day, taken by itself, is not very clear on this point; it requires explanation; but you will have no difficulty in thiderstanding the full meaning of it, when we have compared it with those other passages of Scripture, with which the Church has this day coupled.

In writing to his Church at Philippi, St. Fanl prays, that "their leve may abound more and more in knowledge, and in all judgment; that they may approve the things that be excellent; that they be sincere and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Ohrist, to the glory and praise of God."

In this prayer there is indeed something to be taken notice of; such as St. Paul desiring for them, that their love to God might be accompanied with knowledge and judgment, for it is very possible to have a real zeal towards God, which if it be coupled with ignorance and thoughtlessness, may lead us as far from the right path, as it did St. Paul himself in his earlier life, when it urged him, by way of doing God service, to persecute His Church. This is easy to be understood, and does not now require much explanation. That which follows is not so easy, and does require the explanation it meets with in the Gospel; it speaks of being filled with the fruits of righteousness.

Now the fruits of anything means whatever that thing produces as it were naturally and of course; we say the fruits of sin is death; the fruits of repentance is amendment. We should have no great difficulty in understanding the Scripture, were it to say that the fruits of God's grace is righteousness; but what does it mean when it speaks of the fruits of righteousness? We should suppose that righteousness itself was the fruit, not the tree that produced it.

Now, first of all, let us observe that whenever the word righteousness occurs in this sense, it always means the same as justification. If righteousness is to mean virtue, in that sense we have no righteousness of our own to boast of, and this is implied by the words "through Jesus Christ," the righteousmess which we have is only through Jesus Christ.

What we mean by the fruits or effects, i.e. by being justified, we shall best understand by taking it in this light. Man was in a state of nature, that is to say, inheriting a matural weakness from Adam's corruption; but man, at least Christian man, has been removed from this, and placed in a state of grace, which means, in a state of strength derived from his having been made a member of Christ. This state is sometimes called a state of justification, and is here called a state of righteousness through Jesus Christ. When, therefore, the fruits of righteousness are spoken of, it means the fruits or consequences of being in a regenerate state, instead of being in a natural state.

Now, what should be those consequences? The Gospel gives you a sample of them, and by this you are to judge what is the natural fruit of grace in other situations. The one which the Gospel selects is the forgiveness of injuries.

Peter said unto Jesus, "Lord, how oft shall my brother sin against me, and I forgive him, until seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven."



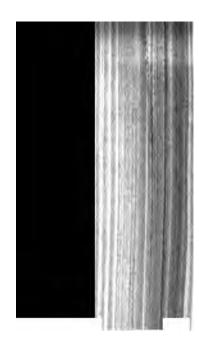
of his error, tell it neglect to hear the be then as a heathe be cast out of th body; for, he adds ye bind on earth sl and whatever ye loo in Heaven.

Now, all this is no stand, we can see at speaking to His Appracter, as bishops I and speaking with own; but this which stand, was not so eatime, when there we see the stand own the stand own.

Heaven, until seven times? Our Lord tells him now what he has to do as a private Christian. As for offences committed against thee, I say not until seven times, but until seventy times seven; to that there is to be no limit. The man in the other case was rejected, not for his offence, but because he would not hear the Church, by the Apostles is Bishops, but this is a case for the Apostles and all of us as men.

You will observe here, that St. Peter's question shows faith, but without knowledge per judgment, which is the great characteristic of St. Peter throughout his whole life. There must have been faith, for he makes no question about whether he had the power, that bur Lord had promised him, and he takes it for granted; this is faith; but at the same. time, he makes a very serious mistake as to the nature of the power he is endued with. Of the very same nature is the mistake of the two brothers, who asked if they should call down fire from Heaven to consume a village that thad slighted them; it showed faith, conidence of their strength through Christ, but generance as to what manner of Spirit they were of.

Now this is precisely the subject which the



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tism. It is, therefore, fitly used to explain the doctrine of the day, what ought to be the fruits of righteousness, or the fruits of the Christian state.

The ten thousand talents represents the sins which we have committed against our better knowledge, the times in which we have done despite to the Spirit of grace. It is an enormous sum, yet who will say that it is too great, when he thinks of his own past life. when he thinks of his youth, and how that was spent; disobedience to parents, disobedience to superiors, perverseness, selfishness, contempt of God's Holy Name, His day, and His Word, vanity, falsehood; when he thinks again of his manhood, and reflects how much of it that ought to have been employed to the glory of God has been given to the pursuit of gain, or ambition, or selfish gratification. Or even, supposing that through the grace given him in his baptism, neither youth nor manhood have been wasted in forgetting God, or disobeying Him; supposing that he still holds fast that he hath, and has let no one take his crown, can a man remember, "There is not a word in my tongue, nor a thought in my heart, but Thou, O God, knowest it altogether?" Can a man think of this, and say the sum is too great to represent his sins

against grace? He may, indeed, refuse to look at it, he may close his eyes against it, but this does not diminish the weight of what he owes, any more than it diminishes the debt of an inconsiderate spendthrift, that he refuse to look into the bills that are sent him. There must be, some time or other, a day of settlement, if no means are taken to pay off the account due; there must be a time when the King will come and take account of his servants, and when he begins to reckon, who shall say for certain, that he is not himself of the number of those who owe Him ten thousand talents.

And, as all are so far alike, that none can say we have no sin, so all are alike in this, too, that they have nothing at all to pay. For what can they do? repent of having sanned? That they may well do; but how is this to do away with that which is past? when we are in debt we shall not pay it off by lamenting that we have ever run in debt. But they will sin no more. That, of course must be their endeavour; but suppose they have kept that promise, does it discharge a debt now existing, that you do not make that debt larger? Will not the debt remain that was first contracted, whether you increase it or not? So that all we can do, we are like

the servant in the parable, we have nothing to pay.

We cannot realise to ourselves the next step in the parable so fully and completely 'as men could in the early days of the Church, when full-grown men came in faith and trust to the Holy Sacrament of Baptism, and returned icleansed through that blessed sign, not only from original sin, but from the actual sins of their past lives. We cannot realise that feeling now in its fullest extent, for our own baptism took place before we could remember; and the forgiveness which God gives us after Baptism is but conditional. He puts our sin away from Him for Christ's sake, but after baptism, it is only provided we do not ourselves recall it to Him by our future conduct. There is but one baptism for entire remission of sins. Still we may form some idea of it when we, like the servant in the parable, having fallen down and worshipped our merciful Lord, confessed our debts, confessed that we have nothing to pay, can venture to hope that the absolution which His servant pronounced will reach even unto us. When we experience this, we may form some idea of what the servant in the parable felt when His Lord was moved with compassion, and loosed him, and forgave him the debt.

The state I have been describing, that is to say, the state in which we are permitted to receive God's forgiveness, and, consequently, to be considered righteous persons, is what the Epistle means by the word righteousness.

Now what are the fruits of righteousness?

In the Christian state (represented by the word righteousness) you have nothing at all

word righteousness) you have nothing at all to pay for what is past, and your sin is blotted out. Would it not be shocking for one who pretended to have this hope in him to entertain malice or resentment against a fellow-creature on account of some real or supposed injury? We are taught by the conclusion of

the parable in what light such conduct would

appear in the eyes of God.

But the same servant went out, and found one of his fellow-servants who owed him a hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet and besought him, saying, "Have patience with me, and I will pay thee all. And he would not, but went, and cast him into prison till he should pay the debt." There is a curious piece of minute accuracy here in the Scripture, which may be as well not to pass over. The servant fell down at his lord's feet and worshipped him, saying,

"Have patience with me, and I will pay thee all." In describing the conduct of his fellowmervant, every word is copied which was used in the former case, except the word worship; that is left out (Chrysostom), the reason why is so evident that I need not point it out; but it gives us a good instance of the number of little lessons, that we may pick up by the way in reading the Scripture.

We will now return to the main object of the parable. Here we may observe two things. First, that the fellow-servant really **pwed** the other something; he owed him a hundred pence. This supposes that we may, indeed, receive an injury from our neighbour, may be seriously hurt in our reputation, or It is not asserted that these our fortune. things are nothing, that we can avoid feeling them as injuries, or that we have not a right to complain when men commit then intentionally. Neither is it asserted that a hundred pence is not a sum of money which it may be inconvenient for a creditor to lose. Forgiveness of injuries is a piece of self-denial, and so the parable represents it; the man would thereby lose a hundred pence.

But what the parable does imply in the second place, is this, that the greatest injury which a fellow creature can do us, is no more

in comparison with our offence against God,

than a hundred pence to ten thousand talents; or, in our money, three pounds to about four millions; and, therefore, as the fruits of our righteousness, *i.e.*, as the consequences of our having been forgiven, God may well require of us if we hope for forgiveness from Him, that we will forgive our fellow-servant. That He does require it is plain enough from the

remainder of the parable.

Lord as finding it out.

done they were very sorry, and came and told unto their Lord all that was done." This is put in to explain to Peter that which he did not understand, the office of the Apostles in the Church as to binding and loosing; they are represented as telling their Lord, not their

"So when his fellow-servants saw what was

Then his Lord after that he had called him, that is, after He had called him by death to judgment, said unto him, "O thou wicked servant, I forgave thee all that debt because thou desirest me, shouldest not thou also have had compassion on thy fellow-servant, even

as I had compassion on thee?"

When he had owed him ten thousand talents, the lord did not call him wicked, nor did he at all chide him, but had mercy on him; it is when it is found he does not bring

forth the fruits of rightcourness, is not at all better for all that has been done for him, that his lord says for the first time, "O thou wicked servant;" he was angry now, he delivered him to the tormentors till he should pay that which was due unto him. Here, then, is the Lesson of the Sunday; this is the meaning of the Fruits of Righteousness, that we should learn to make the conduct of our Heavenly Father in making us righteous, the example for our conduct towards those with whom we live on this earth. If we do not, we have not profited by our justification, and our Lord, who loved us till now, and pitied us, becomes angry and delivers us to the tormentors.

"So, likewise, shall my Heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses."

Of course you will not suppose that God forgives us, because we forgive others; He forgives us first, and expects that we will see from that the conduct that is pleasing to Him; if we do not follow that example, we do not want to please Him, He forgives us no more.

This is called the Fruits of Righteousness, or the results of our being made members of the righteous Saviour. It is so called because the duty is hard to flesh and blood, and the

Spirit which practises it, can be produced only by the grace of Jesus Christ, which has this excellence, this proof that it came from Him, that it creates the quality which it prescribes.

The belief of what the Scriptures tell us, that we are all sinners before God, that we have all had pardon offered us freely through the mercy of Christ, must if we faithfully believe it, create in us the same feeling of mercy towards others. The Christian is tender-hearted and forgiving, even as God for Christ's sake has forgiven him.

This, then, is the secret for creating such a spirit in your hearts. Meditate on your own need of mercy. Think of the ten thousand talents which you owe, and you will forget the hundred pence that may be due to you. One who truly feels the weight of his own sins, will find it impossible to think severely or feel resentfully towards his neighbour. He must pardon others, when there is so much to be pardoned in himself; and if he has tasted in his own bosom the peace and comfort of a Redeemer's love, he must forgive when he has had so much forgiven.

PROPER LESSONS FROM EZEKIEL AND DANIEL.

THE RESTORATION OF GOD'S CHURCH.

Ezekiel, xiv. 22, 23.

"Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God."

In the last series of Proper Lessons, we have been tracing out the history of God's people in their falling away. We are now to follow it in their restoration.

As a first step to this, we have the Elders of Israel coming to the Prophet, in order to inquire of the Lord, (Ez. xiv.) The Lord

Himself points out to them why it was that hitherto their eyes had been holden, and their understandings darkened, so that they had been deceived by the Lord's own Word. This is a chapter which may be read with great profit by those, who, independent of Christ's Church, profess to find out for themselves their own religion and their own form of worship from the Bible. To understand the Lord's answer, we must refer back to the history of Jeroboam, the son of Nebat, who made Israel to sin. God declares that He will not be inquired of at all by those who come in such a manner. "Son of man," He says, "these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face—have not yet put away the original cause of all their sin. Should I be inquired of at all by them? Therefore, speak unto them, and say unto them, Every man of the House of Israel (the covenanted people) that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the Prophet, I, the Lord, will answer him according to the multitude of his idols." Their very prophets, those who bore God's commission as the interpreters of His Word, had been de-

ceived, and the sin of Jeroboam was still at

the root of it. God would not be worshipped by those who worshipped in this manner, and if men, beginning to see their danger, were desirous of inquiring of Him, they must first put away that which had separated them from Him.

This is always the first step; nothing can be done towards restoration till the cause of the sin is put away. Repentance, not general repentance only, but repentance in the particular point in which the sin consists, is the first phase of faith; we must renounce the devil and all his works, the pomps and vanity of this sinful world, and all the sinful lusts of the flesh, before it is possible for us to believe the articles of the faith, still more, to keep God's holy will and commandments. Without grace we are incapable of faith or obedience, and without repentance we are not fit recipients of grace.

But repentance must be individual and particular, each must repent for himself. A man may indeed be permitted to make intercession for others, as Daniel afterwards was permitted, but repentance is a personal work, and therefore God declares in the same chapter, "Though these three men, Noah, Daniel, and Job were in the land, they should save neither son nor daughter, they should deliver but

their own souls by their righteousness, saith the Lord God."

This prophetical warning was something more to the Israelites than it is to us; to them, as it does to us, it pointed out an invariable rule, but to them it designated their future reformer, and the successor of Ezekiel to the prophetical office. Noah and Job were historical characters, not so Daniel; he was then a child, for this was uttered before the siege was begun, and here he is pointed out as the successor to Ezekiel in the office of a Judge and

Prophet. Brought up, as he was, in the court of Nebuchadnezzar, he was unknown probably to the public for many years after this date, though he was the man destined by his wisdom and incorruptible probity to raise the Jews from their state of degradation, and to prepare them for the favour of Cyrus and Ar-

The next lesson gives us more distinctly the terms on which alone remission of sins can be obtained, pointing out the great mistake which Israel had always made in imagining that God's Providence for good or for evil extended over them as a nation only, overlooking their individual sins. "He," says God, "who hath walked in My statutes, and hath kept My judgments to deal truly, he is just,

taxerxes, in the days of Nehemiah and Ezra.

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he shall surely live, saith the Lord God;" on the other hand, he who hath done all the abominations which the Prophet enumerates, "he shall surely die, his blood shall be upon him." God's people collectively had been cast off, and were then suffering the punishment for their national sinfulness; of this fact the elders must have been convinced when they came to inquire of the Lord; they find out now that they are to be restored individually, and that the nation would be reformed by the reformation of the individuals that composed it.

Even in these times the idea of God's spe-

cial Providence is little understood—even in these times there are many sincere Christians, who, on days appointed for national humiliation, humble themselves in sincere piety, perfectly convinced that the affliction on account of which they are humbling themselves is a messenger of God, that it is sent as an act of His special Providence as a chastisement for natural sin, who are quite satisfied that the temporal prosperity and adversity of nations is in the hand of God, that as a nation theirs is a sinful nation, and deserving of God's chastisement, without seeing how they themselves can be personally instrumental in averting them; forgetting that national sinfulness is after all only an aggregate of individual sins,

and that he who would reform a nation must begin by taking away his own individual sins from the heap.

This is what the Prophet points out in the eighteenth chapter of his prophecy, for this was the great stumbling-block of the whole nation of the Jews; this is what St. John alludes to when he says to each individual Israelite, "Bring forth fruits meet for repen-

tance, and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."

This it is that Ezekiel is now pressing upon

them as the first step to their restoration; sentence is gone forth, he would say, as a nation you must undergo it, but as individuals you must restore the nation by returning, not in a body, that will not be permitted, for your government will now be in the hands of others, but as individuals. "Behold," saith God, "all the souls are Mine; as the soul of the father, so also the soul of the son is Mine. The soul that sinneth it shall die." That is, each one shall bear his own responsibility. This idea is carried out into great detail in the Lesson, as it must have been a doctrine peculiarly difficult for the Israelites to realise; the practical inference being, that as each is responsible

for his own part in the national sin, so each may do his own part in the restoration; and that part is, "When the wicked man turneth sway from the wickedness he has committed, and doeth that which is lawful and right, he shall save his soul alive." They are drawn one by one as brands from the burning, until the whole fire is extinguished. " Understand, therefore," says the Lord God Himself, at the conclusion of this lesson, and as a sort of summary of it, "I will judge you, O House of Israel, every one according to his own ways." This is a very peculiar expression if we notice the opposition of the noun of multitude, "O House of Israel," and the individuality of the word "every one." It means very much more than that God would judge His people according to their ways, it contains the principle of God's Providence in His dealings with all mations that belong to His Church. It is this; "the way in which I will judge you as a nation, is by judging every one of you in particular," "therefore, repent, and turn yourselves from all your transgressions." This is addressed to each one of them in particular; and so iniquity shall not be your ruin, that is, the ruin of the nation in the aggregate.

This same doctrine is carried out one step further on the next Sunday in the twenty-

fourth chapter. The object of this chapter is to show that the greatest privileges, whether national or individual, are no sort of preservation from God's wrath, and from absolute destruction, if those privileges are neglected The Prophet's similitude here, is a pot, probably one of the sacrificial vessels which we read of in the First Book of Samuel. It is filled with the choicest pieces, such as are specially dedicated to God; but it is placed on the fire and left to itself. Evidently, under such circumstances the scum would accumulate, and the water would waste itself exactly in the same manner whether the pot was filled with the choicest pieces, or with the most ordinary food; in either case, man's own constant attertion is necessary if he would preserve it. The very choicest pieces mixed with the scum would in the end become a burnt, uncatable mass, and then, when that within is exhausted, the vessel which contains it, the very outside framework of society, will dissolve. nothing to preserve it. The water is dried up, the pot is now empty on the fire, so that the brass of it becomes hot and burns, and "the filthiness of it is molten into it, that the scum of it may be consumed." You will observe the word "that," the outer framework of

society, that which constitutes a nation is

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permitted to be destroyed in order that the scum may be consumed. If the defilement be' not removed by the care of man, it must be removed by the hand of God, though the framework of society be dissolved in removing it. In this chapter, which is the last lesson taken from Ezekiel, we have the same sentence Expressed by a symbol. Ezekiel himself becomes a sign unto them. It is the same idea throughout. The Lord admits that they are His people, that they are very near and dear to Him, that they are the desire of His eyes but, He says, "Son of man, behold, I take away the desire of thine eyes by a stroke;" and this the Prophet is commanded to repeat to the people. He did so. "Thus I spake in in the morning," he said, "and in the evening my wife died."

On that very day Nebuchadnezzar commenced the siege of Jerusalem, and the nation which had been hitherto the desire of the Lord's eyes, was to him even as the Prophet's wife. "Speak unto the House of Israel, said God, Behold, I will profane My sanctuary, the excellency of your strength, and that which your soul pitieth, your sons and your daughters which ye have left, shall fall by the sword."

This is the declaration of the sentence, and

from that time till the accomplishment of it, the Prophet's mouth is sealed. It was a time of absolute alienation from God, His grace had departed, and from henceforth His oracles are silent. He will be no more consulted

are silent, He will be no more consulted.

But the very last words which the Prophet had uttered, contained a sentence of renewal. The Lord, at the time when He closed His Prophet's mouth, promised him, "He that escapeth in that day (the day on which the sentence is executed,) shall cause thee to hear it with thine ears. In that day shall thy mouth be opened to him that is escaped, and thou shalt be no more dumb, and thou shalt be a sign unto them, and they shall know that I am the Lord."

This is the last sentence from Ezekiel which we read as a Sunday Lesson. The process of restoration is carried out by the succeeding prophet, for it seems to be the almost invariable rule of God's dealings with us, that "one laboureth, and another entereth into his labours." So far, however, had been accorded to Ezekiel, that he should himself see the restoration of the spirit of prophecy in his own person. He tells us, therefore, the performance of this gracious promise, and this you will understand is far more than the mere restoring the power of speech to a man for some time

struck dumb. It is not at all certain that Ezekiel was ever deprived of the power of speech; he was divested of his office, it is in his prophetical speech that he is dumb. The restoration of it was therefore the reestablishment of the communication between God and His people. It was their very means of repentance, the very hope of their ultimate restoration from their captivity, giving them, as it did, the grace and the power to profit by past warnings, and an earnest of future help, grace, and direction from God in the still continued succession of his Prophets.

"It came to pass," says Ezekiel, "in the twelfth year of our captivity, in the tenth month, and the fifth day of the month, that one that had escaped out of Jerusalem, came unto me saying, The city is smitten. Now the hand of the Lord was upon me the evening afore he that escaped came, and had opened my mouth, until he came to me in the morning, and my mouth was opened, and I was no more dumb."

If the Proper Lessons of the Church had been chosen on any other principle than that of serial instruction, we should in all probability have had other selections from the Book of Daniel than those which form the morning and evening Lessons for the Nine-

teenth Sunday after Trinity; for though to this Prophet have been accorded visions of the coming Saviour, and His kingdom upon earth, more definite and more explicit than to any other in the whole Bible, the only two chapters which are presented to us from him are purely narrative, and contain no prophecy nor doctrine whatever.

We must, however, consider them, as we must many others in the series, not as detached lessons, nor according to their value as vehicles of prophecy or doctrine, but according to the place they hold in the Church's teaching, and the lesson which they complete.

Now the last prophet had given us the true theory of restoration for a Church, which not as yet out of covenant with God, nor utterly cast off by Him, had fallen away from grace given, but was seeking return.

The fallen Church, disorganized now, and

no longer a polity, may, we see, by God's grace be restored; but if so it cannot now be by public and common acts, acts of government and legislation, of which it is no longer capable in its state of captivity: but by that of which it is still capable, individual penitence and individual righteousness.

Now of this, the two chapters from the Book of Daniel are remarkable instances; for

we trace in them the manner in which the Jews, prisoners of war, slaves, in fact, and utterly despised by their conquerors, had gradually made themselves first respected. then trusted, then preferred to high offices, so as to take part in the very government which was holding them in captivity; till at last the reigning monarch, not from the love of God, nor from any commands he had received from Him, but from mere political motives, because he considered that people who had raised themselves from a state of slavery to have become valuable allies, restored to them the land of their inheritance, and became the unconscious instrument of God's Providence. rus lived a heathen and died a heathen, but through the righteousness and fidelity of his captives he became the Shepherd of the Lord; while on the other hand, though it was beyond a doubt that it was the Lord, and the Lord only, that restored His people to their inheritance, yet it was by means of their own faithfulness and their own holy firmness that He did it; showing that if "Shame is a reproach to any people," it is "Righteousness that exalteth a nation."

In the last prophecy which Ezekiel had delivered before his mouth had been temporarily sealed, he had, under God's especial

direction, laid down the principle of all true repentance, that it is resignation under God's chastisement, combined with a lively sorrow, not for the loss or the suffering, but for the cause of it. This he showed under a figure. When he had himself been deprived of the desire of his eyes by a stroke, when his wife died, he had been told "neither to mourn nor weep, neither shall thy tears run down, forbear to cry, make no mourning for the dead." And when he tells the people that Ezekiel shall be a sign unto them, he adds, by God's command, "Ye shall do as I have done, ye shall neither mourn nor weep," that is, ve shall make no useless lamentation for what you have lost, but you shall mourn for that which caused your loss, "ye shall pine away for your iniquities, and mourn one towards another."

They did so. Ezekiel was a sign to them, and in our next Sunday Lessons, those from the Book of Daniel, we have the fruits of their repentance.

In order to understand better the bearing of these chapters on the general teaching, we must always keep in mind what the s n of the Jews really was, and not confuse the moral offences of which both Israel and Judah had been guilty, which were but the symptoms of

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the disease, with the disease itself, the corruption of that form of worship which God had delivered to His people by His Prophet Moses, the type of Christ, the Lawgiver.

This had been over and over again declared by God's Prophets, but hitherto their words had fallen to the ground. Now, however, when their predictions had been actually accomplished, it became evident that the Lord had spoken by them, and their words now began to take effect on the hearts of the people, because the very fact of their warnings having come to pass, was an earnest that those parts of their prophecy which pointed out the means of restoration would come to pass also.

The next step in the restoration, therefore, was their utter renunciation of those particular sins which they saw had brought down their punishment, and this, we know from history, was not only sincere but general, throughout the whole nation. Whatever sins are afterwards recorded against them, they were always zealous for the worship of God and for His ordinances, even to suffering persecution and martyrdom on account of them. Under no circumstances of trial, even to the end of their history as a nation, did they ever fall into those particular transgressions which

had delivered Israel to the Assyrian, and Judah to the Babylonian.

But as the mind fixes more readily on special biographical instances than on general history, the Church selects a few of the most remarkable, which are presented to us as instances of the general feeling of the nation, and examples for our individual imitation.

Among the captives carried into Babylon

were four children, who had been selected by Nebuchadnezzar for their personal beauty as well as their abilities; these he purposed to bring up in the palace, and to instruct in the language and learning of the Chaldeans. for the purpose of presiding over his new subjects, whose language was strange to their They are described as "children in whom there was no blemish, who were well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had the ability to stand in the king's palace, to whom they might teach the learning and tongue of the Chaldeans." (Daniel, chap. i.) Their Hebrew names were Daniel, Ananias, Misael, and Azarias; but to all of them were given Chaldaic appellations, by which the latter three are now best known. These four were brought up in the king's palace, and were to eat at the king's table.

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To understand what follows, we must remember that it was the invariable custom of all heathen nations to dedicate the food which they ate to their gods by what was called a libation. This was the difficulty felt by the early Christians about the "meats offered to idols," about which St. Paul was called upon to decide.

It makes this passage the more remarkable that Daniel and St. Paul come to different decisions on this particular subject. Seeing the Jews zealous for the worship of God, St. Paul leaves this matter, unimportant in itself, to be determined according to each man's conscience, because idolatry was then no longer a temptation. It was not so in the time of Daniel. Idolatry had been the crying sin of the nation, and he who repents, must cut off every occasion of falling back. Accordingly, from the first, the four young men steadily refused "to defile themselves with the king's meat," and preferred living on This piece of consistent self-denial, pulse. seems to have commanded the respect of the king, and to have conciliated his favour, for we still find that the four children "stood before him," and at the end of the chapter we are told that Daniel continued to do so until the first year of King Cyrus; at which

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time the Prophet must have been between eighty and ninety years of age.

This, the first step to restoration, having been accomplished, the two Sunday Lessons are introduced, to show us how God makes use of the self-denial, firmness, and consistency of individuals in His general work of restoration. He lets their light shine before men, men see their good works, and thus they come to glorify their Father who is in Heaven.

Occasions for this will never be wanting. Nebuchadnezzar, probably as a matter of state policy, and in order to ascertain who were and who were not well affected to him, or possibly with the view to magnify himself and his power in the eyes of his subjects, set up & golden image, generally supposed to be an image of himself, which he commanded all people to worship. This was evidently contrary to the laws of God, a temptation to fall into the very sin from which Israel had been recovering; and Shadrach, Meshech, and Abednego, hitherto the king's faithful counsellors and obedient subjects, calmly, steadily, and with a full knowledge of the danger they were incurring, refused to do the king's bidding. It is an example, when taken in conjunction with the preceding chapters, of rendering unto

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Cæsar the things that are Cæsar's, and unto God the things that are God's. The story is well known, and we need not go into it now, but you will observe that the result of it is another step towards the restoration of the people; it is what we should call an act of toleration for the worship of the Lord, and the immediate promotion of the confessors themselves to situations of influence in the province of Babylon.

This lesson gives a single act in the lives of the three children, but it should not be taken detached from the first chapter of the Book, because the effect which we see resulting from it could never have been produced by the acts of that one day, had they not been consistent with the conduct of their whole lives. for that, their refusal to worship the Golden Image would have been simply an act of capricious rebellion, and would have been considered as such by God. Neither would their deliverance, supposing it had pleased God to deliver them, have had any effect whatever on the king, or on the people. It was the consistency of their lives, their sense of duty, their absolute obedience in all matters not militating against their duty to God, which rendered their very act of rebellion a proof of their trustworthiness. We see this incidenmony of their enemies. "Then, said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." This was evidently the character which these Jews had acquired, and it was this character which advanced them in the kingdom, and ultimately

tally in a subsequent chapter, from the testi-

brought about the restoration.

We may readily suppose, though it is not actually recorded, that with such examples, and under the influence of such men, not the condition only of the captive people, but the tone of their morals also must have rapidly improved. God is pleased, therefore, to advance them yet farther; but this step is also

In the next lesson we find the great Assyrian empire overthrown, and Darius, the Mede, reigning over Babylon and its dependencies. The Jews, favoured and advanced under the late dynasty, have now lost their protector. We may easily imagine the intrigues of politics, and the struggle for power consequent on such a revolution; we can conceive, therefore, that "when it pleased Darius to set over the kingdom a hundred and twenty princes, and over these three presidents, giving Daniel, the Jew, the precedence over them all,

this arrangement must have given rise to innumerable jealousies. We have now the history of a court intrigue, the result of which proves the unshaken fidelity of Daniel, as the act of Nebuchadnezzar had proved before that of his companions. The result is the same. God again overrules the purpose of the adversaries; and their machinations, successful as they are, become again only the means of showing forth God's glory, establishing more firmly His worship, and confirming His servant Daniel in such a position in the government, that he was able successfully to raise the condition of his people still farther. Like his predecessor, Ezekiel, he did not live to see the fruit of his labours, for he died early in the reign of Cyrus; but we are told that "this Daniel prospered in the reign of Darius, and in the reign of Cyrus, the Persian:" and he must have heard, and, probably, as chief minister, must himself have drawn up the proclamation made "in the first year of Cyrus, King of Persia, that the word of the Lord, by the mouth of Jeremiah, might be fulfilled"... saying, "Thus saith Cyrus, King of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there

among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the House of the Lord God of Israel (He is the God), which is in Jerusalem." (Ezra, chap. i.)

The condition to which the Church of Isrsel had been reduced in the days of Ezekiel and Daniel, cannot but remind us of the state of the Church of England at this present time. The idolatry into which it had fallen at the time of the Reformation might differ in extent, but in kind was precisely the same as that into which Judah had fallen at the time of the Babylonish captivity; it was the mixing up with the revealed worship of God the unauthorized inventions of man. Like the Church of Judah, therefore, it was not, indeed, alienated for ever and cast off, but deprived to a certain extent, and placed under restraint.

This was its punishment, and this punishment it is still undergoing; and through it, under God's grace is working out its restoration.

The lessons, therefore, which we draw from this part of the Jewish Chronicles, are more particularly valuable to ourselves as a national Church, and more particularly applicable to our own times.

THE RESTORATION OF GOD'S CHURCH. 453

· When we speak of the Church under restraint, we do not say it in a disloyal, discontented, or repining spirit; we are convinced that the state in which we are, is the state in which for the present it is safest and best that we should be; we believe that this state is of God's own ordering; we believe that He has so ordered it, as a chastisement, it may be, but certainly as a means of preservation; we are contented with "that state of life into which God has called us," but this state most indisputably is not a state of freedom. God's Church is under the domination of a government, which, if it is Christian, certainly is not s government of Churchmen. As a Church. therefore, we are responsible for our public acts only so far as our free agency has been left us; and it is evident that, deprived as we are of our synods, we are no more able to restore ourselves, than were the Jews in the days of Ezekiel and Daniel.

It is not, therefore, for us to look back upon those times, when by her own synods the Church asserted her own doctrines, distributed her own revenues, ruled her own discipline, determined the conditions of Church membership, and cast out her unworthy members. God has not cast us off; we have the same assurance that He has not cast us off that

He accorded to the Israelites in opening the mouth of Ezekiel; our teachers are not removed, our ears still hear the "voice, saying, This is the way, walk ye in it." The succession is unbroken, the creeds uncorrupt, and the sacraments valid; we are still citizens of

the Heavenly Jerusalem, but citizens who,

for their own demerits, have been deprived for the time of certain earthly rights of citizenship. Our duty, therefore, is that which was so conspicuous in the examples of Daniel and his companions. Absolute fidelity to the State which contains us and protects us, ready submission in all things which do not infringe up on our duty to God, combined with a steady, unswerving course of principle, not taken up on great occasions and for great occasions only, but pervading our whole lives, in private as well as in public, in the matter of the pulse at the king's table, as well as in the matter of the image on the plain of Dura; a principle showing itself in a quiet, loyal refusal when-

This can seldom be effected by us as a body, as a Church, as a polity, for our earthly rights of citizenship are, in a great measure suspended; but it may be individually, each

ever we are individually called upon to do that which is inconsistent with the laws of

Christ's Church.

THE RESTORATION OF GOD'S CHURCH. 455

for himself, each as if there were not another Churchman in all England; even as Daniel and his companions acted, as if there had not been another Israelite in Babylon. It is thus that we must make ourselves, as Churchmen, respected by those who certainly have the power, and possibly may have the will, to oppress us; and this in God's good time will lead to the restoration of a Church which He has not cast off, as certainly and as evidently as the supplications which "the men assembled" found Daniel making to his God, led eventually to the proclamation of Cyrus the Persian.

Still the restoration of the Church must not be our object, as it was not that of Daniel; our object, and our only object, is to serve God with all the means which He has been pleased to leave in our power. If, indeed, we are faithful over these things, few though they be, we know that He will make us rulers over many things; still we are faithful, not in order that we may be rulers, but in order that we may serve and please the God of our hopes. And this we shall do by doing His work in His way, not by striving after those things by which we think we could do it better, and of which He in His wisdom has thought fit to deprive us, but by using to our utmost those

which He has still left in our hands. All repining, all impatient struggle to recover lost power, is precisely what would have been the conduct of Shadrach, Meshach, and Abednego, had they organized a rebellion against Nebuchadnezzar in defence of their rights of conscience, instead of submitting themselves to the king's ordinances, and abiding the result.

the king's ordinances, and abiding the result. It is not without a meaning, that in the Old Testament God's Church was preserved for four hundred years in Egypt, nor that in the Christian Dispensation it is said, "out of Egypt I have called My Son;" it is always so; hard and imperious as it may be, it is the World that, by God's Providence, is the nurse and protector of His Church in the days of its weakness. The time shall indeed come, when "Egypt shall no more be the confidence of the House of Israel;" (Ezek. xxix. 16.) but that time is in God's hand, not "Our strength is to sit still," (Isaiah, xxx. 7.) till He has been pleased to raise up Cyrus, "His shepherd," and to "say to Jerusalem, Thou shalt be built, and ye waste places, ye shall be inhabited," for "thus saith the High and Holy One of Israel, In returning and rest shall ye be saved, in quietness and in

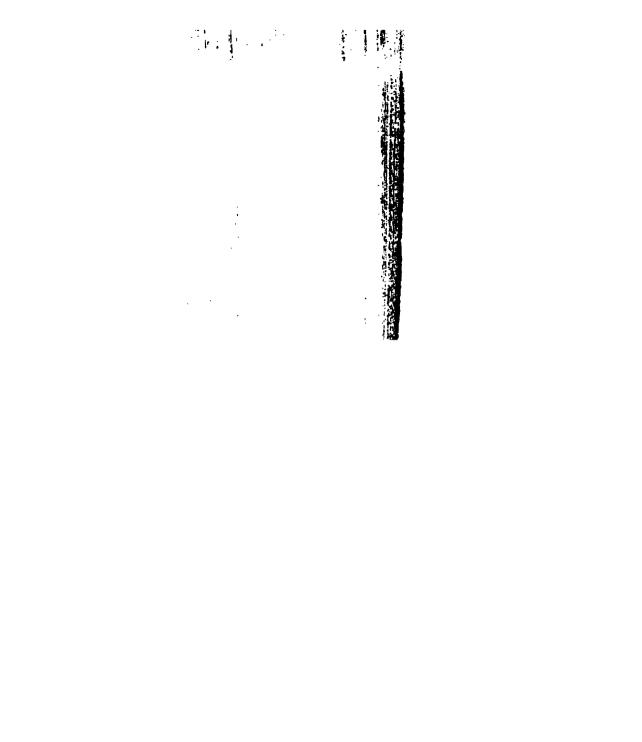
confidence shall be your strength." (Isaiah,

XXX. 15.)

THE RESTORATION OF GOD'S CHURCH. 457

Norn.—In speaking of the Church in England as a Church in bondage, we would be understood as speaking to the simple fact, that a body which legislates for itself, and executes its own laws, is said to be in a state of freedom, while a body that is governed by laws made for it by another body, and executed under the authority of that body, is said to be in a state of dependence or bondage. A state of bondage such as this, is not of necessity a state of oppression; it is merely a state in which free agency, and the responsibilities consequent thereupon, are in suspension. As long as the State of England was identical with the Church of England, and the Church's laws were made by Churchmen, there might be some question as to this fact. There can be no question at all now that the State which makes the laws is not identical with the Church which is governed by them, now that the Church of England has become the Church in England.

Now the nation at large are not Churchmen; the majority of them may be so at present, or may not, we have no guarantee as to what religion they may adopt. The question, therefore, is not whether the Church is oppressed, but whether under its existing state it may be? Undoubtedly we are liable to the same trials and temptations as those which are recorded in the Book of Daniel. Undoubtedly we may at any time be called upon to worship any Golden Image, like the Three Children, or to cease from our daily Liturgy, like Daniel. In all such cases it is quite clear that the Church, as a Church, can be affected by no judgment or decree, which it is impossible can emanate from itself, so long as it is in a state of bondage. The Gorham judgment, which sent hundreds to Rome, ought to have affected no one; it neither was, nor could be, an act of the Church of England, nor could it have been repelled by the Church as a body. Our strength was to sit still, and like the Three Children, to have refused individually to bow to it, Again, should it please the powers that be to alter or efface our ancient liturgy, even so our strength is to sit still, and like Daniel to kneel upon our knees, and to pray and give thanks to God as we did aforetime; and this not in concert, not as a body, but each one for himself, and meeting his own trial and his own danger singly, doing his own duty, and leaving the issues of all such matters in the hands of God.



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TWENTY-THIRD SUNDAY AFTER TRINITY.

OUR CONVERSATION IN HEAVEN.

Philippians, iii. 20.

"Our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

"WE look for the Saviour, the Lord Jesus Christ." He who is in the midst of us now. but unseen, shall one day show Himself openly to us. "The Lord Jesus shall be revealed from heaven," He who now sits at the right hand of the Father, and there displays His glory and majesty, rejoicing the angels with the Light of His countenance, shall at last in like manner fill all His faithful servants on earth with gladness by His appearance. For the present there is a veil between us and our Blessed Lord: by faith we see Him amongst us, but we cannot see Him with the eye of the body. As surely as His Own Word is true, He is alway with us, even unto the end of the world; He is present with

His Church, and with every faithful member of it; He is present in every act of His Church, and of the ministers whom He has appointed. At every baptism Christ is there: though outwardly Jesus baptises not, but His disciples, yet in reality it is He who cleanses the soul by the washing of water with the word; it is He who then joins, and knits, and takes us into Himself; it is He who makes us partakers of His own Divine Nature, that He may change us from sin to At every confirmation Christ is holiness. amongst us; and as the hands of the Bishop are laid upon our heads to bless us in the Saviour's Name, the Saviour Himself spreads over us those Hands which were once pierced on the Cross for us, that we may receive fresh strength from Him to do God's will. At every gathering together for public prayer in Church, Christ is amongst us, and our hymns and chants of praise, our cries for pardon and help are heard on high, because they are presented by one who is "worthy to be heard." At every celebration of the Holy Communion Christ is amongst us, to plead for us and with us that great and precious Sacrifice of Himself upon the cross, which taketh away the sins of the world. The earthly priest who stands and ministers

at the altar, is a representative, not of an absent, but of a present God. The earthly priest is but the mouth-piece by which the whole fellowship of Christians, the Body of Christ, gives utterance to that faith by which it casts itself for forgiveness and grace upon the great atonement made by its Divine Head. Rather, to state the truth more awfully, the priest is the mouth-piece by which on earth Christ Himself lays before His Father that prevailing offering of Himself which is the Source of all pardon and grace, and in virtue of which He presents His Church, to serve the Father as His accepted and beloved And as Christ is present at the **c**hildren. Holy Communion as our only Priest and continual Sacrifice, so is He also present to feed with His Own Body and Blood the souls of all who come to Him faithfully.

Thus, even now, even in this life of trial, our Lord is with us at every moment. His eye is perpetually upon us. He watches every weakness, every sin and failing which afflicts us. He sees every earnest struggle we make against temptation. He hears every groan, every cry for help. He catches every sigh of sorrow we breathe. He meets us as we reach after Him, dwells with us and in us, works in us to make us purer,

teaches us first to loathe the pollution of sin, then cleanses us from it; stirs us to long to be holy, then satisfies us with the gift of holiness. He is with us as our Guide, our Strength, our Mediator, and Intercessor, the Food and Refreshment of our souls.

All this our Lord is to us now, but He de-

sires to be even more to us: He desires to be our exceeding great Reward, to bring us to be where He is, that we may behold His Glory. "In His Presence is the fulness of joy." There, where Christ is, every longing of the soul shall be satisfied, every prayer more than answered, every wish for happiness more than granted. And for this we wait. The services of this time of year invite us to

cast our eyes onward. They remind us that, great as our present blessings are, there are

greater things still in store for us.

Advent is drawing on, that sacred season which teaches us to look for the Saviour, the Lord Jesus Christ. The last coming of Christ begins now to dawn upon us. We are invited to lift up our heads as those who know that their "redemption draweth nigh." For the present, our life is a mixture of joy and sorrow, of rest and labour, of peace and strife. But this state of things is not to go on for ever.

This fallen world is passing away, passing on

to its restoration. One day all its sorrows will be over, as clouds are driven away before the wind, or darkness before the rising sun. One day all its change, and uncertainty, and disappointment will be at an end. "The times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto us, Whom the heaven must receive until the times of restitution of all things."

We look for the Saviour to perfect the great work of His redeeming love; to wipe away all tears from all eyes, to comfort those that mourn, to banish sickness and suffering and decay and death, to purge out the last stains of guilt, to subdue to the law of God all the rebellions of our corrupt nature, to stablish our hearts unblameable in holiness before God and the Father. His last Advent will accomplish this for us; and, meanwhile, if we would not lose all the gifts of glory which He will then bestow, we are to remember that "our conversation is in heaven." We are to live like those who belong to heaven, for this is what St. Paul means. When he says your "conversation is in heaven," it is the same as saying, your state is that of citizens of heaven: you do not belong to this imperfect and fallen world; your home is in the glorious Kingdom

of God, the blessings which belong to that are pledged and promised to you: your life and ways should be such as are fit for one who is a subject of such a high and holy Kingdom. Therefore, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample;" so the Apostle writes. Join steadfastly and earnestly with that faithful band who are following Christ, and those who speak for Him; "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ;" it is with bitter sorrow that I tell you that many live like those who have thrown off all obedience and love for Christ and His Kingdom; nay! they even fight against and oppose the spread of that Kingdom. Instead of worshipping Christ as their Lord, and devoting all their strength and energy to His service, "their god is their belly," to pamper and indulge their bodies with eating, and drinking, and luxury, is their chief thought and care. Instead of understanding that the true glory of their nature is to be made by His grace ever more and more like Christ, to be lifted higher and higher above their mere animal passions, and by the strength of the nature of God working within them, to grow more holy, pure, and spiritual,

they "glory" in "their shame;" they make their boast of that very wild and unrestrained following of their evil lusts and desires, which lowers and degrades them into the state of beasts. Instead of raising their souls and affections above this world, and setting them where Christ sitteth at the right hand of God, they "mind earthly things:" they are taken up with this world, and with what it has to give. The great thing that they set before them, is to get as much of the riches, and comforts, and pleasures of this world as they can. Their plans and schemes are laid out for this. They live, and toil, and long, and seek after this as the one thing worth having, the one thing that will satisfy their hearts and and make them happy. And, therefore, the Apostle calls them "the enemies of the Cross of Christ." All such sensual, worldly, selfindulgent, slothful persons, he says, have plainly set themselves against our blessed Lord. There are "many" of them, even among Christians; not merely among the heathen, who know not God, nor the love of God, but even among those who profess to believe in Christ, there are "many" who "walk" in these ways. I "tell you" this "weeping;" I am cut to the heart to see it; to see these men forgetting that Lord to

Whom they belong; forgetting all His love in dying for them; forgetting all the precious gifts He has bestowed upon them, and making no use of them; forgetting the still greater blessings that He holds out to them. But so it is; they have turned their backs upon Him. They are the enemies of His Cross. He was lifted up upon the Cross, that He might draw all men to Him, draw them from sin and rebellion in penitence back to God; and these men are giving themselves over to sin. He was crucified, that we might with Him be crucified to the world, and turn from its snares and temptations to follow Him; and these men have bound themselves afresh to serve the world. He was crucified, that they who are His might crucify the flesh with its affections and lusts; and these men wantonly indulge those foul lusts, which they ought to have striven against, though the strife had been painful as death itself. When Christ gave Himself to die for them, He bound them to love Him, to offer themselves to be His servants, to cleave and hold fast to Him, to be witnesses of His compassion and tender love, of His purity and holiness, of His majesty and power in the midst of a world that

was rebelling against Him. And now they have broken every tie by which their Lord

would have held them to Himself; they have deserted Him to go over and range themselves on the side of those who are doing their utmost to bring to nothing the work of Christ's redeeming love. Oh! "brethren," writes St. Paul, do not fall in with this band of rebels, 44 for our conversation is in heaven:" we belong to heaven, not to the world, and therefore the world's ungodly ways are not such as we can walk in; the happiness and glorious state of heaven is what we should be preparing for, and it is but throwing away our time to hunt after such things as will perish with this perishing world; the King of heaven is our King, and the rule of our life must be not to please ourselves, but to please Him.

So far the words of the Epistle are a solemn warning against a worldly spirit. We are to take care that this world does not so fill our hearts as to shut out from them the remembrance of that better and purer world for which we should be preparing. We are to be on our guard lest the rules, and maxims, and habits of those who make this world their all, become the guides of our life, and so seduce us from the service of Christ. But we want some further direction still, for we have to live in this world. For the present, at least, it is our appointed place. God has set us

here, and given us our duties in this world: we cannot, and ought not to try and escape from them. We must be more or less mixed up with that present course of things which is called this world; we have work to do absolutely necessary work, which seems to be altogether earthly. We have to provide for ourselves and our families, and we are commanded to do this by God Himself. By the very ordinance of God there must be labour and toil in the earning of our bread, giving and taking of wages, buying and selling, exchanging and bargaining; and much care and forethought must of course be spent on these matters. Moreover, we stand in such relation to each other, that the time of many of us must be much occupied in the bringing up of children, and teaching them such things as appear only to be fitting them for taking their place in this world: or, again, in making laws for the government of the country, or arranging disputes and mistakes about the possession of property. As parents or children, masters or servants, governors or governed, manufacturers or mechanics, a very large portion of our days, and a great deal of anxiety, is bestowed upon what concerns this world,

Suppose, then, that a Christian, who feels that he is a citizen of heaven, and a subject of

Christ, and that his life should therefore be a heavenly one, and his heart devoted entirely to his Lord and Saviour, suppose that such a person is anxious to know how far it is right or safe for him to engage in worldly pursuits, to look after worldly gains, or to take his part in the amusements and recreations of society, how shall we answer him, or give him any guidance? He may take his lesson from the Gospel of to-day. We read there that the Pharisees and the Herodians asked our Blessed Lord whether it was "lawful to give tribute unto Cæsar or not?" By this question they meant to "entangle Him in His talk;" and they thought that they had so framed it, that whatever answer He gave, they would be able to find matter of accusation against Him. He said that it was not right to give tribute unto Cæsar, then they might accuse Him to the Roman Governor of resisting the authority of Cæsar: if He said that it was right to pay the tribute, this would be the same as saying that the Romans were the proper governors of the Jews, and so our Lord would give up His Own claim to be the great King, Saviour, and Deliverer of their nation. Thus they pretended that they were troubled by a point of conscience, and wanted to have their doubts relieved. "What are we to do? are we to

obey Cæsar, or are we to obey God?" Observe how our Lord answers them. He "perceived their wickedness." His eye could read their hearts, and see plainly that this pretended desire to find out what was right, was only a deceit. So He said, "' Why tempt ve Me, ye hypocrites? show Me the tribute money." And they brought unto Him s penny. And He saith unto them, "'Whose is this image and superscription?" Whose likeness and name is this which the coin bears upon it? "They say unto Him, 'Cæsar's.'" See, then, our Lord means, the very money which you use shows that you acknowledge Cæsar to be your prince, and your duty is simple and plain enough. Treat him as your prince, pay him the taxes that are due to him. "Render therefore unto Cæsar the things which are Cæsar's—and unto ' God the things that are God's." Your fit and proper duties to your earthly governor, need never for a moment interfere with your duties to God. Keep well and plainly before your minds that you owe worship, obedience, love, and service to God above, and before every one else: be sure that you do not rob Him of what is due to Him: never let your obedience to your earthly ruler lead you into a sin against the

King of Heaven and earth. Make this your

fixed and certain rule; and you need not be afraid that you will be doing wrong in showing all proper submission to the governor under whom you are placed by the Will of God.

Now let us apply this same principle to the case of one who wishes to know how far he may give himself up to the occupations and pleasures of the world without being false to God. Let us say to him: "Render" to the world the things that are the world's, "and to God the things that are God's." Many things you owe to the world, to those that live with you, and around you, to the fulfilment of your duty in the position which God has given you. Those things you must pay. Attention to your business, care of your household and family, kindness and courtesy to your equals, submission, respect, and cheerful obedience to those set over you, all such service as may be required of you for the good of your country; these are debts which you are bound to pay. We may go further, and say that you ought also to encourage all such friendly intercourse with your neighbours, all such meetings for recreation and amusement as tend to keep up feelings of kindness and brotherhood between men. Such things are often high duties. No doubt there are

some to whom it may be more soothing to lead a retired life of study, or to enjoy the calm quiet of home. In some respects

it is certainly more safe to do so, though this kind of retirement has its great and special dangers and temptations. But he it ever so safe, or ever so pleasant, we were not sent into this world to live for ourselves, to do that which seems to be most for our own peace, to consult only for our own salvation. No; we are to do good to others also. Therefore it is a false, and low, and unworthy following of our Master, Who went about doing good, (even though it brought suffering, and reproach, and disappointment upon Him.) to hold aloof from the world, and refuse to take our part in that round of offices which God has given us to perform. Render to the world the things that are the world's. You will very likely find some advisers who will tell you to have nothing to do with the amusements and business of the world, to keep aloof from them altogether; and this seems the simplest way of escaping the difficulties that beset us in society; it has, moreover, an appearance of greater devotion to God, just as the Pharisees seemed to be more zealous for God when they said, "have nothing to do with Cæsar, pay him no tribute, it is against the honour of God

to acknowledge him as our master:" but, for all that, it is not right for us to act upon such advice, at any rate, not for the greater part of us, whatever special calls some of us may have. It was the will of our Lord, Whose choice was that of the greatest love and the truest wisdom, not to remove us from those trials and difficulties that surround us. On the very night before His Death, when He was committing His Church to the Father's care, His prayer for us was: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

These very words, however, you will see, show that there is "evil" in the world, that there is in it much to corrupt, and pervert, and destroy our souls. Undoubtedly there is. The Bible is full of warnings against it. And while we are rendering to the world the duties we owe it, how are we to know whether it is having a bad effect on us? Let us take the last part of our Lord's answer to the Pharisees and Herodians, and it will guide us. "Render unto God the things which are God's." If the world leads you to rob God of what belongs to Him, then it is indeed corrupting you, and you must beware of it. Your heart, for instance, belongs to God. If the world so fills

your heart that you care more for pleasure, wealth, comfort, luxury, the praise of men, than you do for serving and obeying God, then you are rendering to the world what belongs to God. Your time belongs to God. If you allow yourself to be so taken up with business, with family cares, with society, with reading, or working, or loitering and idling, that you forget God and the presence of God, and give up or shorten your prayers, and stay away from Church, and neglect to read and hear God's word, then you are rendering to the world what belongs to God. Your money belongs to God. If you toil and strive to grow rich for the sake only of having plenty of money either to hoard up, or to spend upon yourself, instead of using your money to do good to others, and to promote the glory of God, then you are rendering to the world what belongs to God. Your health and strength belong to God. . If you waste these by late hours, by exciting kinds of dissipation, by excess in eating and drinking, if you do things which lower the tone of your body and mind, making you feverish, nervous, feeble, and unable calmly and quietly to pray, and read, and meditate, and examine yourself, or unprepared to receive the Holy Communion, then again you are rendering to the world what belongs

wersation, your accomplishments, belong to God. If you make these minister to vanity, if you use them to get praised, and thought much of by men, instead of using them for the greater happiness of those amongst whom you move, and for the honour of God Who lent you these talents to use in His service, then you are rendering to the world what belongs to God.

In short, brethren, the lessons we learn today are these: to live in this world as those who belong to a higher and more glorious one; to live on earth as if earth were heaven; to behave as those who know that through the Incarnation and atoning Passion of Christ, heaven and earth are one, and that the baptised members of Christ's Church are one great and holy family together with those pure spirits of just men made perfect who have passed to their rest and with the angels; to speak, and think, and act, as those who know that they are the subjects of the King of Heaven, Whose Eye is ever on them, and Whose work they This is to may be doing every moment. have our conversation in Heaven. And to live this life, we find that we need not do strange or uncommon things; we need not go out from our brethren, nor separate ourselves from

the doings and employments of the world. No; the secret of a heavenly life on earth is to do the common every-day works of ordinary men, but to do them in an uncommon spirit, to do them in a spirit of intense and continual devotion to God: whether we eat or drink, or whatever we do, to do all to the glory of God. Parents are to teach their children that they may be fitted to do what God shall call them to. Masters are to rule their households as if they were looking after souls put into their charge by God. Servants are to do their work heartily, not with eye service, as men pleasers, but as unto the Lord. Men of business, merchants, tradesmen, are to set themselves to gather wealth, that they may have more to spend for God. Kings, and those in authority, are to govern so as to encourage peace, order, and religion. Every power of body or mind, every advantage we possess, our rank and place, our name and station, our influence over others, the charm of winning manners, skill in any art, (be it music, or painting, or any other,) the gift of noble birth, or situations of authority, all these are to be rendered unto God, used earnestly, honestly, sincerely, in making Him more known, loved, and obeyed.

Is this a pure and holy pattern of life to

met before ourselves? Is it one that will need striving and watching over ourselves lest we should be corrupted in this world of trial in which our lot is cast? It is indeed. But let us remember that this high and holy life. is set before us because our conversation is in Heaven. We, on our part, are pledged to be the faithful subjects of the King of Heaven; but He also, on His part, is pledged to save, and defend, and strengthen us. Therefore the Collect invites us to flee to Him as our "Refuge and Strength;" our "Refuge" from all dangers and assaults of the world and the Prince of the world; our "Strength" whereby we may faithfully work for Him. He is the "Author of all godliness;" and in a firm trust in His love, we ask Him to "be ready to hear the devout prayers of "His Church," and to "grant that those things which we ask faithfully we may obtain effectually." "Those things which we ask faithfully," as the true, loyal, and devoted servants of the King of Heaven, who desire to spend and be spent in His service—those things which we ask, in order that God in all may be glorified, we have a firm and lively hope that we shall obtain effectually, through Jesus Christ our Lord. We know that "He is able to subdue all things unto Himself," "the unruly wills

Jerusalem.

and affections of sinful men," "the corruption that is in the world through lust," the folly and blindness that has led away so many from Him. Therefore, through all the difficulties, and troubles, and temptations that beset us, "we look for the Saviour, the Lord Jesus Christ;" we wait for Him as for One "Who shall change our vile body that it may be fashioned like unto His glorious Body"-Who shall change our weak souls that they may be for ever strong and steadfast in His love—Who shall change this imperfect world into "a new Heaven and a new earth wherein dwelleth righteousness," casting out from it all that rebels against Him, or seduces from His service, and "putting down all rule, and

authority, and power," that all things may be subject to the One King of the Heavenly

TWENTY-FOURTH SUNDAY AFTER TRINITY.

ABSOLUTION.

St. Matthew, ix. 25, 26.

But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land."

You wish, my brethren, to devote yourselves to God; touched by His wondrous love to you, you would love Him in turn. As you know that He made you, made every limb and part of your body, made every power and faculty of your soul, so you would "render to God" all that is His, you would give yourselves up to serve Him to the utmost. As you know that God the Son gave Himself up to die on the Cross in His intense love for you, so you long to live unto Him who died to save you. He offered up His sacred Body to be tortured and racked in those fearful agonies which He bore when He was nailed to the tree of shame; He offered up His pure

Such was the lesson which the Chu before you last Sunday, and you upon it. If you do indeed wish th things will probably-almost cert struck you; one, how very little

and spotless soul to be darkened I known sufferings which were laid His Passion; and all this to ma own, to set you free from guil power of sin and Satan, to redeen and soul. And you are ready to selves to work and to suffer for sake. You feel that you ought to world as those who belong to Him learnt that your conversation is in . its courts are your proper home, tl ed and holy inhabitants are your that its laws are the rule of you its King is your Lord. Hencefo do is to be done for the sake of Jesus Christ. Your time, your st talents, your money, are to be spe Him honour. You are to mix in men may learn to love Him, and has given you duties to perform are to be diligent in your business tion, because He has allotted Whatsoever you do in word or de to do all in the Name of the 1

versation has been in heaven in time past, how false you have often been to your Heaven-King; the other, how much you are likely to fail in that entire devotion of your hearts and lives to God which you confess to be your duty. For there is no doubt that it is far from easy to give ourselves wholly to God; to live always as if we felt His Eye upon us, to speak as if His Ear caught all our words, to behave as if He were One in every company in which we move, to remember Him in all hours of light conversation, in times of excitement and honourable rivalry, such as the best men may be exposed to, to feel that He stands over us in the midst of the crowd of pleasure-hunters, that He is a witness of every bargain we make, that He watches every scheme we plan, that He is by our side in the lonely walk, and in the silent chamber, all this is very hard. And so it is very hard to train ourselves to serve Him with hand and tongue, with head and heart, to do our common business, and join in our common amusements, and yet not only not forget God, but strive to please Him. This world is full of snares to draw away our affections from Him. A thousand matters are always ready to take up the place in our aouls which He ought to fill. Can we hope

to escape all these temptations? And if not, what is to become of us? We shall be lost to God, cut off from Him, and shall die in sin.

Such are the dangers that are round about us, dangers both real and true, such as we shall do well to think of deeply, for they threaten us with everlasting destruction. Some of us perhaps at this very moment are dead to God, dead to all love for Him, and faith in Him, dead to all zeal and activity in His service. Others of us may feel that the bad influences of the world are so stifling and choking the energy of love and faith within them, that they know not how soon the Spirit may be altogether quenched, and God's grace have perished in them. Are there then any means for restoring a soul that has been thus almost, or altogether cut off from God? There are: and one of these means of restoration is brought before us in the services of this Sunday, namely, that Absolution and Remission of sins which God has given power and commandment to His ministers to declare and pronounce to such of His people as are penitent.

Look at the history of the raising of Jairus's daughter. Hers was not the more common case of one who was suffering from

sickness. Every sickness, and every disease among the people our Lord had healed. But here was one who might perhaps have been thought to be beyond the reach of His compassion and might, ready as they were for all who called upon Him. Sickness had so far done its work upon her, that she was at the point of death when her father left her, as St. Mark tells us. St. Matthew, describing rather what the father expected, than his actual words, says that she was "even now dead." Yet her father prays for her. When he saw "Jesus," he fell at His feet, and besought Him greatly, saying, "My little daughter lieth at the point of death; I pray Thee, come and lay Thy Hands on her, that she may be healed; and she shall live." Observe the words, "she lieth at the point of death;" so near to it, that it is not to be thought that I shall see her again alive, yet even from death itself, Thou canst restore her, "I pray Thee come!" Observe again the manner in which Jairus hopes that his child will be restored; "Lay Thy Hands on her, and she shall live." It was the touch of the Hand of our Blessed Lord which was to work this wonder.

The prayer of the father was not in vain. "Jesus arose, and followed him." "And

when He came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, 'Give place; for the maid is not dead, but sleepeth.'" There is no need for hopeless and bitter lamentation here; the child is not utterly perished. "And they laughed Him to scorn, knowing that she was dead." To their eyes, she was

indeed lost beyond all remedy. Nothing that man could do would bring life into her; therefore they mocked at Him Who told them that she was only asleep, as if they did not know what death was. But "He put them all out, and went in."

What a strange and mysterious sight must that have been for the few witnesses whom He had chosen, the father and the mother of the damsel, and the three disciples, St. Peter, St. James, and St. John, whom He had thus made partakers with Him in the miracle! There, in that still, quiet chamber, where all sounds of weeping and lamentation were now hushed, the Lord Jesus stood over the corpse of this young girl. Face to face were met together, Life and death, God by whom all things were made, and the works of His Hands ruined and defaced. As the Eye of the Saviour fell with love and pity on that pale face and stiffened form that lay stretched

out before Him. He was gazing on the outward sign of that sad punishment which man had brought upon himself by his disobedience. That dead child was the victim of sin; and He was the Redeemer Who had come to set the world free from the misery, and decay, and corruption, which were the fruits of sin. His Own human nature, joined as it was to the Divine Nature, was pure, spotless, and full of virtue. Her nature was struck by that fatal blight with which the fall of man had cursed it. In Him was life, the very fountain head, and well-spring of life, for He was that "second Adam Who is a quickening Spirit," able to give life to "whom He will;" and so He stood over that dead child, took her by the hand, and the maid arose. He touched her, and in that touch the power of God and the weakness of mortal nature met together. and the weakness was turned into new-born strength. In that touch, the chains with which guilt had bound her dropped from her, as bands of tow shrivel before a consuming fire. In that touch, life poured into her; and death, with its corrupting power, was driven forth.

Now what does this show us? That there was no suffering, not even the very worst, from which our Lord had not power to de-

liver. And further, when we find Him work-

ing so many of His miracles in one uniform way, when He touches the blind, and they receive their sight, when He touches the deaf, and their ears are opened, touches the dumb and the string of his tongue is loosed, touches the leper, and the foulness of his disease is cleansed away, touches the dead, and life comes back,—what would He teach us? That it is through His Human nature, through that nature which He shares with us, that the

But may we go no further? Surely we may. All the great teachers of the Catholic Church have taken the sicknesses of the body to be types of the sicknesses of the soul, and the death of the body to be a type of the death of the soul; and in this they

Power of His Godhead works to heal and restore. It is through His sacred Body, that the virtue of God manifest in the flesh goes forth to cure those evils which sin has brought

have only followed the teaching of Holy Scripture itself. Therefore we gather from this miracle that our Lord can not only "open our eyes to see the wondrous things of His law," "unstop our ears that we may hear the voice of God and follow Him," "make us

a clean heart, and renew a right spirit within

us," when our "whole head is sick, and our whole heart faint," but that even when we are "dead in trespasses and sins," He can quicken, or give us new life. Even when we are most lost, there is a means of restoration open to us. Even when death has seized upon our soul, if we can be brought under the shadow of His sacred Hand, we may live again.

But how can that be? Our Lord is gone up on high. He has entered into heaven. He is no more to be seen amongst us. True; but think of those gracious promises He made to us before He was taken out of our sight. Remember what He said to His Apostles after He was risen from the dead. "Then said Jesus to them, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." As the Son of man, the Lord Jesus, hath power on earth to forgive sins. Whilst He was on earth, He exercised that power in His Own person: before He ascended into heaven, He appointed the Apostles and all priests of the Church who should come after them to

exercise the same power in His Name. Thus we find St. Paul exercising this office of binding men and loosing men from their size, though he was not one of those twelve apostles to whom the power was first committed. In the first epistle to the Corinthians he excommunicates the man who was guilty of incest. In the second epistle, he absolves

him on his repentance, and declares that he does this in the Name of our Lord, and as His minister: "If I forgave anything, to

whom I forgave it, for your sakes forgave I it in the *Person* of Christ."

Here, then, is a most blessed means of restoration and life left for those who are dead in sin. The comfort of Absolution has been specially provided for them by the Saviour. It is thus that the Gospel is an answer to the Collect for this week. In the latter we pray, "O Lord, we beseech Thee, absolve Thy people from their offences; that, through Thy bountiful goodness, we may all be delivered from the bands of those sins, which,

by our frailty, we have committed." We know well that in the midst of this evil and seducing world, we have offended Thee again and again. Far from living as if we were devoted to Thy service, through our weakness and folly, we have given ourselves over

to the service of sin; and now it holds us as with the grasp of death. But we beseech Thee, absolve, loose us! Yes; the Gospel says: "There is One Who can restore you; go to the ministers of Christ: go to them and you shall go to Him, for He is with them alway, even to the end of the world: go and confess your sins: go and mourn over the offences that have separated you from God, and Christ shall lay His Hands upon you, and you shall live. As the voice of the servant looses you and declares that your sins are forgiven, the Master Himself will loose and forgive you in heaven.

We will conclude with two points, which I ask you earnestly to consider. First, do you ever confess your sins to a priest, and seek absolution for them? I put the question thus plainly to you, because it is one which you ought to answer plainly for the good of your own soul. Private confession to a priest is not absolutely necessary for forgiveness. Certainly it is not, but is it necessary, or, to say the least, adviseable for you? There is no doubt that private confession and absolution is an ordinance specially appointed for relieving the conscience that is burdened with the sense of any sin which it cannot otherwise remove. Can you, and ought you to deprive

vourself of it? You feel and acknowledge that the world has an evil influence over you. You find, to your grief, that your heart has been much drawn away from God. You know that many sins have entered into your soul to cut it off from God. If you be cut off finally from God, then all hope is gone. You wish to be at peace with Him. Well! open the Gospels, and you find that our Lord has given authority to His ministers to absolve those who are penitent. Open the Prayer-Book, and you find it inviting you to come to some minister of God's Word* and open your grief, (tell him, that is to say, what you are distressed to remember that you have done against God,) that you may receive abso-

^{*}The Church does not bind you to go to any particular minister for confession, not even to the Priest of your parish, but leaves you to choose for yourself such an one as you feel will best be able to minister to your soul. The words of the Priest, in instructing his parishioners how to prepare for the Holy Communion, are these: "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who, by this means (self-examination and confession to God alone,) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that, by the ministry of God's boly word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience. and avoiding of all acruple and doubtfulness."

Open almost any of the books written on the subject of repentance by the great writers of the English Church, and you find that they speak of Confession and Absolution as a chief means of reconciliation to God. Perhaps you have had friends who have also recommended the practice to you. You have heard it pressed upon you in sermons. have known those who have manifestly found strength and comfort in this ordinance. all these voices beckoning you, as it were, to make sure of your repentance and of God's forgiveness, what have you done? No doubt, if by the means pointed out to you in the Prayer-Book you can quiet your own conscience, there is no sort of reason why you should confess your sins to any human creature; but the question you must ask yourselves is, can you? You must be your own judges in this, but you must judge honestly.*

^{*} Since the abuse of confession in the Church of Rome has led to the disuse of it in England, it is necessary that we bear in mind the essential difference in the doctrine of the two Churches respecting this ordinance. In the one case it is a duty to which men are compelled, in the other it is a privilege to which they are invited; in the one case it is a recapitulation of all remembered sins, in the other a statement of those particular sins from which we cannot otherwise obtain relief; in the one it is the daily food of the believer, in the other the cordial to be used for the restoring to health of souls diseased with sin. At the same time it must be borne in mind

Perhaps you have never sought for absolution, because you were afraid of the shame of confession, you could not bear the thought of telling out your sins within the hearing of man. But surely it is far better to acknowledge your own sins now with a willing shame and sorrow, and to hear the blessed sentence of God's forgiveness, than to have them made known before men and angels in the last day, and to be put to everlasting shame. Now shame is full of hope and healing for the soul, then it will be hopeless and full of confusion. Remember the woman that was a sinner. did not care to hide her past shame nor her present misery from the eyes of men. They might mock her, or judge her harshly: that did not keep her back. She came in before

that, since the cessation of public penance and absolution there is almost no discipline exercised in the Church, (a fact which is acknowledged and deplored in our Commination Service,) and therefore there is great danger of our receiving the Body and Blood of Christ into souls that have not been fithy prepared by penitence for that Great Gift. It is for each one of us to consider whether he can take upon himself to say that he does "truly repent of his former sina," or whether it is not safer for him to make use of private confession and absolution, as part of the ministry of reconciliation, in making his peace with God. For a fuller account of this difference, and of the use of Confession as enjoined by the English Church. see Confirmation and First Communion, by the Rev. Henry Newland, (Mastera,) pp. 140, 148, 389.

them all, and lay down at the Feet of Jesus, and washed Them with her tears, till He told her that her sins were forgiven, and bade her go in peace. Be you like her in your humiliation, that you may be like her in the full and free forgiveness which was granted her. In your confession, keep before you the desire to be at peace with God. Be glad of anything that may help to humble and abase you more entirely, that may make you blush and burn with confusion at what you have done, that may urge you with the greater horror to cast away your sins, that your soul may be free for the grace of pardon to flow in and give you life again through union with God. None can know, till they have tried it, how a perfect and penitent confession changes the whole state of the soul towards God; nor what a weight and burden absolution, after such a confession, removes; how strong our faith in the blessed power of the Cross to take away sins becomes; how the love of God seems to beam upon us, and the clouds that were between us and Him to be drifted away; how doubt, and fear, and despondency is at an end, and we are ready for a calm, and confiding, and loving service of God. The change is no less than if the Lord had laid His Hands upon us and brought us from death to life.

And this brings me to the second point which should be considered. Absolution is not an end, but a means. We come, burthened with sin, to lay down our burthen at the Saviour's Feet, that we may be set free to run the race that is set before us. We come for peace and forgiveness, that we may be ready to do the work of God.* The Hand of Christ is laid upon our dead soul to give it life, and that life is to be used in serving Him. It is a very common, but a very great and serious mistake, to look upon forgiveness as the completion of our salvation. Forgiveness and reconciliation with God is rather the starting point of the Christian course, as in the case of that first full and entire remission of our sin in Holy Baptism, or it is the motive for starting with renewed energy, as in the case of Absolution. Having been forgiven, we thrill in our inmost souls with love for God Who has received us into His favour, with love for Christ Who has reconciled us by His Precious Death to God; and therefore we long to serve God and rejoice in pleasing Him. We are not to seek for peace with God, merely

^{*}This is expressed very exactly in the Collect for the twenty-first Sunday after Trinity: "Grant, we beseech Thee merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord. Amen."

that we may rest in it as a pleasing and soothing state of mind. We are not to crave for an assurance of God's having pardoned us merely that we may fold our hands, as if, having once received that, we had got all we wished for, and were very glad to have escaped from all spiritual toil, and strife, and trial. It is a deadly deceit of the evil one thus to turn one of God's greatest gifts into a snare by which he draws us away from God's service. Yet this deceit is at the root of many of the false systems of religion, and is the cause of many perversions from the truth which we see about us. We hear much on all sides of the perfect peace of mind that is to be found in this sect or in that. Enquire a little into the circumstances, and you will discover that the particular sect assures its members of salvation without the continual effort to resist sin, or to choose between right and wrong, between the faith and error, which is indeed a sore trial to us, but is nevertheless the proof of our love to God. There is a kind of hankering desire in men's hearts for ease; just such a feeling as was once expressed to me in plain and homely words thus: "It would be such a comfort to feel that one had done enough."

My brethren, that is the last feeling that a Christian man ought to allow to rest in his

heart. We never can have done enough for God, enough to show our love for Him Who spared us when we had rebelled against Him, came to seek us when we were lost, died to redeem us, took upon Himself the punishment of our offences, purchased forgiveness for us by shedding His Own Blood. Every day, every moment of our life spent in labouring to do His Will, every power of our soul and body employed in work for Him, would be nothing to repay Him for His priceless mercies to us. The man who has a real and deep sense of God's goodness in pardoning him will say, "How can I ever do enough to show my thankfulness to God? For Christ's sake He has accepted and taken me again into His love and favour, now then let me 'yield' myself 'unto' Him, as one that is 'alive from the dead.' Poor and unworthy as my best efforts to serve Him are, it is a joy and comfort to me to know that He will watch them with favour. I will set myself to make Him all the return in my power for His unspeakable goodness."

And this is exactly the state of heart and life which St. Paul prays in the Epistle for to-day that God would grant to the Colossian Christians. He reminds them that God "the Father" hath made "them" meet to be parta-

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kers of the inheritance of the saints in light." He "hath delivered" "them from the power of darkness, and hath translated them into the Kingdom of His dear Son: in Whom we have redemption through His Blood, even the forgiveness of sins." What then? Their sins forgiven, themselves admitted into the blessed and holy family of God's saints, the glory of the Kingdom of Heaven opened to themis there nothing more for them to seek and desire? Far from it: the Apostle prays without ceasing that they may "be filled with the knowledge of the will of God in all wisdom and spiritual understanding;" that "they may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering. with joyfulness." Can there be any doubt that such ought to be the effect of the pardoning love of God upon ourselves? Every fresh absolution, being, as it is, a fresh application of that atoning Blood which was poured out so freely for us on the Cross, ought to waken us to warmer love and thankfulness for Him Who suffered for us, and for Him Who gave His only Son to be the propitiation for our sins. To walk "worthy of the Lord unto all

forget the deep and wondrous our Lord; to watch for the le which we may give proof of please Him, whether by abounworks, or by patiently and even ing our Cross of trouble and sur once bore His-this should be every touch of His absolving fresh life into our soul, and d deadliness of sin, we should use gives in ministering to Him. Th rection from sin to holiness will to the world of the Saviour's power. "The fame thereof w into all the land," and the unbel converted unto Him.

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pleasing;" to show by our lives

LAST SUNDAY AFTER TRINITY.

THE REWARD.

Jeremiah, xxiii. 5, 6.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

ADVENT is again close at hand. Another year with all its holy seasons has passed over our heads. The last sand in its glass is almost run out. Let us begin this day at once by thinking what use we have made of the time that is now gone from us. Have we drawn nearer to God? Have we sought His grace, and turned it to good account? Have we left off old sins, and begun to obey God in a more hearty, loving, steadfast, and unwavering manner? If there is any day in the whole

year in which it is right and proper for us to consider what answer we can give to such questions, it is this day. For now we stand, as it were, on the brink of Judgment. The past year, with all its frequent and abundant offers of grace, with all its sacred and solemu lessons, with all its opportunities for serving God, is a kind of picture of our life upon How has God surrounded us with voices of warning! How has He whispered His encouragements to our inmost souls in the softest tones of mercy! What proofs of His Love has He given us! What rich gifts has He held out to us! What glorious hopes has He spread before us! At Christmas we learnt the deep love of God the Son Who was made man for us, and were led to take notice of His bright and spotless innocence. At Circumcision we heard of Him obeying the law for us even in suffering. At Epiphany we watched Him fulfilling every holy duty of life, manifesting forth the Godhead in the perfection of His human nature. We were told that we, too, were "partakers of the Divine nature" through our union with Christ, and ought to show forth the indwelling of Christ by the purity of our lives. Then the Church at Septuagesima broke in upon us with a sudden and startling call, to think whether or

not we had fallen from this high state of grace, and, if we had, to repent. All through Lent she taught us the duty and the blessedness of repentance. At Passion-tide she led us to the Foot of the Cross, showed us Jesus Christ our God dying in the flesh to atone for us, bid us reflect on the greatness of our sins that nailed Him there, tried to pierce our hearts with sorrow and with love for Him Who laid down His Life for us, and comforted us by declaring to us the power of that Precious Blood to cleanse us. At Easter-tide she sought to fill us with joy in the triumph of our Lord, Who rose from His grave, conquered death, and sin, and Satan for us, and "brought life and immortality to light." On Ascension-day we saw how our Lord, both God and man, went up into heaven, and passed into the Presence of the Father to plead His Sacrifice there, and pray for us, and to open a way for us into that same glory in which He dwells. At Whitsuntide we were still further strengthened by being reminded how the Blessed Comforter, God the Holy Ghost, has come down upon the Church to unite it to Christ, to take of the life that is in our Lord, and give it to the members of His Body. On Trinity Sunday the nature of the Three Divine Persons in One Godhead, was revealed to us as far as

our weakness can bear such a revelation, and the very glimpse which we were allowed to catch of the outskirts of that tremendous Majesty, was a pledge to us of the Will of God to bring us to a clearer knowledge and vision of Himself.

Then we were sent forth into the world to bear witness to God. We were to show our sense of His boundless Love and Goodness by behaving lovingly ourselves to those around us, by works of mercy, by fervent acts of adoration. The holiness of our lives was to force men to believe and confess that God is in us of a truth, that nothing but a power above the power of man could so transform the heart as to make it the source of such godliness. They were to be made to see by our faithfulness in business, by our use of worldly goods, by our gentleness of behaviour, by the purity of our words and acts, that we are ruled by laws far higher than the world can make, that we are seeking a home far purer than this fallen earth, that we are the servants of a King Whose service is Divine. In short, our work in the world was to bring men to taste for themselves of the Love of God Incarnate suffering and atoning for man, subduing and conquering all the evil that afflicts man, of God dwelling in His Church, of God giving the strength and

holiness that is in Himself to man, of God reconciling man to Himself, and raising him to that perfect happiness which consists in being one with Himself.

This was our mission, that which God gave us to do for Him. How is it being done? Is it being done at all? Has the history of all His acts of love and wonderful blessings been wasted upon us up to this hour? Then at least let us rouse ourselves now. For He Himself is coming to take account with us. What if this were our last hour? What if at this moment we stood before Him? What if after this year, which is now closing, there were no more years to run? If we had now said our last prayer; if we could never more fall down on our knees and cry, "forgive us, Lord!" no not even once more; if the opportunity for beginning to serve God better were altogether fled; if our souls were to be for ever and for ever what we feel them to be now; no more teaching, no more calls to repent, no more pleading of God with us, no more drawing near to God, no more cleansing through the Sacrifice of Christ, no more changing and converting of our hearts through His grace; if this were so, how should we meet the Eye of our Judge? Would it be with hope or trembling? with humble faith, as

in One Who knows our weakness, but knows also our earnest love, or would it be with terrible confusion and shame? What account have we to render up for the Gospel believed or despised, for sacraments used or abused, for advance in holiness or falling back into sin, for diligence or sloth, for good works done or left undone? Answer these questions to God in your own minds, my brethren, for it will depend very much on the kind of answer that you are able to make, whether you are prepared to take your part in the services of this day.

It is remarkable that the Church's view of the coming of our Blessed Lord is not terrible. but full of comfort. She does not speak to us to-day of the awfulness of Judgment. scarcely mentions Judgment at all. She rather teaches us to look on to the last day as one that will complete and crown all our blessings. She describes our Lord not so much in the character of the all-searching Judge, as in that of the Redeemer returning and showing Himself to His expectant people to accomplish His work of mercy. Church treats us, in fact, as her faithful and obedient children who have acted upon her lessons for the past year, who have been true to her Lord, and are, therefore, watchful and longing for the end of all things.

All the more reason is there that we should try our own hearts well, lest we presume to claim the blessings which are prepared for those that love God, and find ourselves rejected, because He sees that we have neither faith nor love in us. But if we can answer for the earnestness of our desire to be true to our Lord, then the services of this day are most cheering and full of hope.

Look at the Epistle: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall - reign and prosper, and shall execute judgment and justice in the earth." Now what does this mean? It has two meanings. It refers both to the first and to the second Advent of our Lord. It comforts the Jews by telling them that the time of their sorrows and sufferings in captivity should pass away, and the days should come in which they should once more be safe from their enemies. Out of the royal house of David, now brought so low, so decayed, that it was but as a dry root in the ground, there should spring a fresh Branch, even the Messiah. He should reign over the true Israel, His Church, and should protect, guard, and keep them from harm. He should gather His people together, and unite them once more; and so glorious and blessed would

this deliverance be, that compared with it the coming out of the bondage of Egypt would be as nothing. We know that this prophecy has already had one fulfilment, when the Son of God was made man, when He suffered. died, rose and conquered Satan, led captivity captive, gathered into one the people of God that were scattered abroad, and became the Head of His Church, our Strength and Refuge under all trial, temptation, and danger. But was that its last and complete fulfilment? Assuredly not. The Israel of God is not yet in perfect safety. Our enemies still surround us. We have still a battle to fight. Our "own land" is not reached yet. "We see not yet all things put under " our Great King and Lord. We are still looking forward to a blessed time of more unbroken peace and rest than this present world has ever seen; a time which will begin with that second great Advent of our Lord to which the Church now bids us look on. Then, indeed, when Christ returns from heaven, there will be an end of all suffering and sorrow for the redeemed. For them all trial, and temptation, and danger. will be for ever past away. Then at last the glowing words of prophecy will come true. "Violence shall no more be heard within thy land, wasting nor destruction within thy

borders." "It shall come to pass in that day, that the Lord shall set His Hand the second time to recover the remnant of His people. which shall be left." "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And in that home to which He shall bring them, they shall be secure from all harm, for no one "shall hurt nor destroy in all" His "holy mountain." "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "The branch of the terrible ones shall be brought low." "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth." "The sun shall no more be" their "light by day; neither for brightness shall the moon give light unto" them: "but the Lord shall be unto" them "an everlasting light, and "their "God" their "glory." "The days of" their "mourning shall be ended." "The people also shall be all righteous: they shall inherit the land for ever, the branch of"

the "planting of" the Lord, "the work of" His "Hands, that" He "may be glorified." For He shall "create new heavens and a new earth: and the former shall not be remembered, nor come into mind." "And it shall be said in that day, 'Lo! this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

What must that time be which holy souls will welcome with such intense joy? What but that day on which He shall come openly and visibly Who is even now the stay of our hearts, that day on which our "eyes shall at last see the King in His Beauty." What must that place be in which is such perfect peace, such spotless innocence, such purity, and such universal love? It can only be that "new heavens and new earth wherein dwelleth righteousness." For there indeed every bad passion shall be subdued to the Will of God, every weakness shall be removed by the power of His grace; there the soul shall be guarded from every temptation, and shielded from all trouble; there every faculty of our whole being shall be taken up with the service of God, and we ourselves filled with an unfailing strength to do the Will of Him on

Whom all our affections shall be immoveably fixed.

It is to this most blessed end of all things that the Church would have us look. All the year long she has taught us of our fall, and of the redemption which Christ has wrought for us. She has told us of the sin that is in us, and of the deep love of Him Who came in the flesh and died to deliver us from that sin. She has set before us, on the one hand, the hard strife we have to keep up against evil, the dangers that are round us, the afflictions that must be borne; and, on the other, the rich gifts of grace we have received, and the mighty aid that is ready for us, (no less than Christ dwelling in us, feeding us with Himself, and pouring life into us.) And now she says, See what is to come after all. "The end of your faith" is, that you may receive the salvation of your souls. After all griefs and troubles, after all tears of repentance and earnest cries for grace, after struggling and falling, struggling and rising again, at last the victory, and the crown, and the rest, and the glory, shall be yours. the Blood which Christ shed for you, you shall be cleansed from the sins over which you are now mourning. Through His strength working in you, you shall be set free from all

the weakness and imperfection that now cleaves to you. The gates of heaven shall open before you, and you shall enter into an eternity of happiness. "Behold! the days come," when our Lord and "King shall reign and prosper." His Kingdom shall have come in perfect glory, and there shall no more be anything in us to gainsay or oppose Him. shall execute judgment and justice in the earth:" He shall cast "out of His Kingdom all things that offend, and them which do iniquity." He shall trample under His Feet our great enemy Satan, and rid us of his oppression. "In His days Judah shall be saved, and Israel shall dwell safely:" all His faithful Church shall be secure under His defence from the fear of harm. "And this is His Name whereby He shall be called, The Lord our Righteousness." In the praises that they sing before His Throne, in the secret but intense thankfulness that shall stir their inmost being, all the whole company of the redeemed will rejoice to confess that He, and He only, has made them what they are; that to Him they owe the pardon of their sins, their new birth, the change by which they passed from strength to strength, until at last they were made pure and fit for the vision of God. "Behold, the days come that they

shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them." The days come when the faithful shall praise God, not so much for those first proofs of His love which He gave in separating them from the evil world, (of which Egypt is a type,) and delivering them from the bondage to Satan, (of whom Pharaoh is a type,) but rather for gathering them safely into one common home. "And they shall dwell in their own land:" they shall no more be passing on as pilgrims through the wilderness of this life, suffering under its hardships, and sometimes half fearing lest they should faint and fail. No; they shall at last be settled for ever in that glorious City which is "their own," because it was bought for them by the precious sacrifice of Christ, the "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for" those "who are kept by the Power of God through faith unto salvation, ready to be revealed at the last time."

Such is the teaching of the Epistle, and the Gospel carries it on. There we have the history of the feeding the five thousand. into the world."

"A great company comes unto" our Lord. They are hungry. He makes them sit down, and feeds them. They are "filled," yet there is still food "over and above," after they "had eaten." "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come

We have here in a parable that last great "eating of bread in the Kingdom of God," the filling of those that hunger and thirst after righteousness, the perfect satisfaction of the soul that feeds for evermore on Christ. multitude of the saints follows our Blessed Lord through the wilderness of this world. They turn aside for nothing. They will have no food but what He gives them. For that they long and wait. At the last He bids them sit down, for He only can give them rest. He fills them, for He and He alone can meet, and answer, and supply every want of "In" His "Presence is the man's spirit. fulness of joy." He feeds them, but there is still more food before them: for the joys that Christ gives never waste. They are ever fresh and ever new. "At" His "Right Hand there are pleasures for evermore." And as they find that He can give them all and more

than all they ever longed for, with one voice

they magnify His miracles of love and say. "This is of a truth that Prophet that should come into the world." This is that Saviour for whom the whole world has waited and yearned. This is He Who has taken pity on our miseries and lightened them. This is He Who has seen the sorrows and burthens under which we groaned, and delivered us from them. This is He Who made our hearts, and knows what alone will satisfy them. This is He Who alone can set right the evil, the falseness, the sin that has marred and corrupted the earth. We have sought for peace with God; Christ alone can give it through His great atonement. We have striven to be holy; Christ alone can make us so by uniting us to Himself. He "is of a truth that Prophet that should come into the world."

A moment's thought will show you how the teaching of this Sunday follows upon that of the previous Sundays. On the twenty-third we learnt that our conversation is in heaven, that even now on earth we belong to heaven, and are to live as subjects of our heavenly King. To-day we are reminded that at last we shall reach that land which is our true home.

On the twenty-fourth we were warned to seek forgiveness of those many sins which threaten to make us unfit for the purity of heaven. To-day we are comforted with a description of the peace of those who shall be forgiven and accepted by God at last, never to fall away again.

And now, my brethren, see how fit a close is thus furnished us to the services of the year. The Church would say to us, Do not be cast down at present trouble, the days come in which they that mourn shall be comforted. Do not faint and fail at the temptations that try you for the present; bear up bravely; they will not last long; cast your eyes onward, the days come when God's people "shall dwell safely." "Look up. and lift up your heads, for your redemption draweth nigh." If "now for a season ve are in heaviness through manifold temptations:" this is so, "that the trial of your faith," much more precious "than gold that perisheth when tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Do not let yourselves be drawn away from God by the things of this world. They never can make you really happy. At

the most you can enjoy them only for a few short years. A little while, and money, or lands, or houses, or fine clothes, or gay companions, or meat and drink, will be no good to you. You will die, you will be judged. The earth will pass away. In that hour God's love will be the only thing worth having. To love God, to be loved by Him, will fill you with happiness. Nothing else can. Seek this, then, now, and let nothing turn you from it.

See, again, how the Church begins and ends with Christ. All through her course she has set our Lord before us. He was to be our example: He, our strength. His sake we were to look for forgiveness. By Him we were to be kept in this world: through Him prepared for glory. And now to find Him at last is held out to us as our greatest happiness. To dwell where Christ is. to be with Him, safe under His Protection, kept for evermore from all that may hurt us because we are in Him Whom evil cannot approach, to see Him, to be able to love Him—this we are to long for as the highest of all joys, beyond which there is nothing for us to ask.

Thus the Church leaves us standing, as it were, on the brink of eternity. Eternity!

what a word to utter! How hard to grasp its meaning! To be always holy, always with God, always happy; or to be always wicked, always cast out, always miserable and damned-always in heaven, or always in bellwith no change for evermore. This is eternity. Intense and never-ending bliss: intense and never-ending woe: one of these will be Pause and think which will be our lot. yours. Call up before your mind the scene of the last coming of our Lord. The sun is darkened. The moon does not give her light. The stars of heaven are shaken. The fearful trumpet sounds, and the voice of the Archangel summons the dead to judgment. The heavens open, and the Cross, the sign of the Son of Man, burns in the skies, the hope of the faithful, but the terror of the wicked who have despised it. There on the throne, with thousands of angels round Him, the Judge is seated. He turns to the wicked on His left Hand, and declares their terrible sentence: "Behold My Side which was pierced for you, My Hands and My Feet which were nailed to the Cross for you; these bear witness how I longed, in My love, to save you. I called you, but you would not listen. you, but you fled from Me. I offered you a place in My glory, but you despised it. I

threatened you with the torments of hell, but you mocked at them. You have turned a deaf ear to My Voice pleading with you; you have quenched My Spirit within you; you have rejected the grace offered you, neglected My holy Sacraments, abused My patience and tender pity. You have chosen Satan for your master, and given your hearts to him. Therefore you must follow him to his punishment. 'Go, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

He turns to the faithful on His Right Hand, and welcomes them with these words of mercy, "'Come, ye blessed children of My Father, inherit the Kingdom prepared for you from the foundation of the world.' Come you that have been true and constant in My service, follow Me into My glory and bliss, as you have always followed Me in My humiliation and suffering."

In that awful moment, which will be our lot? Shall we be among the blessed or the cursed? Let us pray heartily to God to "stir up" our "wills," to move and urge our hearts to desire and love His service. Let us beg of Him so to fill us with His grace, that we may "plenteously bring forth the fruit of good works." Then shall we be "plenteously rewarded," not according to our merits, which

are far below any reward, but according to

the riches of God's mercy, Who is pleased to reward our labours for Christ's sake. Most plenteous indeed is that reward. It is no less than the entire healing of our body and soul, and the gift of every possible happiness that we can imagine or desire. For at the last coming of our Lord the bodies of the faithful will be raised from their graves to be fashioned like unto His glorious Body, to be set free from every weakness and every form of suffering that now afflicts them, to be made deathless, and to be clothed with a Divine strength and eternal beauty. At the same hour the souls of the faithful will be finally purged from all taint of evil and sin, and filled with the most perfect holiness, with an unfailing power of serving, obeying, and delighting in God, without wavering and without distraction. And then this pure and holy family of God shall be gathered together; those that have been torn asunder by death on earth, meeting again never to be parted any more; widowed and orphaned hearts finding at last those after whom they have longed in weary seasons of bereavement; the great fellowship of the saints, from the penitent once so nearly lost and so hardly found, up to Confessors, and Martyrs, and Evangelists, and Apostles, and

the Blessed Mother of our Lord, all united visibly, and rejoicing in each other's joy. Most wondrous happiness! Inexpressible and soothing peace.

Yet even this is not the true reward of the soul. God says, "I am thy exceeding great reward." To see God, and to be with Him, to know Him, to love Him, and to be loved by Him for evermore—this is that plenteous and crowning gift of God which shall satisfy the soul. After all the storms and sorrows of life, after all its dangers and temptations, after fears and failings, after earnest seeking and longing for God, after blind wanderings and penitent returns, to be brought home to God, to be in His very Presence, to be sure that He is ours and we are His for evermore—this is the highest bliss we can receive. To behold the Face of Christ in glory, to have found that Lord Who died for us, and has loved and shielded and cared for us all our days on earth; to be in Him, to be certain that we shall never fall away from Him, but through the power of His continual grace shall serve God perfectly for ever—this is that reward whose plenteousness neither words of man can describe, nor thought of man conceive. This is that reward which the Church in her last

solemn prayer bids us seek as the end of our being. For this we were born, for this redeemed. This is the one thing for which we should long, pray, strive, labour—to love God, be loved by God, and dwell in God for ever. May He of mercy grant we lose not this!

"Behold, the days come!" Yes! He says Himself, "Behold! I come quickly; and My reward is with Me, to give every man according as his work shall be." May we be able to answer, "Even so, come, Lord Jesus!"

"The grace of our Lord Jesus Christ be with you all! Amen."

RUBRIC.—If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany shall be taken in, to supply so many as are here wanting. And if there be fewer, the overplus may be omitted, provided that this last Collect, Epistle, and Gospei. shall always be used upon the Sunday before Advent.

This rubric is founded on the doctrine of Christ's continual presence in His Church. The general rule, that every season of the Church is a preparation for that which follows it, holds good with this last season of the year just as much as it does with any of the others; and in the same manner as Advent is the preparation for Christmas, or Lent for Easter, so the last Sundays after Trinity, beginning at the twenty-third, are a preparation for Advent, so far as that word implies the second and final coming of the Lord. The services for the twenty-third, twenty-fourth, and last Sundays after Trinity, all alike refer to this—the two former indirectly, the last directly and immediately.

But, as our Lord is always and at all times present in His Church, this Second Advent is a manifestation rather than a coming. It is not the arrival of one now absent, but the visible revelation of one now and always invisibly present.

But this is the doctrine of the Epiphany or Manifestation of Christ; and therefore it is that whenever there is an additional Sunday after Trinity, there is no service specially provided for it; but we are referred to the Epiphany, and are thereby bid to remember that He whom we shall hereafter see face to face, is present with us in every act we perform as members of His Church.

PROPER LESSONS FROM THE BOOK OF PROVERBS.

CHRISTIAN MORALITY.

1 Cor. ii. 6, 7.

"Howbeit we speak of wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God, even the hidden wisdom, which God ordained before the world unto our glory."

THE whole difficulty of this text, and of several other texts on the same subject, lies in the fact that the expressions used in them are technical. They were very well understood at the time when they were written, and by the people to whom they were written, because to them they were familiar terms; but they are not familiar terms to us.

When St. Paul speaks of men being "perfect," we must not take the word in the sense in which it is used now. St. James uses the same expression, and, as he explains it, his

explanation will do for both instances. His words are, that the Man of God may be "perfect." He evidently does not mean perfectly righteous, perfectly holy, but what the next clause of the sentence explains, "throughly furnished unto all good works." To such as these St. Paul imparts "wisdom;" but this also, he tells us himself, means something very different from the worldly acceptation of the term. It is not the wisdom of this world, nor of the princes of this world; that comes to nought, or, as he says in another place, it is foolishness in the sight of God. His wisdom is different from all this; it is a "mystery," it has always been in the world, it had even been "ordained before the world," and for the purpose of "glory," but it has been hidden from those for whose benefit or glory it had been ordained; and he, Paul, is empowered to reveal it.

It is perfectly impossible for us to enter into the Apostle's meaning fully, unless we consider the character of the men he was addressing. The Greeks were a highly civilized and intellectual people, eager in the pursuit of knowledge and of what they called "wisdom." The pursuit of wisdom was a profession; the teachers of it, those who are here called the "princes of this world," were

The object of this "wisdom" And this it is which St. Paul "foolishness in the sight of God;" would say that virtue is foolishne he knew, what they did not, that which they had proposed was beyond the reach of any human ef

beyond the reach of any human ef These Philosophers were d "schools," as they were called; ea schools was under its own leade Epicurus, or Anaxagoras, as the be; each had its own theory of th of vice and virtue, which it invari as a thing to be attained, though without labour, by the natural m these sects alike there was an or inner school-those who were learn and those who had already learnt; one of them there was a "mystery revelation, which those of the outer supposed to be not only absolutel of comprehending, but absolutely a participate in. The object propo master to these members of the c was, that they should by their dilig themselves worthy to partake of th to the knowledge of which he 1 attained; and the communication of be their reward. Those who were judged fit to be admitted into the inner school were technically called rehim, the perfect, meaning those whose education had been perfected, or completed.

St. Paul, writing to these people, assumes the character of a Teacher of Philosophy, the Head of a School, as indeed he was; and, using the language to which they were accustomed, he speaks of those to whom the mysteries of Divine revelation were fully disclosed as "the perfect." The revelations themselves he calls "mysteries." And when he would intimate that there are still farther revelations which are not to be declared to us in this world, he says, "Not as though I had already attained, either were already perfect, but I stretch forward towards the mark for the prize of my high calling." Now every one of these words, "attained," "perfect," "mark," "prize," and "calling," is a technical expression belonging to the phraseology of Greek philosophy.

St. Paul, therefore, writing to Philosophers, tells them:—

- 1. That the Wisdom they are seeking is Foolishness.
- 2. That nevertheless there is such a thing as Wisdom.

3. That to him is committed the revelation of it.

That is to say, that the Christian Religion is, in fact, a school of Ethics, a system of Philosophy, in every respect similar to those which they had seen, proposing, like theirs, the pursuit of virtue, the only difference being that it was based on sound principles, which hitherto theirs had not been.

The Book of Proverbs, with which the Church closes her system of teaching, may be considered as a code of Christian Ethics written by the direction, and under the inspiration of God. It is the morality of the Bible arranged in the form of apothegms and precepts. We may regard it as a repetition or summary of all that we have been learning hitherto. We may consider that the Church, having chosen the season between Trinity Sunday and Advent for instructing us in the practical duties of religion-having selected as her Proper Lessons for the Sundays, such portions of Holy Scripture as might best serve to influence our obedience, in order to enforce thereby a due performance of the third part of our baptismal promise—having incited us by commands and precepts, by promises and threatenings, by rewards and punishments, by examples of virtue, and by judgments against

vice, collected from the historical and prophetical writings of the Old Testament, is now laying down in a didactic form the institutes and principles of morality which constitute the Christian Ethics; and for this reason she has chosen the Proper Lessons for the remainder of the Trinity season out of the Proverbs of Solomon.

"This Book contains the most complete system of morals that ever was delivered to man for informing his manners, for regulating his passions, for correcting vice, and for recommending virtue. Its instructions apply equally to every relation and every state of life. With equal authority it directs the king and the subject, the rich and the poor, the parent and the child, the young and the old, in the duties of their respective stations and conditions of life. "For," as St. Basil says, "it bridles the injurious tongue, corrects the wanton eye, and ties the unjust hand in chains; it persecutes sloth, chastises all irregular desires; it teaches prudence, it raises men's courage, and recommends temperance and chastity with such efficacy and force, as at once convinces the judgment and engages the affections."*

^{*} Wogan, Preface to Essay on the Lessons from the Book of Proverbs.

Considering this book as a treatise on Christian Philosophy, it contains one very remarkable peculiarity. The avowed object of all the Greek schools was to recommend virtue; and all their treatises, as many as have come down to us, are full of it. In the Book of Proverbs the word does not occur at all.

This is singular, but the explanation will point out to us how it is that the wisdom of this world is in the sight of God foolishness.

The word "virtue," if we take its meaning from its etymology, must signify the strength of a man, the power of a man, as derived from his own nature, to withstand temptation, to choose what is right and good and just, and to persevere in the course he has chosen. This is virtue, and in this the philosophers placed the highest wisdom. "The highest wisdom," says Seneca, "is, that a man confide in himself, that he be satisfied in himself, and with the good things that spring from himself." This, therefore, is the highest teaching of the heathen schools of Philosophy. And it is precisely of this that Solomon has written, "Seest thou a man wise in his own conceit, there is more hope of a fool than of him."

The teaching of the world, therefore, and the teaching of revelation, are in direct oppo-

The sition upon this point, and naturally so, world, unenlightened by revelation, is ignorant of the history of the Fall. The qualities which it admires and proposes to itself as the objects of its aim, really are admirable, only they are impossible. The Bible, therefore, never uses a word signifying the innate probity, and justice, and rectitude of man, the strength which springs from himself and his own nature, because God knows, and His inspired writers know, that the quality itself does not now exist. God created man perfect no doubt, and there is just as little doubt that man still retains within himself every element of perfection: as every member of the body which we now possess has its use, so that without it the body cannot be perfect; so every passion and feeling of the mind and soul which we now possess has its use, so that without it the mind and soul would also be incapable of perfection. We must not imagine that the sentence of God deprived us of one single quality which was necessary for the perfection of human nature, or what the heathens called virtue; it removed that Spirit of God which regulated them all, and kept each under proper subjection to every other. Original sin is simply the irregular action of lawful and necessary passions and

feelings, and the action is irregular only because man was left to his own guidance instead of being under the guidance of the Holy Spirit. This, so far as man was concerned, was gone irrecoverably, yet unless it was restored perfection was impossible. The pursuit of virtue was not reprehensible in anv case, neither does St. Paul intend to blame it in the heathen. To them it is, what the pursuit of the Philosopher's stone was to the Alchemists of the middle ages—a thing eminently desirable, a thing the elements of which have a natural and actual existence, but which, nevertheless, is absolutely unattainable by man, because God alone can combine those qualities which must be combined in order to produce it. The wisdom of this world, therefore, the prize, and aim, and object of all these Philosophers, was foolishness in the sight of God, because God sees that they are occupying their whole lives in seeking that which has no possibility.

On the other hand, the whole teaching of the Bible is grounded on the doctrine of Original Sin, the consciousness of man's fall from a state of innocence and favour with God into a state of guilt and condemnation, by which he had incurred not only the penalty of the law, death, but an absolute disability to recover himself, or to perform any one duty which, as a creature, he owes to his Maker. The philosophy of the world and the philosophy of the Bible are founded upon opposite axioms; the one, that the natural man is capable; the other, that he is incapable of any good thing.

The Sacred Writings, therefore, have nowhere defined the rectitude of our actions by the word "virtue;" for that would be a contradiction in terms; it would signify a certain power inherent in ourselves, a certain strength in our own nature which we have not. It does not mean that we have no power to do these things which the heathen philosophers propose to themselves and their disciples. St. Paul is very careful to guard against such a notion as this. When he says, that in me dwelleth no good thing, he guards his assertion by his explanation, "that is, in my nature," so far as it is innate, so far as I can

^{*}The word virtue, wherever it is used in Scripture, signifies "power," innate power, as, "there is virtue gone out of Me," in the mouth of our Saviour; or else it is used in the sense of "manliness," as, "add to your faith, virtue;" that is, be not satisfied with believing, but have the manliness to confess what you believe before the world. If used in its proper sense, as a heathen would use it in the Bible, it is used hypothetically: "If there be any virtue." If there be any reality in that virtue which you speak about, then exercise it. Except in these senses, the word is never used in the Bible.

to do.

do it myself. What he means, and what the Sacred Writings teach throughout, is, that we have lost the power of *originating* good, not that we are unable to do good in virtue of an extraneous power bestowed upon us by

One who is the Author of all good things.

We have the power of doing every thing

which the heathen philosophers proposed to themselves in the Bible; therefore we have a Christian equivalent to the heathen term virtue, and that word is Righteousness, which is derived from the word Right-wise-ness, which again is formed from an obsolete word, signifying "to know." The "Wise Virgins" means simply the virgins who knew, or to whom had been revealed what was right. The Wise Men of the East by no means signifies, as is commonly imagined, the learned men of the East, but simply the men who, though living in the East, and beyond the Holy Land, yet knew from above what was right for them

Virtue, if it existed, would be innate; but Wisdom, or the Power of Knowledge, is not an inherent quality. The very word implies an Instructor, One who has taught, or caused us to *know*, as the wisdom of the Wise Men who followed was consequent on the indication of the Star that led.

A man, therefore, may be wise, because, if enlightened, he may know; a man may be righteous, because, if directed, he may go right; but he cannot be virtuous, because he cannot be intrinsically good; he may not, therefore, trust in himself that he is righteous.

This is the whole principle of the Book of Proverbs, and this is what we must constantly bear in mind in order to understand and appreciate them. They are "the Proverbs of Solomon, the son of David, king of Israel, to know wisdom and instruction, and to perceive the words of understanding, to receive the instruction of wisdom, justice, and judgment, and equity, to give subtilty to the simple, and to the young man knowledge and discretion;" all of these, you will observe, are acquired qualities. And we are told that the foundation of them all, "the beginning of Wisdom, is the Fear of the Lord;" the same quality which in the New Testament is called Faith. Fear of the Lord is the first commandment of the first table; and our own first apprehension of it is the first commandment of the second: "My son, hear the instruction of thy father, and forsake not the law of thy mother."

There are nine of these chapters selected from the Book of Proverbs. They do not

form anything like a connected series of which a summary can be given, as in the historical, or biographical, or doctrinal chapters of the Bible. They are, for the most part, detached reflections, not doctrinal, strictly speaking, but practical in their character. They are. beyond a doubt, moral precepts, but they differ from those of the heathen schools in this, that they are based on the doctrines of the Bible, taking for their axiom the facts known by revelation only, and which, therefore, were unknown to the heathen philosophers—that human nature is of itself absolutely corrupt, and incapable of virtue—that every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights; and that man's righteousness consists in the right use of that which he has thus received.

This is the principle laid down in the second chapter. The Wisdom which it speaks of we must understand in the sense in which it is used almost invariably in the Bible, as Heavenly Wisdom—the power of making a wise choice sent down to us from God. This it declares to be not ours; that is, not springing from ourselves, but to be sought for earnestly. We are told that if it be sought for it will be found, and will bring with it

"righteousness, and judgment, and equity, yea, every good path;" but that it will not be found at all by those who are either self-willed or envious of those portions of the gift given to others; for that "the froward is an abomination to the Lord, but his secret (or mystery, to use the technical expression of the schools and of the New Testament,) is with the righteous.

This is the key to the whole system. The "Proverbs," properly so called, do not begin till the next Sunday; the earlier lessons being a sort of preface, or laying down of the general principles on which all biblical instruction and divine wisdom is to be founded. Proverbs themselves are simply rules of life and manners couched in the sententious and dogmatic form so common in the East, with no farther connection with each other than that which arises from the aim and object which they all have in common, and from the general doctrine upon which they are all founded; but together "they form a full and complete system of divine ethics. The virtues and vices are, for the most part, set in opposition the one to the other, and compared together, in order that the difference between them, like the lights and shadows of a picture illustrating each other, may be more clearly seen. Life and death, blessing as are here set before us as they are in of Deuteronomy; not as there, with solemnity of a judge pronouncing but under the more engaging charparent instructing his children, and persuasive a manner, and in succlours, that we may, by the eviderown senses, our reason, and our in constrained to choose life, to eschew to do good."

"Wisdom," says Solomon in o Proverbs, "hath builded her house pillars." These seven pillars, which on the sevenfold gifts of the Holy nounced by Isaiah, are the Seven preached by our Saviour in the Mocall them Humility, Benevolence, Chastity, Meekness, Temperance, gence. Under one or other of the heads may be classed all the virta Book of Proverbs, and all the man.

But these, after all, are but heather such as the Philosophers themselve hold forth for our imitation.

True. But in God's system of there are three Christian graces, Fai and Charity, which change these mo into Christian virtues: and we are bound to believe and confess that there are no virtues in a Christian without these graces. Morality, which is the pure law of nature, might, and doubtless did. save a heathen: but morality alone will not now save us who live under the new law of grace. This consideration, if well attended to, would solve the difficult question respecting faith and works, which are but other names for grace and morals. Moral virtues without grace, though good in themselves, are not good in a Christian. They are the works of natural reason; and, therefore, now that the Christian dispensation is come, they are justly counted to be but dead works. It is by faith in Christ only, and by the grace of His Holy Spirit, that they are animated, and made living works and good works; yea, so far good, that without them faith itself is dead, and of no benefit or effect, but rather like a tree that is dead, and without fruit.

It is true, the religion of nature (as we have seen in the heathen philosophy,) taught both the reasonableness and the practice of moral virtue; and in the heathen it was commendable, because it was agreeable to the light of reason and the law of nature under which they lived. But revealed religion has advanced it

to a much higher degree of clearness and obligation, and distinguishes it by the style of "righteousness," not only as it is performed in obedience to the divine command as well as reason, and, therefore, is doing the thing that is right, but as it is elevated to its highest perfection (and, therefore, done in the right manner) by the co-operation of the Holy Ghost, who first infuses, and then works all our works in us; yea, sanctifies all our common actions, and makes them all good and rewardable because they are wrought in God.

"But now that the light of the glorious Gospel has shined into us, whoso trusts to moral virtue exclusive of grace, or to grace and faith only without the concurrence of virtue and good works, he is still in the state of nature; nay, in a much worse state than a Jew or a Gentile, because he is without excuse. Such, therefore, are not entitled to the great and glorious promises of the Gospel, because they reject the means of grace, and of all those salutary helps which it affords and offers to us for making both our persons and our works acceptable to God. In a word, he only who has a true Faith in Christ can have an assured Hope; he only that has the assurance of Hope can have a true Charity or

Love of God. And this Love he has because he knows the true God, and Jesus Christ whom He has sent. And that Christian only who has this Faith, this Hope, this Charity, is now the truly moral man." *

H.

* Wogan.

THE DISCOURAGEMENT OF CHURCH REFORMERS.

1 Kings, xix. 4.

"He came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers."

This prayer of Elijah's is not only very natural under the circumstances, but it is also very characteristic of the man; and as it is equally characteristic of any zealous, earnest, energetic, and practical man, who has been raised up, as Elijah was raised up, for the reformation or restoration of God's Church, the lesson of this chapter is a lesson for many of us, who, after our power and our means, are acting in the spirit of Elijah in this our day. Elijah could not help feeling himself to have been raised up and commissioned by God as the reformer of Israel, he could not help see-

ing that a great work had been committed to him. Hitherto he had neither fainted nor shrunk from it, he had watched it patiently for years—years of trial and persecution—confident through them all that through him God's word would come to pass. When the hour for action had arrived, he had not hesitated to expose himself to imminent danger, to stand forth alone before the prophets of Baal, to denounce unshrinkingly the popular worship, and to restore the neglected and forgotten service of the Lord.

And hitherto he had met with most wonderful and unprecedented success; the whole people, late so faithless and perverse, with one accord had seemed to be returning to their allegiance, with one accord they had rejected their false teachers, had fallen on their faces before the Lord's prophet, and with one voice had confessed "the Lord He is the God, the Lord He is the God."

And yet in the very next chapter we find all these professions emptiness, all this reformation brought to nothing, God's miracles of no effect, and the prophet lately so honoured and so triumphant flying for his life.

Is it surprising that he should have cast himself down in despair, and have given up the Lord's cause as lost and hopeless? What could have been done to convince man more than he had done? and Israel was not convinced. At his word the fountains of Heaven had been shut up, there had been neither dew nor rain these years but according to his word. at his word also they had been opened, he had turned aside God's curse, and had brought down the blessing of fruitfulness upon the land of drought and famine: and in return he had met with hatred and persecution. have been very jealous for the Lord of Hosts," he said, "for the children of Israel have forsaken Thy covenant. and thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away."

In all this we will not say that there was not some wavering in the Prophet's faith, that there was not some natural frailty, from which the most eminent of God's servants are not more exempt than we are ourselves. It was not selfishness, nor murmuring, nor distrust of God's own power to accomplish His own work, but there was deep disappointment in it. What he distrusted was himself, and his own call to the work; "take away my life," he said, "for I am not better than my fathers. I am no more fitted to carry out this great work than any who have gone before me."

Evidently up to the present time he had been elated at his own success, evidently he had been in danger of falling into the sin of Moses, and speaking unadvisedly with his lips; evidently this reverse had been a great mercy to him individually. But besides His mercy to His servant, whom He had thus delivered from a great spiritual danger, God had sent this reverse for the more confirmation of that very work which His servant had begun to despair of.

Viewing the transaction as a single act, in which light alone the Prophet must have viewed it, the whole of it must have seemed most wonderful, most unaccountable. How is it possible, we say, that a nation could have experienced what Israel had experienced during the drought and the famine, could have seen what Israel had seen on the day of the sacrifice, could have received the relief and the blessing which Israel was just beginning to enjoy, without returning, with their whole heart and their whole energies, to the Lord, who had so signally and so mercifully manifested Himself.

We forget, and Elijah forgot, that the unfaithfulness into which Israel had fallen was not an act of sin, but a habit of sinfulness; it was a chronic disease, such as required a

chronic remedy; that which Israel required was not a conviction of the mind, but a habit of discipline, and therefore *time* was necessary to produce anything that deserved to be called a reformation.

Let us see how it was that God's own people, with God's own law in their hands, had arrived at such a state as made reformation necessary, and to do this, we must look back a century or so in the history of the nation.

It was about a hundred or a hundred and fifty years before the transactions we are describing, that, not without deep and grievous provocation, that people had rebelled against their rightful king, and had dethroned him. A man whom that very king had distinguished and loaded with benefits, had usurped the throne of his benefactor. This usurper was what we should now call a freethinker: belonging to the family of Israel, he had lived long in foreign parts, and there had been in the habit of seeing the Almighty worshipped under that symbol which was the custom of the country. Arriving as he did from Egypt, a foreign land, he naturally enough brought with him the forms of worship which prevailed there, not, probably, that he preferred them, for he seems to have been a man without any

deep feeling of religion, but because he imagined that they would square better with his own political purposes.

For this purpose he sanctioned and counternanced forms of worship which hitherto had been known in God's Israel only to be condemned, he set up places of worship other than those in which it had pleased God to select to place His Name there, and, when he found that the priests of God's succession neither could nor would acknowledge an usurped authority to the prejudice of the royal line, he ejected them, and "made of the lowest of the people priests of the high places; whosoever would he consecrated him, and he became one of the priests of the high places."

This man was Jeroboam the son of Nebat.

God for His own wise purposes had permitted his enterprise to prosper, God Himself had interposed, and had prevented the legitimate king from recovering his inheritance. The revolution of Israel was judicial, it was the merited punishment as well of the king as of the people, God, therefore, had stretched forth His hand and made it to prosper: but though the wicked be a sword in His hand by which He executes His judgments, though He educe good from their evil, He

overlooks neither the sin nor the susurpation is confirmed, but no curse on the successful usurpe vator—"this thing became sin un of Jeroboam, even to cut it off it from off the face of the earth.' generation saw his family extince put out, and an alien seated on throne of Israel.

But though his name and his been thus put out, it was not so v sequences of his sin. His style a handed down to posterity, and I to us and to all ages as Jeroboan Nebat who made Israel to sin—who, by the encouragement of form of worship for political pu opened a door for any imaginabl from the word of God, whether ship or in His laws.

In the days of Ahab, this sin, boam had introduced, had ripened its fruit, and this fruit was not so open denial of God, as the gener to all religious feelings whatever, crept over the nation, that state d the Prophet as "the halting be opinions;" it resulted in the neg than in the violation of God's ordi

in the toleration of forms of worship of man's invention, not so much in the place of, as among those prescribed by the revelation of God. Men had become indifferent; the golden calves, the high places, the groves, or the Lord's Temple, were all alike forms of worship, and were all alike followed indifferently, as men preferred one or the other, they were all alike so many sects or religious persuasions, till, in the time of Ahab, the very idea of God's Church had become so obliterated by the neglect of years, its ordinances so confused, and its doctrines so estranged from the minds of men, that it seemed strange to no one that alliances should be formed with those absolutely beyond its pale, and that a Sidonian unbeliever should share the throne of God's own people.

It is not a matter of surprise that new religious opinions, unknown even to the free-thinking and liberal Jeroboam, should have crept in one by one, and that the worship of Baal and Ashtaroth should have become first naturalized and tolerated, then under the sunshine of court favour, preferred and dominant over the worship of Israel.

Nor need we wonder that the state of public morals had kept pace with the state of public worship, so that not only the sacrile-

gious design of Ahab to appropriate to his own purposes an inheritance in Israel, conveyed no shock to the national mind, but that even the fountain of justice had become polluted, and the judges of Jezreel scrupled not to adapt their judgment so as to conciliate that evil influence, which they imagined had possessed the ear of their sovereign, and which, without his consent, it may be, was acting in his name for the acts of which he was responsible; for though the words might have been the words of Jezabel, the seal which gave them their authority was the seal of Ahab.

This was the condition to which the people of Israel had been reduced at the time when Elijah executed his mission, so that the drought which came upon the land at the Prophet's word was but a type of the drying up of God's grace; the nation had lost, as it were, the stamina of true religion. They were open to conviction from the evidence of their senses, and from the strength of their understanding, but they had no moral strength to work out their conviction to its natural consequences, to repent, and bring forth fruits meet for repentance.

On the day of Elijah's Sacrifice, therefore, when they saw the fire come down from Heaven, their understandings were convinced.

For the moment they could not halt between two opinions. The word of God's ambassador seemed irresistible, it flew through the whole people with a rapidity which must have astonished the Prophet himself. "The Lord He is the God," they cried, "the Lord He is the God."

But those who raised this cry had done it without counting the cost, without seeing the consequences which such an admission must entail—the self-will to be given up, the evil habits to be cast aside, the painful duties to be fulfilled. Conversion is not a work of the head, but of the heart. That indifference to God's worship, that deadness to true religion, had been the work of years, it had become traditional, it had been handed on from generation to generation. Was it to be cast aside in a moment? Light had indeed been let in upon a darkened nation, but sudden light dazzles rather than enlightens. To eyes so long unaccustomed to it, it was even painful, and hence, when the first astonishment was over, men began to search out means of escaping the consequences of their own conviction. If the Prophet were right, if God had really spoken in him, then these consequences were inevitable; all their evil habits must be broken through, all their customs and manners contrary to God's word must be given up.

But this required self-denial, such as their long indulged habits of tolerance had rendered most peculiarly difficult. That a notable miracle had been done among them was evident, none could gainsay it. The easiest and readiest way of evading its consequences was to raise a popular clamour against the Prophet, and for this, what they probably called his intolerance towards the priests of Baal, furnished a ready pretext. "God do so to me, and more also," said the Sidonian Jezabel, "if I make not thy life as the life of one

This is quite sufficient to account for all that at first sight seems unaccountable in the persecution raised against their benefactor by the people of Israel, and quite sufficient to enable us to enter into the feelings of despair under which he threw himself under the juniper tree, and requested for himself that he might die. We do not deny that it was a weakness, a defect of faith—as such, it was immediately reproved by God—but it was natural, and, considering the infirmity of human nature, excusable.

of them by this time to-morrow."

And, therefore, probably it was that in this instance God was pleased to comfort Elijah

by showing what really was the result of that work which he thought had been so utterly fruitless.

But we must remember—and this is the point of my sermon—that no part of this result was to be visible to ordinary observers till he whose words had produced it had been removed from the scene of his labours. was not to see it, but his work was not lost, the seed had been sown faithfully, and, at the time of his despair, it was but sleeping in the ground; the harvest was yet to come. "Go return on thy way," said God, "to the wilderness of Damascus, and when thou comest," prepare the instruments who are to bring it to pass. "Anoint Hazael to be king over Syria, and Jehu the son of Nimshi shalt thou anoint to be king over Israel." But he was not to see it; Elisha the son of Shaphat of Abelmeholah he was to anoint to be prophet in his room. But the reformation which he had set moving should come nevertheless, "him that escapeth from the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay."

This would be hereafter, when Elijah himself had been removed; but even for the present day, do not think that you are left alone; at this very time of your fancied desertion and destitution, at this very time, when you are saying I, even I only, am left, the Lord has left Him seven thousand in Israel, all the knees that have not bowed down to Bual and the mouth that has not kissed him.

Baal, and the mouth that has not kissed him. Now taking this example to ourselves, (and of course it was written for our admonition, upon whom the ends of the world are come,) we must consider it as the general law of all reformations whatever in God's Church, and what all must expect who are called to the office of Elijah. Still more plainly shall we see this when we compare Elijah's reformation of Israel with that far greater reformation the founding of Christ's Holy Church here on earth. There is the same sudden and involuntary conviction, the "fear that came on every soul;" the same wonderful and miraculous success, the crowding in of converts, the "adding to the Church daily," the sanguine hope, the faithful joy of the first preachers, "the eating of meat from house to house with gladness and singleness of heart." Then comes the check; the persecution, the discouragement, the peril, -not by the heathen only, that might be expected, that could be borne, but from their own countrymen, nay, by false brethren-" many are offended and be-

tray one another and hate one another;" many

"false prophets arise, and deceive many." What wonder, then, that the very same effects are produced over again which we see recorded in the case of Elijah? what wonder "because iniquity abounds, the love of many shall wax cold," and that even the faithful shall faint-not with fear, not from what is coming upon themselves—that they are ready to endure—but from want of success, from what is coming upon the earth? Their energy is chilled, they think God goeth not forth with their armies, that the achievement is not for them, that they are no better than their fathers; whereas the fact is, that it is a mercy to ourselves, as well as to our people, that we do not see the fruit of our labours. This is St. Chrysostom's interpretation of this invariable law, and it is the true one: "Elias was wonderful," he said, "but on one occasion he stood convicted of faint-heartedness; Moses was great, but he also fled under the influence of the same passion. Now such things befel them because God stood aloof and permitted their human nature to stand confessed. For if because He led them out of Egypt the people said, 'Where is Moses?' what would they not have said if He had also led them into the Promised Land? They would have worshipped him, not God. For also St. Paul

· in the same

himself says, I forbear, lest any should think of me above my desert, and lest I should be exalted above measure, through the abundance of revelations, there was given me a thorn in the flesh, the messenger of Satan, that he may buffet me. What is this," said Chrysostom, whose seat at Constantinople was not so easy but that he could himself have afforded abundant exemplification to his own words, "God will not permit the preaching to progress, in order to check our high thoughts, but permits adversaries to set upon us. By the messenger of Satan he means Alexander the Coppersmith, and the party of Hymenæus and Philetus—all the adversaries of the Word -those who contended with and fought against him, those that cast him into prison, those that beat him and led him away to death, for they did Satan's business. There was given me, he says, a thorn, that it may buffet me, not as if God putteth arms into such men's hands, God forbid! but that He doth not chastise and punish, but for the time permitteth and alloweth them."

But we are not to suppose that our labours are lost because the effects of them are not seen; the seed of Jehu's Reformation was sown on the day of Elijah's sacrifice; the national mind, so long debased, so unused to

the ways of God, required strengthening, and strengthening required time; the strong, visible, palpable indications of God's presence passed away, but they were like the strong wind which rent the mountains, and brake in pieces the rocks before the Lord; they had prepared the way for that which was to follow. But the Lord was not in the wind, nor was He in the earthquake, nor was He in the fire; these were His precursors, these had opened the way for His presence; they were not, therefore, lost nor wasted. And thus it is always; the Lord works by these things, though He may not work in them; they are the precursors of His Presence, though all that they appear to produce is devastation, and desolation, and ruin; it is the still small voice produced by these things working on the memory and the conscience of man that indicates the Presence of the Lord, the actual working of grace, the permanent reformation of God's people. Hence it is that the blood of the martyrs is the seed of the Church; it falls to the ground apparently in vain, God's enemies triumph and take courage, His people are sad and depressed, but it is that very act that has gotten them the victory.

Is this to be the universal law of God's providence whenever He vouchsafes a resto-

ration to His Church? and are and be discouraged because we empted from it? Moses led the of Egypt, but Joshua reaped the deliverance; Elijah proclaimed the rael, but Jehu and Elisha restore ship; Ezekiel and Daniel banishe but Ezra and Nehemiah rebuilt Paul founded the Churches, but t had passed these were but despis pressed assemblies of persecuted What have we wrought in God's the lot should not fall on us w Moses, and Elias, and Paul, and tl and the Apostles-nay, on our b Himself? They laboured, and ot into their labours, why should it t with us? Is it not enough for Lord's work should be committ hands, the very same work that mitted to theirs? Are we to raged that the sloth, the indiff deadness, the cold palsy, that has ing on the Church of England for for generations, is not to be ren the earth and utterly banished b race of Church reformers?

Have we not had enough to enough to show

hand of God was with us? Compare the state of the Church this day to what it was not twenty years ago; compare the state of this Church, this building in which we are now assembled, with what it was before its restoration, for that will be the aptest type of the Church of England; remember what it was, see what it is-its disfigurement swept away, its services restored. Remember, too, that this is but one of hundreds in the land, from how many of these restored Churches does the voice of prayer and praise ascend daily. Look also at the state of public morals—we will not now compare them with what they ought to be, but with what they were—compare the drunkenness and debauchery of the days of George the Fourth with the morals of these our own days. Have not the people cried out, The Lord He is the God, the Lord IIe is the God?

And now are we to faint because God has been pleased to give us a thorn in the flesh, a messenger of Satan to buffet us, so that the work which some ten years ago seemed to be going on prosperously, and making steady and rapid progress, has come to a check? Elijah might in despair throw himself under his juniper tree, and request for himself that he might die because he was not better than his fathers,

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but we are disciples of a greater than Elijah, we neither hope nor wish to fare better than our fathers, nor do we expect the disciple to be above his Master, sufficient for us that we be as our Master. Like St. Paul, we may indeed be seech the Lord thrice, for it is natural to wish for visible and immediate success, and evident and material triumph over those who are sent to buffet us; but when He replies to us, as He did to him, "My grace is sufficient for thee, My strength is made perfect in weakness," then, like St. Paul, most gladly will we glory in our infirmities.

"Seest thou," says St. Chrysostom, "a single-minded soul. He longs to be delivered from his adversities, but when he hears God's answer, that it befitteth not, he not only is not sorry that he was disappointed of his prayer, he is even glad, wherefore he says, I take pleasure, I rejoice, I long to be reproached and distressed for Christ's sake, for when I am weak, then I am strong."

We cannot see, we cannot estimate the strength that is round us at this very moment. Elijah despaired because of the prophets of the Lord, he, and he only, was left, and at that very time there were seven thousand men who had not bowed the knee to Baal. Is it not so still, is it not so always?

The false prophet, Mahommed, even shall reprove our faint-heartedness—defeated, driven to the mountain, hiding from his enemies in a cave, his confidence remained unshaken. "We must needs yield, O Prophet," said Abu Bekr; "we are but two against a multitude." "There is a third with us," said Mahommed, "even God." But why seek from heathenism for examples when God's own word is full of them? When Hazael had surrounded Elisha in Dothan, and the trembling and fearful servant had crept up to him with his "Alas! my master! and what shall we do?" "Lord," said the Prophet, "open Thou his eyes that he may see.—And the whole mountain was full of horses of fire and chariots of fire round about Elisha."

Is God's arm shortened now? Is the Lord no longer in the ship? Are the gates of Hell now at last to prevail against His Church, that we cannot be satisfied quietly and patiently to do the Lord's work in it? Can we not afford to tarry the Lord's leisure?

"Cast thy burden upon the Lord, and He shall sustain thee. He never shall suffer the righteous to be moved. He is on thy right hand, and none shall be ashamed who wait upon Him."

Note.—Among the observations made by various critics on this series of Sermons, there are two which the Editor thinks it advisable to notice. (1) That the Swedish Established Church is spoken of as a Branch of the Church Catholic, and admitted as a witness to the general arrangement of the Seasons; and (2) That in the Church of England, no less than in that of Sweden, the actual arrangement of the Gospels and Epistles is not identical with that of the Church of Rome. The general idea is admitted to be the same, but, for instance, the Gospel of the twenty-third Sunday after Trinity, and consequently, the lesson it conveys, is to be found in the Roman Church on the twenty-second Sunday after Pentecost, corresponding with our twenty-first Sunday after Trinity—and so with many of the others.

With respect to the first objection, the Editor is by no

means anxious here to vindicate the Catholicity of the Church of Sweden; personally, he believes in it, and so does the Bishop of London, who once empowered the Bishop of Gothenborg to confirm catechumens of the English Church, but it is not necessary to prove it. All that is necessary for the Editor's present purpose, is to show that a body of men professing to be a true Branch of Christ's Church, does retain in its Liturgy an arrangement of the Christian Scasons similar to

that retained by other branches of the Catholic Church.

And, with respect to the second objection, he would submit that the fact, that in the several branches of the Catholic Church this arrangement is similar but not identical, is only

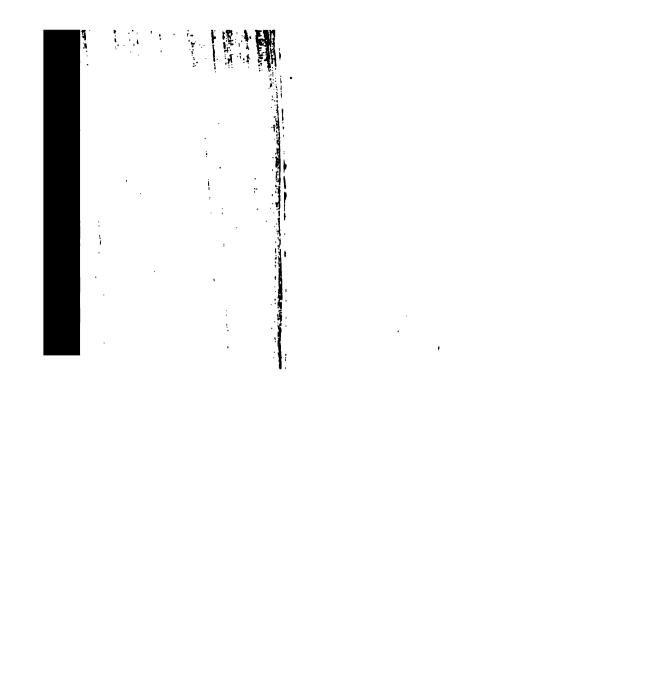
an additional confirmation to the asserted fact, that there was a clear principle of doctrine involved in it.

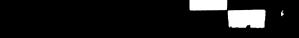
Had the arrangement been in all cases absolutely the same it is evident that the Reformed Churches would simply have copied what they found in existent Liturgies, and that, very possibly, without reflection, merely because they found these passages of Scripture arranged to their hand.

As it is, it is equally evident that these Liturgies have no been adopted without previous examination and sifting, s that when a reformed Liturgy was compiled from those alread existing, and a fresh arrangement was found adviscable, tha fresh arrangement was made upon the very same principle.

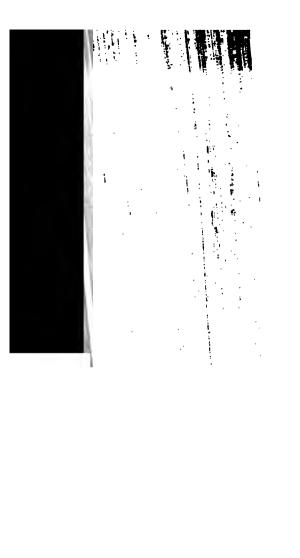
which had regulated the old one. The dissimilarity, such as it is, proves that it was not a blind copy, and that the Churches of England and Sweden are independent witnesses, while the general agreement proves equally that there was some general principle of doctrine which guided them all.

H.

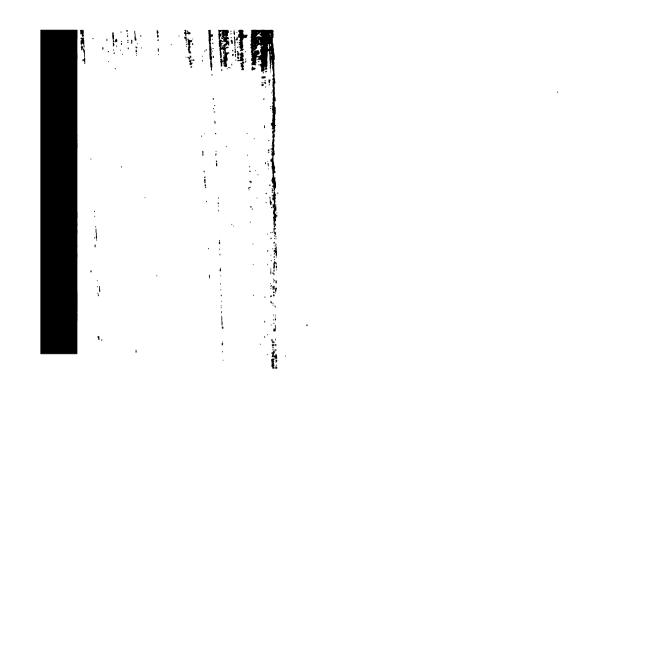


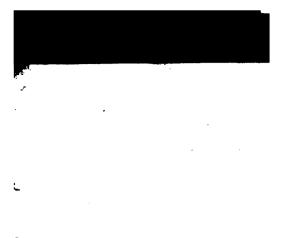


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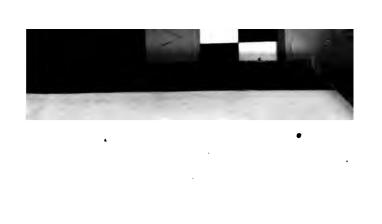


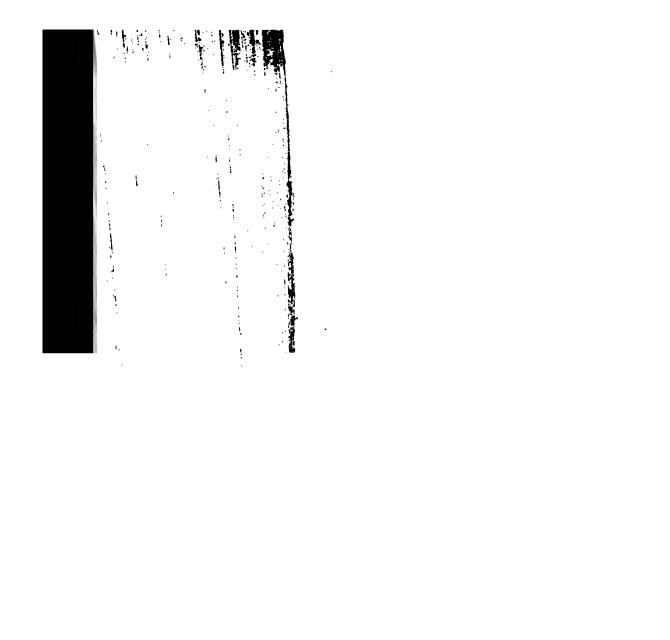


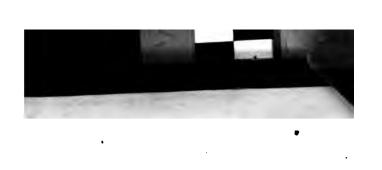
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